BY THE SAME AUTHOR.

THE HYMNS OF THE RIGVEDA

TRANSLATED WITH A POPULAR COMMENTARY

BY

RALPH T. H. GRIFFITH, M. A., C. I. E.
FORMER PRINCIPAL OF THE BENARES COLLEGE, AND LATE DIRECTOR
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CONTENTS.

THE HYMNS OF THE RIGVEDA.

BOOK THE SEVENTH.

HYMN I. Agni.

THE men from fire-sticks, with their hands' swift movement, have, in deep thought, engendered glorious Agni,
Far-seen, with pointed flame, Lord of the homestead.

2 The Vasus set that Agni in the dwelling, fair to behold, for help from every quarter:
Who, in the home for ever, must be honoured.

3 Shine thou before us, Agni, well-enkindled, with flame, Most Youthful God, that never fadeth.
To thee come all our sacrificial viands.

4 Among all fires these fires have shone most brightly, splendid with light, begirt by noble heroes,
Where men of lofty birth sit down together.

5 Victorious Agni, grant us wealth with wisdom, wealth with brave sons, famous and independent,
Which not a foe who deals in magic conquers.

6 To whom, the Strong, at morn and eve comes, maid-like, the ladle dropping oil, with its oblation:
Wealth-seeking comes to him his own devotion.

7 Burn up all malice with those flames, O Agni, wherewith of old thou burntest up Jarûtha,
And drive away in silence pain and sickness.

8 With him who lighteth up thy splendour, Agni, excellent, pure, refulgent, Purifier,
Be present, and with us through these our praises.

9 Agni, the patriarchal men, the mortals who have in many places spread thy lustre,—
Be gracious to us here for their sake also.

All the hymns of this Book are ascribed to the Rishi Vasishtha, with whom his sons are associated as the seers of parts of two hymns.

1 *In deep thought;* 'with their fingers,' according to Sâyaṇa, this meaning having been attributed without any philological grounds to the word *dídhitibhiḥ* from its use in this and similar passages.

6 *His own devotion:* the worship which belongs especially to him.

7 *Jarûtha:* a Râkshasa or demon with a loud harsh voice.—Sâyaṇa.

10 Let these men, heroes in the fight with foemen, prevail against all godless arts of magic,—
These who approve the noble song I sing thee.

11 Let us not sit in want of men, O Agni, without descendants, heroless, about thee:
But, O House-Friend, in houses full of children.

12 By sacrifice which the Steeds' Lord ever visits, there make our dwelling rich in seed and offspring,
Increasing still with lineal successors.

13 Guard us, O Agni, from the hated demon, guard us from malice of the churlish sinner:
Allied with thee may I subdue assailants.

14 May this same fire of mine surpass all others, this fire where offspring, vigorous and firm-handed,
Wins, on a thousand paths, what ne'er shall perish.

15 This is that Agni, saviour from the foeman, who guards the kindler of the flame from sorrow:
Heroes of noble lineage serve and tend him.

16 This is that Agni, served in many places, whom the rich lord who brings oblation kindles,
And round him goes the priest at sacrifices.

17 Agni, may we with riches in possession bring thee continual offerings in abundance,
Using both means to draw thee to our worship.

18 Agni, bear thou, Eternal, these most welcome oblations to the Deities' assembly:
Let them enjoy our very fragrant presents.

19 Give us not up, Agni, to want of heroes, to wretched clothes, to need, to destitution.
Yield us not, Holy One, to fiend or hunger; injure us not at home or in the forest.

20 Give strength and power to these my prayers, O Agni; O God, pour blessings on our chiefs and nobles.
Grant that both we and they may share thy bounty. Ye Gods, protect us evermore with blessings.

21 Thou Agni, swift to hear, art fair of aspect: beam forth, O Son of Strength, in full effulgence.
Let me not want, with thee, a son for ever: let not a manly hero ever fail us.

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12 *The Steeds' Lord:* Agni, whose swift flames are called horses.

17 *Both means:* prayer and praise.

21 *For ever: nitye;* perpetual; who shall live for ever in his posterity.

22 Condemn us not to indigence, O Agni, beside these flaming fires which Gods have kindled ;
Nor, even after fault, let thy displeasure, thine as a God, O Son of Strength, o'ertake us.

23 O Agni, fair of face, the wealthy mortal who to the Immortal offers his oblation
Hath him who wins him treasure by his Godhead, to whom the prince, in need, goes supplicating.

24 Knowing our chief felicity, O Agni, bring hither ample riches to our nobles,
Wherewith we may enjoy ourselves, O Victor, with undiminished life and hero children.

25 Give strength and power to these my prayers, O Agni ; O God, pour blessings on our chiefs and nobles.
Grant that both we and they may share thy bounty. Ye Gods, protect us evermore with blessings.

HYMN II.

Âprîs.

GLADLY accept, this day, our fuel, Agni : send up thy sacred smoke and shine sublimely.
Touch the celestial summits with thy columns, and overspread thee with the rays of Sûrya.

2 With sacrifice to these we men will honour the majesty of holy Narâsansa—
To these the pure, most wise, the thought-inspirers, Gods who enjoy both sorts of our oblations.

3 We will extol at sacrifice for ever, as men may do, Agni whom Manu kindled,
Your very skilful Asura, meet for worship, envoy between both worlds, the truthful speaker.

4 Bearing the sacred grass, the men who serve him strew it with reverence, on their knees, by Agni.
Calling him to the spotted grass, oil-sprinkled, adorn him, ye Adhvaryus, with oblation.

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22 *Which Gods have kindled :* lighted by the ministering priests.

23 *Hath him :* possesses, or enjoys the favour of, Agni. 'That deity (Agni) favours the presenter of (sacrificial) wealth.'—Wilson.

24 *Knowing our chief felicity :* understanding what we want to make us happy, that is, riches.

The Âprîs are the divine or deified beings and objects to which the propitiatory verses are addressed. For other Âprî hymns see I. 13 ; 188 ; II. 3 ; III. 4 ; V. 5 ; IX. 5 ; X. 70 ; 110.

1 *Narâṣansa :* 'the Praise of Men' ; Agni. *Both sorts of our oblations :* offerings of *ghṛita, ghî,* or clarified butter, and libations of Soma juice.

5 With holy thoughts the pious have thrown open Doors fain for chariots in the Gods' assembly.
Like two full mother cows who lick their youngling, like maidens for the gathering, they adorn them.

6 And let the two exalted Heavenly Ladies, Morning and Night, like a cow good at milking,
Come, much-invoked, and on our grass be seated, wealthy, deserving worship, for our welfare.

7 You, Bards and Singers at men's sacrifices, both filled with wisdom, I incline to worship.
Send up our offerings when we call upon you, and so among the Gods obtain us treasures.

8 May Bhâratî with all her Sisters, Iḷâ accordant with the Gods, with mortals Agni,
Sarasvatî with all her kindred Rivers, come to this grass, Three Goddesses, and seat them.

9 Well pleased with us do thou, O God, O Tvashṭar, give ready issue to our procreant vigour,
Whence springs the hero, powerful, skilled in action, lover of Gods, adjuster of the press-stones.

10 Send to the Gods the oblation, Lord of Forests, and let the Immolator, Agni, dress it.
He as the truer Priest shall offer worship, for the Gods' generations well he knoweth.

11 Come thou to us, O Agni, duly kindled, together with the potent Gods and Indra.
On this our grass sit Aditi, happy Mother, and let our Hail! delight the Gods Immortal.

HYMN III.

Agni.

ASSOCIATE with fires, make your God Agni envoy at sacrifice, best skilled in worship,
Established firm among mankind, the Holy, flame-crowned and fed with oil, the Purifier.

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5 *Doors:* the deified doors of the hall of sacrifice where the Gods assemble. *Fain for chariots:* welcoming the approach of the cars in which the priests come to the ceremony. The latter half of the stanza is obscure: '(the ladles) placed to the east are plying the fire with *ghî* at sacrifices, as the mother cows lick the calf, or as rivers (water the fields).'—Wilson.

6 *Like a cow:* the dual *dhenû*, two cows, instead of *dhenúḥ*, would, as Ludwig suggests, seem to us to be preferable.

7 *Bards and Singers:* the *hótârâ*, or 'two Invokers' of I. 13. 8; perhaps Agni and Varuṇa, or Varuṇa and Âditya.

8 Stanzas 8—11 are identical with stanzas 8—11 of Book III. 4.

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1 *Associate: sajóshâḥ* being a shortened form of *sajóshasaḥ*, the nominative plural. Sâyaṇa explains it as an accusative singular, qualifying Agni.

2 Like a steed neighing eager for the pasture, when he hath stepped forth from the great enclosure:
Then the wind following blows upon his splendour, and, straight, the path is black which thou hast travelled.

3 From thee a Bull but newly born, O Agni, the kindled everlasting flames rise upward:
Aloft to heaven thy ruddy smoke ascendeth: Agni, thou speedest to the Gods as envoy.

4 Thou whose fresh lustre o'er the earth advanceth when greedily with thy jaws thy food thou eatest.
Like a host hurried onward comes thy lasso: fierce, with thy tongue thou piercest, as 'twere barley.

5 The men have decked him both at eve and morning, Most Youthful Agni, as they tend a courser.
They kindle him, a guest within his dwelling: bright shines the splendour of the worshipped Hero.

6 O fair of face, beautiful is thine aspect when, very near at hand, like gold thou gleamest.
Like Heaven's thundering roar thy might approaches, and like the wondrous Sun thy light thou showest.

7 That we may worship, with your Hail to Agni! with sacrificial cakes and fat oblations,
Guard us, O Agni, with those boundless glories as with a hundred fortresses of iron.

8 Thine are resistless songs for him who offers, and hero-giving hymns wherewith thou savest;
With these, O Son of Strength, O Jâtavedas, guard us, preserve these princes and the singers.

9 When forth he cometh, like an axe new-sharpened, pure in his form, resplendent in his body,
Sprung, sought with eager longing, from his Parents, for the Gods' worship, Sage and Purifier:

10 Shine this felicity on us, O Agni: may we attain to perfect understanding.
All happiness be theirs who sing and praise thee. Ye Gods, preserve us evermore with blessings.

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2 *From the great enclosure:* 'from the vast enclosing (forest).'—Wilson. Others understand it as the enclosure in which the horse is confined.

4 *Thou piercest as 'twere barley:* the comparison is somewhat compressed: the meaning is, thou penetratest and fellest the trees of the forest with thy tongue as men cut down barley with a reaping-hook.

9 *From his Parents:* the two fire-sticks.

HYMN IV.

Agni.

BRING forth your gifts to his refulgent splendour, your hymn as purest offering to Agni,
To him who goes as messenger with knowledge between all sons of men and Gods in heaven.

2 Wise must this Agni be, though young and tender, since he was born, Most Youthful, of his Mother;
He who with bright teeth seizeth fast the forests, and eats his food, though plenteous, in a moment.

3 Before his presence must we all assemble, this God's whom men have seized in his white splendour.
This Agni who hath brooked that men should seize him hath shone for man with glow insufferable.

4 Far-seeing hath this Agni been established, deathless mid mortals, wise among the foolish.
Here, O victorious God, forbear to harm us: may we for ever share thy gracious favour.

5 He who hath occupied his God-made dwelling, Agni, in wisdom hath surpassed Immortals.
A Babe unborn, the plants and trees support him, and the earth beareth him the All-sustainer.

6 Agni is Lord of Amrit in abundance, Lord of the gift of wealth and hero valour,
Victorious God, let us not sit about thee like men devoid of strength, beauty, and worship.

7 The foeman's treasure may be won with labour: may we be masters of our own possessions.
Agni, no son is he who springs from others: lengthen not out the pathways of the foolish.

8 Unwelcome for adoption is the stranger, one to be thought of as another's offspring,
Though grown familiar by continual presence. May our strong hero come, freshly triumphant.

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3 *Must we all assemble:* I follow Ludwig in his interpretation of *samsádi*: as we are forsaken, and our protector is far away (st. 6, 7, 8), we must crowd to the God of Fire for defence.

6 In the second line I have borrowed from Prof. Max Müller, *Vedic Hymns*, I. p. 80.

7 Let us remain in undisturbed possession of our own property, and let us have sons of our own begetting and not the adopted children of others.

8 Men do not look with pleasure and affection on adopted sons; but we are longing to see our absent protector return to us.—Ludwig. Others explain the last half-verse differently: 'therefore let there come to us (a son) new-born, possessed of food, victorious over foes.'—Wilson.

9 Guard us from him who would assail us, Agni; preserve us O thou Victor, from dishonour.
Here let the place of darkening come upon thee: may wealth be ours, desirable, in thousands.

10 Shine this felicity on us, O Agni: may we attain to perfect understanding.
All happiness be theirs who sing and praise thee. Ye Gods, preserve us evermore with blessings.

HYMN V.

Agni.

Bring forth your song of praise to mighty Agni, the speedy messenger of earth and heaven,
Vaiṣvânara, who, with those who wake, hath waxen great in the lap of all the Gods Immortal.

2 Sought in the heavens, on earth is Agni stablished, leader of rivers, Bull of standing waters.
Vaiṣvânara, when he hath grown in glory, shines on the tribes of men with light and treasure.

3 For fear of thee forth fled the dark-hued races, scattered abroad, deserting their possessions,
When, glowing, O Vaiṣvânara, for Pûru, thou, Agni, didst light up and rend their castles.

4 Agni Vaiṣvânara, both Earth and Heaven submit them to thy threefold jurisdiction.
Refulgent in thine undecaying lustre thou hast invested both the worlds with splendour.

5 Agni, the tawny horses, loudly neighing, our resonant hymns that drop with oil, attend thee;
Lord of the tribes, our Charioteer of riches, Ensign of days, Vaiṣvânara of mornings.

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9 This stanza is a repetition of VI. 15, 12, where see note.

10 Repeated from stanza 10 of the preceding hymn.

The hymn is addressed to Agni as Vaiṣvânara, the God who is present with, and benefits, all Âryan men.

1 *With those who wake:* tended by the priests. According to Sâyaṇa 'associated with the wakened Gods.'

2 *Bull of standing waters:* the meaning of *stiyânâm* is uncertain. Perhaps, as Ludwig suggests, plants and bushes are intended which Agni like a bull levels with the ground.

3 *The dark-hued races:* according to von Roth, the spirits of darkness. *For Pûru:* or, for man.

4 *Threefold jurisdiction:* in heaven, mid-air, and earth.

5 *The tawny horses:* the hymns that hasten to Agni like eager horses. Ludwig translates the *haritaḥ* of the text by 'gold-yellow,' qualifying 'hymns;' that is, hymns with libations of yellow Soma juice.

6 In thee, O bright as Mitra, Vasus seated the might of Asuras, for they loved thy spirit.
Thou dravest Dasyus from their home, O Agni, and broughtest forth broad light to light the Ârya.

7 Born in the loftiest heaven thou in a moment reachest, like wind, the place where Gods inhabit.
Thou, favouring thine offspring, roaredst loudly when giving life to creatures, Jâtavedas.

8 Send us that strength, Vaiṣvânara, send it, Agni, that strength, O Jâtavedas, full of splendour,
Wherewith, all-bounteous God, thou pourest riches, as fame wide-spreading, on the man who offers.

9 Agni, bestow upon our chiefs and nobles that famous power, that wealth which feedeth many.
Accordant with the Vasus and the Rudras, Agni, Vaiṣvânara, give us sure protection.

HYMN VI. Agni.

PRAISE of the Asura, high imperial Ruler, the Manly One in whom the folk shall triumph—
I laud his deeds who is as strong as Indra, and lauding celebrate the Fort-destroyer.

2 Sage, Sign, Food, Light,—they bring him from the mountain, the blessèd Sovran of the earth and heaven.
I decorate with songs the mighty actions which Agni, Fort-destroyer, did aforetime.

3 The foolish, faithless, rudely-speaking niggards, without belief or sacrifice or worship,—
Far, far away hath Agni chased those Dasyus, and, in the east, hath turned the godless westward.

4 Him who brought eastward, manliest with his prowess, the Maids rejoicing in the western darkness,
That Agni I extol, the Lord of riches, unyielding tamer of assailing foemen.

5 Him who brake down the walls with deadly weapons, and gave the Mornings to a noble Husband,

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6 *Thou dravest:* cf. I. 117. 21.

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1 *Fort-destroyer:* demolisher of the cloud-castles of the demons of drought, or of the strongholds of the non-Âryan tribes.

2 *From the mountain:* from the cloud, as lightning.

3 *Westward:* into the darkness of night.

4 *Who brought eastward:* brought back the vanished lights of dawn.

5 *To a noble Husband:* the Sun, or Agni himself. *The tribes of Nahus:* or, according to von Roth, neighbouring people.

Young Agni, who with conquering strength subduing the tribes of Nahus made them bring their tribute.

6 In whose protection all men rest by nature, desiring to enjoy his gracious favour—
Agni Vaisvânara in his Parents' bosom hath found the choicest seat in earth and heaven.

7 Vaisvânara the God, at the sun's setting, hath taken to himself deep-hidden treasures:
Agni hath taken them from earth and heaven, from the sea under and the sea above us.

HYMN VII. Agni.

I SEND forth even your God, victorious Agni, like a strong courser, with mine adoration.
Herald of sacrifice be he who knoweth: he hath reached Gods, himself, with measured motion.

2 By paths that are thine own come hither, Agni, joyous, delighting in the Gods' alliance,
Making the heights of earth roar with thy fury, burning with eager teeth the woods and forests.

3 The grass is strewn; the sacrifice advances: adored as Priest, Agni is made propitious,
Invoking both All-boon-bestowing Mothers of whom, Most Youthful! thou wast born to help us.

4 Forthwith the men, the best of these for wisdom, have made him leader in the solemn worship.
As Lord in homes of men is Agni stablished, the Holy One, the joyous, sweetly speaking.

5 He hath come, chosen bearer, and is seated in man's home, Brahman, Agni, the Supporter,
He whom both Heaven and Earth exalt and strengthen, whom, Giver of all boons, the Hotar worships.

6 These have passed all in glory, who, the manly, have wrought with skill the hymn of adoration;

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7 Agni becomes the representative of the Sun, and in his absence gives light and other blessings to man. *The sea above us*: the ocean of air.

1 *Like a strong courser*: glorified with my praises, like a horse that has been groomed and adorned. Or, perhaps, merely, rapid as a horse. *With measured motion*: or, a speedy runner. Sâyana explains the word *mitádruḥ* in this place as 'consumer of trees,' but in IV. 6. 5 as *parimitagatiḥ*, 'with measured motion.'

3 *Both......Mothers*: Heaven and Earth.

Who, listening, have advanced the people's welfare, and set their thoughts on this my holy statute.

7 We, the Vasishṭhas, now implore thee, Agni, O Son of Strength, the Lord of wealth and treasure.
Thou hast brought food to singers and to nobles. Ye Gods, preserve us evermore with blessings.

HYMN VIII. Agni.

THE King whose face is decked with oil is kindled with homage offered by his faithful servant.
The men, the priests adore him with oblations. Agni hath shone forth when the dawn is breaking.

2 Yea, he hath been acknowledged as most mighty, the joyous Priest of men, the youthful Agni.
He, spreading o'er the earth, made light around him, and grew among the plants with blackened fellies.

3 How dost thou decorate our hymn, O Agni? What power dost thou exert when thou art lauded?
When, Bounteous God, may we be lords of riches, winners of precious wealth which none may conquer?

4 Far famed is this the Bharata's own Agni: he shineth like the Sun with lofty splendour.
He who hath vanquished Pûru in the battle, the heavenly guest hath glowed in full refulgence.

5 Full many oblations are in thee collected: with all thine aspects thou hast waxen gracious.
Thou art already famed as praised and lauded, yet still, O nobly born, increase thy body.

6 Be this my song, that winneth countless treasure, engendered with redoubled force for Agni,
That, splendid, chasing sickness, slaying demons, it may delight our friend and bless the singers.

7 We, the Vasishṭhas, now implore thee, Agni, O Son of Strength, the Lord of wealth and riches.
Thou hast brought food to singers and to nobles. Ye Gods, preserve us evermore with blessings.

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6 *Who set their thoughts on this my holy statute*: that is, apparently, who duly observe the law which requires us to worship Agni. 'Who are glorifiers of this truthful (deity).'—Wilson.

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2 *With blackened fellies*: leaving black tracks behind him: 'dark-pathed.'—Wilson.

4 *The Bharata*: Vasishṭha, the *purohita* of the Bharatas. *Pûru*: the Pûrus, (one of the Five Âryan Tribes) who opposed the Bharatas.

6 *Countless treasure*: literally, hundreds, thousands. *Our friend*: the institutor of the sacrifice.

HYMN IX.

Agni.

Roused from their bosom is the Dawns' belovèd, the joyous Priest, most sapient, Purifier.
He gives a signal both to Gods and mortals, to Gods oblations, riches to the pious.

2 Most wise is he who, forcing doors of Paṇis, brought the bright Sun to us who feedeth many.
The cheerful Priest, men's Friend and home-companion, through still night's darkness he is made apparent.

3 Wise, ne'er deceived, uncircumscribed, refulgent, our gracious guest, a Friend with good attendants,
Shines forth with wondrous light before the Mornings: the young plants hath he entered, Child of Waters.

4 Seeking our gatherings, he, your Jâtavedas, hath shone adorable through human ages,
Who gleams refulgent with his lovely lustre: the kine have waked to meet him when enkindled.

5 Go on thy message to the Gods, and fail not, O Agni, with their band who pray and worship.
Bring all the Gods that they may give us riches, Sarasvatî, the Maruts, Aṣvins, Waters.

6 Vasishṭha, when enkindling thee, O Agni, hath slain Jarûtha. Give us wealth in plenty.
Sing praise in choral song, O Jâtavedas. Ye Gods, preserve us evermore with blessings.

HYMN X.

Agni.

He hath sent forth, bright, radiant, and refulgent, like the Dawn's Lover, his far-spreading lustre.
Pure in his splendour shines the golden Hero: our longing thoughts hath he aroused and wakened.

2 He, like the Sun, hath shone while Morn is breaking, and priests who weave the sacrifice sing praises,
Agni, the God, who knows their generations and visits Gods, most bounteous, rapid envoy.

The Dawns' belovèd: Agni, as lighted up at day-break. *A signal:* of sacrifice, which men are to offer and Gods are to receive.

6 *Jarûtha:* see VII. 1. 7, where the destruction of Jarûtha is ascribed to Agni himself. Jarûtha, said by Sâyaṇa to have been a Râkshasa or demon, was probably an enemy who was slain in a battle at which Vasishṭha was present as *purohita*.—Ludwig.

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1 *Like the Dawn's Lover:* the Sun. See I. 69. 1.

2 *And priests:* I adopt Sâyaṇa's interpretation of this half-line.

3 Our songs and holy hymns go forth to Agni, seeking the God and asking him for riches,
Him fair to see, of goodly aspect, mighty, men's messenger who carries their oblations.

4 Joined with the Vasus, Agni, bring thou Indra, bring hither mighty Rudra with the Rudras;
Aditi good to all men with Âdityas, Bṛihaspati All-bounteous, with the Singers.

5 Men eagerly implore at sacrifices Agni, Most Youthful God, the joyous Herald.
For he is Lord and Ruler over riches, and for Gods' worship an unwearied envoy.

HYMN XI. Agni.

GREAT art thou, Agni, sacrifice's Herald: not without thee are deathless Gods made joyful.
Come hither with all Deities about thee: here take thy seat, the first, as Priest, O Agni.

2 Men with oblations evermore entreat thee, the swift, to undertake an envoy's duty.
He on whose sacred grass with Gods thou sittest, to him, O Agni, are the days propitious.

3 Three times a day in thee are shown the treasures sent for the mortal who presents oblation.
Bring the Gods hither like a man, O Agni: be thou our envoy, guarding us from curses.

4 Lord of the lofty sacrifice is Agni, Agni is Lord of every gift presented.
The Vasus were contented with his wisdom, so the Gods made him their oblation-bearer.

5 O Agni, bring the Gods to taste our presents: with Indra leading, here let them be joyful.
Convey this sacrifice to Gods in heaven. Ye Gods, preserve us evermore with blessings.

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4 *Singers:* or Ṛikvans, deities who attend and sing the praises of some God: 'the adorable (Angirasas).'—Wilson.

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3 *Three times a day:* at the morning, the noon, and the evening libation. Or the meaning may be, in the three fire-receptacles. *Like a man:* acting like a human priest. The Commentators explain *manushvát* by 'as (at the sacrifice) of Manu.'

HYMN XII.

Agni.

WE with great reverence have approached The Youngest who hath shone forth well-kindled in his dwelling,
With wondrous light between wide earth and heaven, well-worshipped, looking forth in all directions.

2 Through his great might o'ercoming all misfortunes, praised in the house is Agni Jâtavedas.
May he protect us from disgrace and trouble, both us who laud him and our noble patrons.

3 O Agni, thou art Varuṇa and Mitra; Vasishṭhas with their holy hymns exalt thee.
With thee be most abundant gain of treasure. Ye Gods, preserve us evermore with blessings.

HYMN XIII.

Agni.

BRING song and hymn to Agni, Asura-slayer, enlightener of all and thought-bestower.
Like an oblation on the grass, to please him, I bring this to Vaiṣvânara, hymn-inspirer.

2 Thou with thy flame, O Agni, brightly glowing, hast at thy birth filled full the earth and heaven.
Thou with thy might, Vaiṣvânara Jâtavedas, settest the Gods free from the curse that bound them.

3 Agni, when born, thou lookedst on all creatures, like a brisk herdsman moving round his cattle.
The path to prayer, Vaiṣvânara, thou foundest. Ye Gods, preserve us evermore with blessings.

HYMN XIV.

Agni.

WITH reverence and with offered gifts serve we the God whose flame is bright:
Let us bring Jâtavedas fuel, and adore Agni when we invoke the Gods.

2 Agni, may we perform thy rites with fuel, and honour thee, O Holy One, with praises;
Honour thee, Priest of sacrifice! with butter, thee, God of blessèd light! with our oblation.

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1 *The Youngest*: Agni, most youthful of the Gods, as being continually reproduced.

2 *The curse that bound them*: the Gods seem to have been subject to the infirmities of old age until Indra, or, as is here said, Agni, freed them. See IV. 19. 2.

3 Come, Agni, with the Gods to our invoking, come, pleased, to offerings sanctified with Vashaṭ.
May we be his who pays thee, God, due honour. Ye Gods, preserve us evermore with blessings.

HYMN XV.

Agni.

Offer oblations in his mouth, the bounteous God's whom we must serve,
His who is nearest kin to us:

2 Who for the Fivefold People's sake hath seated him in every home,
Wise, Youthful, Master of the house.

3 On all sides may that Agni guard our household folk and property;
May he deliver us from woe.

4 I have begotten this new hymn for Agni, Falcon of the sky:
Will he not give us of his wealth?

5 Whose glories when he glows in front of sacrifice are fair to see,
Like wealth of one with hero sons.

6 May he enjoy this hallowed gift, Agni accept our songs, who bears
Oblations, best of worshippers.

7 Lord of the house, whom men must seek, we set thee down, O Worshipped One!
Bright, rich in heroes, Agni! God!

8 Shine forth at night and morn: through thee with fires are we provided well.
Thou, rich in heroes, art our Friend.

9 The men come near thee for their gain, the singers with their songs of praise:
Speech, thousandfold, comes near to thee.

10 Bright, Purifier, meet for praise, Immortal with refulgent glow,
Agni drives Râkshasas away.

11 As such, bring us abundant wealth, young Child of Strength, for this thou canst:
May Bhaga give us what is choice.

---

3 *Sanctified with Vashaṭ:* Vashaṭ (may he bear it to the Gods) is the exclamation used at the moment of pouring the sacrificial oil or clarified butter on the fire.

9 *Speech: ákshará,* the imperishable; here speech in the shape of praise and prayer.

12 Thou, Agni, givest hero fame: Bhaga and Savitar the God,
And Diti give us what is good.

13 Agni, preserve us from distress: consume our enemies, O God,
Eternal, with thy hottest flames.

14 And, irresistible, be thou a mighty iron fort to us,
With hundred walls for man's defence.

15 Do thou preserve us, eve and morn, from sorrow, from the wicked men,
Infallible! by day and night.

HYMN XVI.

Agni.

WITH this my reverent hymn I call Agni for you, the Son of Strength,
Dear, wisest envoy, served with noble sacrifice, immortal messenger of all.

2 His two red horses, all-supporting, let him yoke: let him, well-worshipped, urge them fast.
Then hath the sacrifice good prayers and happy end, and heavenly gift of wealth to men.

3 The flame of him the Bountiful, the Much-invoked, hath mounted up,
And his red-coloured smoke-clouds reach and touch the sky: the men are kindling Agni well.

4 Thee, thee Most Glorious One we make our messenger. Bring the Gods hither to the feast.
Give us, O Son of Strength, all food that feedeth man: give that for which we pray to thee.

5 Thou, Agni, art the homestead's Lord, our Herald at the sacrifice.
Lord of all boons, thou art the Cleanser and a Sage. Pay worship, and enjoy the good.

6 Give riches to the sacrificer, O Most Wise, for thou art he who granteth wealth.
Inspire with zeal each priest at this our solemn rite, all who are skilled in singing praise.

7 O Agni who art worshipped well, dear let our princes be to thee,
Our wealthy patrons who are governors of men, who part, as gifts, their stalls of kine.

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12 *Diti:* generally regarded as the opposite of Aditi, which may have been the word used by the poet, changed by later reciters, who considered the metre irregular, into Diti. *See Vedic Hymns,* I. p. 256.

5 *Herald: Hotar,* or invoking priest. *Cleanser: Potar,* or purifier, another of the officiating priests. Agni performs the duties of all human priests.

8 They in whose home, her hand bearing the sacred oil, Iḷâ sits down well-satisfied—
Guârd them, Victorious God, from slander and from harm: give us a refuge famed afar.

9 Do thou, a Priest with pleasant tongue, most wise, and very near to us,
Agni, bring riches hither to our liberal chiefs, and speed the offering of our gifts.

10 They who bestow as bounty plenteous wealth of steeds, moved by desire of great renown—
Do thou with saving help preserve them from distress, Most Youthful! with a hundred forts.

11 The God who gives your wealth demands a full libation poured to him.
Pour ye it forth, then fill the vessel full again: then doth the God pay heed to you.

12 Him have the Gods appointed Priest of sacrifice, oblation-bearer, passing wise.
Agni gives wealth and valour to the worshipper, to folk who offer up their gifts.

HYMN XVII. Agni.

AGNI, be kindled well with proper fuel, and let the grass be scattered wide about thee.

2 Let the impatient Portals be thrown open: bring thou the Gods impatient to come hither.

3 Taste, Agni: serve the Gods with our oblation. Offer good sacrifices, Jâtavedas!

4 Let Jâtavedas pay fair sacrifices, worship and gratify the Gods Immortal.

5 Wise God, win for us things that are all-goodly, and let the prayers we pray to-day be fruitful.

6 Thee, even thee, the Son of Strength, O Agni, those Gods have made the bearer of oblations.

7 To thee the God may we perform our worship: do thou, besought, grant us abundant riches.

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8 *Iḷâ:* the Goddess who is regarded as the sacrificial food or oblation personified: *annarûpâ havirlakshaṇâ devî.* —Sâyaṇa.

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2 *The impatient Portals:* the doors of the sacrificial chamber which long to bear their part in the holy ceremony.

6 *Those Gods:* the famous Gods.

HYMN XVIII. Indra.

ALL is with thee, O Indra, all the treasures which erst our fathers won who sang thy praises.
With thee are milch-kine good to milk, and horses: best winner thou of riches for the pious.

2 For like a King among his wives thou dwellest: with glories, as a Sage, surround and help us.
Make us, thy servants, strong for wealth, and honour our songs with kine and steeds and decoration.

3 Here these our holy hymns with joy and gladness in pious emulation have approached thee.
Hitherward come thy path that leads to riches: may we find shelter in thy favour, Indra.

4 Vasishtha hath poured forth his prayers, desiring to milk thee like a cow in goodly pasture.
All these my people call thee Lord of cattle: may Indra come unto the prayer we offer.

5 What though the floods spread widely, Indra made them shallow and easy for Sudâs to traverse.
He, worthy of our praises, caused the Simyu, foe of our hymn, to curse the rivers' fury.

6 Eager for spoil was Turvaṣa Puroḍâs, fain to win wealth, like fishes urged by hunger.
The Bhṛigus and the Druhyus quickly listened: friend rescued friend mid the two distant peoples.

The hymn glorifies Indra as the protector of Sudâs, the King of the Tṛitsus, and praises the liberality of that prince. See *Vedic India* (Story of the Nations Series), pp. 319—332.

4 *Vasishtha:* the Rishi of the hymn, and the chief priest who had accompanied the warlike expedition of Sudâs. *To milk thee:* to obtain riches through thy favour by means of my hymn, as men milk the cow at sacrifice for the milk which is required for libations.

5 The poet begins to recount the events of Sudâs's victorious expedition. These are not always intelligible partly on account of the obscure phraseology employed, and partly on account of our ignorance of details which are vaguely alluded to. In this stanza Sudâs, king or chief of the Tṛitsu tribe, has, with the aid of Indra, crossed a deep river (the Parushṇî which is now called the Râvî), and put the Simyus to flight, some of the fugitives being drowned in its waters. The Simyus are mentioned together with the Dasyus, in I. 100. 18, as hostile barbarians slain by Indra. The second half of the stanza is difficult, the meaning of two of the words being uncertain.

6 *Turvaṣa Puroḍâs:* Turvaṣa appears here as one of the enemies of Sudâs. I follow, with much hesitation, Ludwig in taking Puroḍâs as an appellative of Turvaṣa: 'Turvaṣa, who was preceding (at solemn rites).'—Wilson. *The Bhṛigus and the Druhyus:* here, apparently, allies of Turvaṣa. *Fishes:* according to others, Matsyas, a people.

7 Together came the Pakthas, the Bhalânas, the Alinas, the Sivas, the Vishâṇins.

Yet to the Tṛitsus came the Ârya's Comrade, through love of spoil and heroes' war, to lead them.

8 Fools, in their folly fain to waste her waters, they parted inexhaustible Parushṇî.

Lord of the Earth, he with his might repressed them: still lay the herd and the affrighted herdsman.

9 As to their goal they sped to their destruction: they sought Parushṇî; e'en the swift returned not.

Indra abandoned, to Sudâs the manly, the swiftly flying foes, unmanly babblers.

10 They went like kine unherded from the pasture, each clinging to a friend as chance directed.

They who drive spotted steeds, sent down by Pṛiṣni, gave ear, the Warriors and the harnessed horses.

11 The King who scattered one-and-twenty people of both Vaikarṇa tribes through lust of glory—

As the skilled priest clips grass within the chamber, so hath the Hero Indra wrought their downfall.

---

7 *The Pakthas*, and the rest mentioned in the first line of the stanza appear to have been non-Âryan tribes opposed to the Tṛitsus. According to the Scholiast these names are the denominations of various ministers at religious rites, and following this interpretation Wilson translates the stanza as follows: 'Those who dress the oblation, those who pronounce auspicious words, those who abstain from penance, those who bear horns (in their hands), those who bestow happiness (on the world by sacrifice), glorify that Indra who recovered the cattle of the *Ârya* from the plunderers, who slew the enemies in battle.' *The Ârya's Comrade:* Indra, the ally of Tṛitsu against the non-Âryan confederacy.

8 The confederates, who were on the right or farther bank of the Parushṇî, intending to attack Sudâs and the Tṛitsus, appear to have attempted to make the river fordable by digging channels and so diverting the water, which, it seems, rushed back into its natural bed and drowned the men who were crossing the stream. The second line of the stanza is obscure and the translation is conjectural. Wilson translates: 'but he by his greatness pervades the earth, Kavi, the son of Chayamâna, like a falling victim, sleeps (in death).' *The herd* and *the herdsman* are, of course, the hostile band and its leader.

10 *They went:* the fugitives who escaped drowning. *They who drive spotted steeds:* the Maruts, sent down by their mother Pṛiṣni to aid Sudâs.

11 *People:* or, houses, *i. e.* families. *Both Vaikarṇa tribes:* perhaps some allies of the Druhyus; but the meaning of *vaikarṇáyoḥ* is uncertain. See Zimmer, *Altindisches Leben*, p. 103. Ludwig thinks that the reference is to a mythic battle at some place called Vaikarṇau between Indra (the King) and the Maruts (the one-and-twenty people). *Clips grass:* with one clean cut.

12 Thou, thunder-armed, o'erwhelmedst in the waters famed ancient Kavasha and then the Druhyu.
Others here claiming friendship to their friendship, devoted unto thee, in thee were joyful.

13 Indra at once with conquering might demolished all their strong places and their seven castles.
The goods of Anu's son he gave to Tṛitsu. May we in sacrifice conquer scornful Pûru.

14 The Anavas and Druhyus, seeking booty, have slept, the sixty hundred, yea, six thousand,
And six-and-sixty heroes. For the pious were all these mighty exploits done by Indra.

15 These Tṛitsus under Indra's careful guidance came speeding like loosed waters rushing downward.
The foemen, measuring exceeding closely, abandoned to Sudâs all their provisions.

16 The hero's side who drank the dressed oblation, Indra's denier, far o'er earth he scattered.
Indra brought down the fierce destroyer's fury. He gave them various roads, the path's Controller.

17 E'en with the weak he wrought this matchless exploit: e'en with a goat he did to death a lion.
He pared the pillar's angles with a needle. Thus to Sudâs Indra gave all provisions.

---

12 *Kavasha:* perhaps the priest of one of the two Vaikarṇa tribes which Zimmer is inclined to identify with the Kuru-Krivis. See *Altindisches Leben*, p. 127. *Others here:* 'for they, Indra, who are devoted to thee and glorify thee, preferring thy friendship, enjoy it.'—Wilson. The exact meaning is uncertain.

13 *To Tṛitsu:* to Sudâs, the King of the Tṛitsus.

14 *The Anavas:* men of the Anu tribe. *The sixty hundred:* 'The enumeration is very obsc[illegible] *ṣatâ shaṭ sahasrâ shashṭir adhi shaṭ*, literally, sixty [illegible] sixty, with six more: Sâyaṇa understands by *ṣatâni*, thousands, *sahasrâṇîtyarthaḥ*'—Wilson. 'Sixty-six thousand six hundred and six.' Ludwig suggests that *dasâ* should be read instead of *ṣatâ*, which would make the number 6666. See Benfey, *Vedica und Linguistica*, pp. 139—162.

15 *Measuring exceeding closely:* though taking great care of their goods and reluctantly giving them up.

16 *The hero's side:* the party of the hostile leader, the non-Âryans who denied Indra, and themselves devoured the oblations that should have been presented to him. *He gave them various roads:* made them fly in all directions.

17 *E'en with a goat:* impossible deeds mentioned as illustrations of Indra's miraculous power.

18 To thee have all thine enemies submitted: e'en the fierce Bheda hast thou made thy subject.
Cast down thy sharpened thunderbolt, O Indra, on him who harms the men who sing thy praises.

19 Yamunâ and the Tritsus aided Indra. There he stripped Bheda bare of all his treasures.
The Ajas and the Sigrus and the Yakshus brought in to him as tribute heads of horses.

20 Not to be scorned, but like Dawns past and recent, O Indra, are thy favours and thy riches.
Devaka, Manyamâna's son, thou slewest, and smotest Sambara from the lofty mountain.

21 They who, from home, have gladdened thee, thy servants Parâsara, Vasishtha, Satayâtu,
Will not forget thy friendship, liberal Giver. So shall the days dawn prosperous for the princes.

22 Priest-like, with praise, I move around the altar, earning Paijavana's reward, O Agni,
Two hundred cows from Devavân's descendant, two chariots from Sudâs with mares to draw them.

23 Gift of Paijavana, four horses bear me in foremost place, trained steeds with pearl to deck them.
Sudâs's brown steeds, firmly-stepping, carry me and my son for progeny and glory.

24 Him whose fame spreads between wide earth and heaven, who, as dispenser, gives each chief his portion,
Seven flowing Rivers glorify like Indra. He slew Yudhyâmadhi in close encounter.

---

18 *Bheda:* an enemy of Sudâs, or an unbeliever, says Sâyana.

19 *Yamunâ:* the Jumna. But it is not easy to see how the expedition reached so far. The Ajas, Sigrus, and Yakshus were perhaps subject to Bheda, but nothing is known regarding them. *Heads of horses:* which had been killed in battle.

20 *Like Dawns:* renewed every day. *Devaka:* not mentioned elsewhere. According to Grassmann *dévakam mányamânam* refers to Sambara, 'thinking himself a God.'

21 *Parâsara* is said by one authority to have been the son, and by another the grandson of the Rishi Vasishtha. *Satayâtu* is said to be Sakti, Vasishtha's son.

22 Here begins the *dânastuti* or praise of the prince's liberality. *Paijavana:* Sudâs, descendant of Pijavana. *Devavân's descendant:* Sudâs, Devavân being either the same as Divodâsa, the father of Sudâs or one of his forefathers.

24 *Seven flowing Rivers glorify:* the seven chief rivers of the Panjâb glorify him as they glorify Indra. Or, they (men) praise him as the seven rivers praise Indra. 'The seven rivers bear his glory far and wide' (I. 102-2). *Yudhyâmidhi:* not mentioned elsewhere.

25 Attend on him. O ye heroic Maruts as on Sudâs's father Divodâsa.
Further Paijavana's desire with favour. Guard faithfully his lasting firm dominion.

HYMN XIX. Indra.

He like a bull with sharpened horns, terrific, singly excites and agitates all the people:
Thou givest him who largely pours libations his goods who pours not, for his own possession.

2 Thou, verily, Indra, gavest help to Kutsa, willingly giving ear to him in battle,
When, aiding Ârjuneya, thou subduedst to him both Kuyava and the Dâsa Sushṇa.

3 O Bold One, thou with all thine aids hast boldly holpen Sudâs whose offerings were accepted,
Pûru in winning land and slaying foemen, and Trasadasyu son of Purukutsa.

4 At the Gods' banquet, hero-souled! with Heroes, Lord of Bay Steeds, thou slewest many foemen.
Thou sentest in swift death to sleep the Dasyu, both Chumuri and Dhuni, for Dabhîti.

5 These were thy mighty powers that, Thunder-wielder, thou swiftly crushedst nine-and-ninety castles:
Thou capturedst the hundredth in thine onslaught; thou slewest Namuchi, thou slewest Vṛitra.

6 Old are the blessings, Indra, which thou gavest Sudâs the worshipper who brought oblations.
For thee, the Strong, I yoke thy strong Bay Horses: may our prayers reach thee and win strength, Most Mighty!

7 Give us not up, Lord of Bay Horses, Victor, in this thine own assembly, to the wicked.
Deliver us with true and faithful succours: dear may we be to thee among the princes.

---

25 *Maruts:* here, perhaps, the M[illegible] [illegible]thy nobles are intended who stand in the same relation to [illegible] to Indra.

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1 *Excites and agitates:* as God of battles. *Thou:* Indra. This abrupt change from the third person to the second is not unusual in the Veda.

2 *Ârjuneya:* Kutsa, descendant of Arjuna. See I. 112. 23. *Kuyava:* see I. 103. 8.

4 *For Chumuri, Dhuni,* and *Dabhîti*, see Vol. I. Index.

5 *Namuchi:* another demon of drought. See I. 53. 7. *In thine onslaught;* according to Sâyaṇa, for thy dwelling: 'thou hast occupied the hundredth as a place of abode.'—Wilson.

6 *Sudâs:* the King of the Tṛitsus, celebrated in the preceding hymn.

8 May we men, Maghavan, the friends thou lovest, near thee be joyful under thy protection.
Fain to fulfil the wish of Atithigva humble the pride of Turvaṣa and Yâdva.

9 Swiftly, in truth, O Maghavan, about thee men skilled in hymning sing their songs and praises.
Elect us also into their assembly who by their calls on thee despoiled the niggards.

10 Thine are these lauds, O manliest of heroes, lauds which revert to us and give us riches.
Favour these, Indra, when they fight with foemen, as Friend and Hero and the heroes' Helper.

11 Now, lauded for thine aid, Heroic Indra, sped by our prayer, wax mighty in thy body.
Apportion to us strength and habitations. Ye Gods, protect us evermore with blessings.

HYMN XX. Indra.

STRONG, Godly-natured, born for hero exploit, man's Friend, he doth whatever deed he willeth.
Saving us e'en from great transgression, Indra, the Youthful, visiteth man's home with favour.

2 Waxing in greatness Indra slayeth Vṛitra: the Hero with his aid hath helped the singer.
He gave Sudâs wide room and space, and often hath granted wealth to him who brought oblations.

3 Soldier unchecked, war-rousing, battling Hero, unconquered from of old, victorious ever,
Indra the very strong hath scattered armies; yea, he hath slain each foe who fought against him.

4 Thou with thy greatness hast filled full, O Indra, even both the worlds with might, O thou Most Mighty.
Lord of Bays, Indra, brandishing his thunder, is gratified with Soma at the banquet.

5 A Bull begat the Bull for joy of battle, and a strong Mother brought forth him the manly.

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8 *Atithigva:* probably a descendant of Sudâs who must have lived long before the composition of this hymn, as the favour bestowed upon him by Indra is spoken of as old in stanza 6. *Yâdva:* or Yadu's son.

9 *Elect us also:* that is, let us share the blessings which thou withholdest from the illiberal churls who offer no oblations and givest to those who call upon thee and worship thee.

---

5 *A Bull begat the Bull:* 'A vigorous (god) begot a vigorous (son).'—Muir. The father of Indra is Kaṣyapa, according to Sâyaṇa; but probably Dyaus is intended. *A strong Mother:* Aditi.

He who is Chief of men, their armies' Leader, is a strong Hero, bold, and fain for booty.

6 The people falter not, nor suffer sorrow, who win themselves this God's terrific spirit.
He who with sacrifices worships Indra is lord of wealth, law-born and law's protector.

7 Whene'er the elder fain would help the younger, the greater cometh to the lesser's present.
Shall the Immortal sit aloof inactive? O Wondrous Indra, bring us wondrous riches.

8 Thy dear folk, Indra, who present oblations, are, in chief place, thy friends, O Thunder-wielder.
May we be best content in this thy favour, sheltered by One who slays not, but preserves us.

9 To thee the mighty hymn hath clamoured loudly, and, Maghavan, the eloquent hath besought thee.
Desire of wealth hath come upon thy singer: help us then, Ṣakra, to our share of riches.

10 Place us by food which thou hast given, O Indra, us and the wealthy patrons who command us.
Let thy great power bring good to him who lauds thee. Ye Gods, preserve us evermore with blessings.

HYMN XXI.

Indra.

Pressed is the juice divine with milk commingled: thereto hath Indra ever been accustomed.
We wake thee, Lord of Bays, with sacrifices: mark this our laud in the wild joy of Soma.

2 On to the rite they move, the grass they scatter, these Soma-drinkers eloquent in synod.
Hither, for men to grasp, are brought the press-stones, far-thundering, famous, strong, that wait on heroes.

---

6 *Law-born*: born in accordance with the law.

7 The relations between Gods and men resemble those between elders and juniors, superiors and inferiors among men. The inferior comes to his superior with some offering in his hand and is assisted by him in return. So Indra should accept our oblations, and reward us with wealth.

9 *The eloquent: stámúḥ;* according to Ludwig, the Greek στωμύλος (from στόμα, mouth), mouthy, talkative, and, in a good sense, fluent, eloquent. The Commentators explain the word as 'praiser.'

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1 *We wake thee*: or, we think of thee, serve thee.

3 Indra, thou settest free the many waters that were encompassed, Hero, by the Dragon.
Down rolled, as if on chariots borne, the rivers: through fear of thee all things created tremble.

4 Skilled in all manly deeds the God terrific hath with his weapons mastered these opponents.
Indra in rapturous joy shook down their castles: he slew them in his might, the Thunder-wielder.

5 No evil spirits have impelled us, Indra, nor fiends, O Mightiest God, with their devices.
Let our true God subdue the hostile rabble: let not the lewd approach our holy worship.

6 Thou in thy strength surpassest Earth and Heaven: the regions comprehend not all thy greatness.
With thine own power and might thou slewest Vṛitra: no foe hath found the end of thee in battle.

7 Even the earlier Deities submitted their powers to thy supreme divine dominion.
Indra wins wealth and deals it out to others: men in the strife for booty call on Indra.

8 The humble hath invoked thee for protection, thee, Lord of great felicity, O Indra.
Thou with a hundred aids hast been our Helper: one who brings gifts like thee hath his defender.

9 May we, O Indra, be thy friends for ever, eagerly, Conqueror, yielding greater homage.
May, through thy grace, the strength of us who battle quell in the shock the onset of the foeman.

10 Place us by food which thou hast given, O Indra, us and the wealthy patrons who command us.
Let thy great power bring good to him who lauds thee. Ye Gods, preserve us evermore with blessings.

HYMN XXII.

Indra.

DRINK Soma, Lord of Bays, and let it cheer thee: Indra, the stone, like a well guided courser,
Directed by the presser's arms hath pressed it.

---

4 *These opponents:* according to Sâyaṇa, the demons of the air. The text has no noun for 'these.'

5 *The lewd:* those who do not follow Vedic observances, according to Yâska. For a full discussion of the meaning of *śiśnádevâḥ* see Muir, *O. S. Texts,* IV. 406—411.

8 *One who brings gifts like thee:* Sâyaṇa interprets differently: 'be our defender against every overpowering (assailant) like to thee.'—Wilson.

2 So let the draught of joy, thy dear companion, by which, O Lord of Bays, thou slayest foemen,
Delight thee, Indra, Lord of princely treasures.

3 Mark closely, Maghavan, the words I utter, this eulogy recited by Vasishṭha:
Accept the prayers I offer at thy banquet.

4 Hear thou the call of the juice-drinking press-stone: hear thou the Brahman's hymn who sings and lauds thee.
Take to thine inmost self these adorations.

5 I know and ne'er forget the hymns and praises of thee, the Conqueror, and thy strength immortal.
Thy name I ever utter, Self-Refulgent!

6 Among mankind many are thy libations, and many a time the pious sage invokes thee.
O Maghavan, be not long distant from us.

7 All these libations are for thee, O Hero: to thee I offer these my prayers that strengthen.
Ever, in every place, must men invoke thee.

8 Never do men attain, O Wonder-Worker, thy greatness, Mighty One, who must be lauded,
Nor, Indra, thine heroic power and bounty.

9 Among all Ṛishis, Indra, old and recent, who have engendered hymns as sacred singers,
Even with us be thine auspicious friendships. Ye Gods, preserve us evermore with blessings.

HYMN XXIII. Indra.

PRAYERS have been offered up through love of glory: Vasishṭha, honour Indra in the battle.
He who with might extends through all existence hears words which I, his faithful servant, utter.

2 A cry was raised which reached the Gods, O Indra, a cry to them to send us strength in combat.
None among men knows his own life's duration: bear us in safety over these our troubles.

3 The Bays, the booty-seeking car I harness: my prayers have reached him who accepts them gladly.

---

4 *Juice-drinking:* that presses out the juice of the plant, and so may be said to drink it. The Scholiast inserts *mama*. of me: 'Hear the invocation of the (grinding) stone (of me) repeatedly drinking (the *Soma*).'—Wilson.

2 *A cry was raised:* I follow Pischel's interpretation of this very difficult stanza. See *Vedische Studien*, I. pp. 34—36.

Indra, when he had slain resistless foemen, forced with his might the two world-halves asunder.

4 Like barren cows, moreover, swelled the waters: the singers sought thy holy rite, O Indra.
Come unto us as with his team comes Vâyu: thou, through our solemn hymns bestowest booty.

5 So may these gladdening draughts rejoice thee, Indra, the Mighty, very bounteous to the singer.
Alone among the Gods thou pitiest mortals: O Hero, make thee glad at this libation.

6 Thus the Vasishṭhas glorify with praises Indra the Powerful whose arm wields thunder.
Praised, may he guard our wealth in kine and heroes. Ye Gods, preserve us evermore with blessings.

HYMN XXIV. Indra.

A HOME is made for thee to dwell in, Indra: O Much-invoked, go thither with the heroes.
That thou, to prosper us, mayst be our Helper, vouchsafe us wealth, rejoice with draughts of Soma.

2 Indra, thy wish, twice-strong, is comprehended: pressed is the Soma, poured are pleasant juices.
This hymn of praise, from loosened tongue, made perfect, draws Indra to itself with loud invoking.

3 Come, thou Impetuous God, from earth or heaven come to our holy grass to drink the Soma.
Hither to me let thy Bay Horses bring thee to listen to our hymns and make thee joyful.

4 Come unto us with all thine aids, accordant, Lord of Bay Steeds, accepting our devotions,
Fair-helmeted, o'ercoming with the mighty, and lending us the strength of bulls, O Indra.

5 As to the chariot pole a vigorous courser, this laud is brought to the great strong Upholder.
This hymn solicits wealth of thee: in heaven, as 'twere above the sky, set thou our glory.

6 With precious things, O Indra, thus content us: may we attain to thine exalted favour.
Send our chiefs plenteous food with hero children. Preserve us evermore, ye Gods, with blessings.

---

4 *Barren cows:* which are fatter than others.

1 *A home:* in the sacrificial chamber. *Heroes:* or, men ; the priests.
4 *Fair-helmeted:* or fair-cheeked, or handsome-chinned.

HYMN XXV. Indra.

WHEN with thy mighty help, O potent Indra, the armies rush together in their fury,
When from the strong man's arm the lightning flieth, let not thy mind go forth to side with others.

2 O Indra, where the ground is hard to traverse, smite down our foes, the mortals who assail us.
Keep far from us the curse of the reviler: bring us accumulated store of treasures.

3 God of the fair helm. give Sudâs a hundred succours, a thousand blessings, and thy bounty.
Strike down the weapon of our mortal foeman: bestow upon us splendid fame and riches.

4 I wait the power of one like thee, O Indra, gifts of a Helper such as thou art, Hero.
Strong, Mighty God, dwell with me now and ever: Lord of Bay Horses, do not thou desert us.

5 Here are the Kutsas supplicating Indra for might, the Lord of Bays for God-sent conquest.
Make our foes ever easy to be vanquished: may we, victorious, win the spoil, O Hero.

6 With precious things, O Indra, thus content us: may we attain to thine exalted favour.
Send our chiefs plenteous food with hero children. Preserve us evermore, ye Gods, with blessings.

HYMN XXVI. Indra.

SOMA unpressed ne'er gladdened liberal Indra, no juices pressed without a prayer have pleased him.
I generate a laud that shall delight him, new and heroic, so that he may hear us.

2 At every laud the Soma gladdens Indra: pressed juices please him as each psalm is chanted,
What time the priests with one united effort call him to aid, as sons invoke their father.

3 These deeds he did; let him achieve new exploits, such as the priests declare at their libations.

The battle has begun, and the singer prays to Indra for aid.
1 *The lightning:* the swift and flashing arrow. *Others:* the enemy.
3 *Sudâs:* according to Sâyaṇa, 'the liberal donor (of oblations).'—Wilson.
The Kutsas: apparently the priests of the hostile party.

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1 *Soma unpressed:* cp. VI. 41. 4, Soma when (properly) pressed excels the unpressed (or ill-pressed) Soma. Not only must the juice be duly expressed, but it must be expressed and offered with prayer.

Indra hath taken and possessed all castles, like as one common husband doth his spouses.

4 Even thus have they declared him. Famed is Indra as Conqueror, sole distributer of treasures;
Whose many succours come in close succession. May dear delightful benefits attend us.

5 Thus, to bring help to men, Vasishṭha laudeth Indra, the peoples' Hero, at libation.
Bestow upon us strength and wealth in thousands. Preserve us evermore, ye Gods, with blessings.

HYMN XXVII. Indra.

MEN call on Indra in the armed encounter that he may make the hymns they sing decisive.
Hero, rejoicing in thy might, in combat give us a portion of the stall of cattle.

2 Grant, Indra Maghavan, invoked of many, to these my friends the strength which thou possessest.
Thou, Maghavan, hast rent strong places open: unclose for us, Wise God, thy hidden bounty.

3 King of the living world, of men, is Indra, of all in varied form that earth containeth.
Thence to the worshipper he giveth riches: may he enrich us also when we laud him.

4 Maghavan Indra, when we all invoke him, bountiful ever sendeth strength to aid us:
Whose perfect guerdon, never failing, bringeth wealth to the men, to friends the thing they covet.

5 Quick, Indra, give us room and way to riches, and let us bring thy mind to grant us treasures,
That we may win us cars and steeds and cattle. Preserve us evermore, ye Gods, with blessings.

HYMN XXVIII. Indra.

COME to our prayers, O Indra, thou who knowest: let thy Bay Steeds be yoked and guided hither.
Though mortal men on every side invoke thee, still give thine ear to us, O All-impeller.

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3 *All castles:* all the strongholds of the demons of drought, the cloud-castles in which the rain is imprisoned.

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1 *Give us a portion, etc:* aid us to capture and carry off the cattle of the enemy.

2 Thy greatness reacheth to our invocation, the sages' prayer which, Potent God, thou guardest.
What time thy hand, O Mighty, holds the thunder, awful in strength thou hast become resistless.

3 What time thou drewest both world-halves together, like heroes led by thee who call each other—
For thou wast born for strength and high dominion—then e'en the active overthrew the sluggish.

4 Honour us in these present days, O Indra, for hostile men are making expiation.
Our sin that sinless Varuṇa discovered, the Wondrous-Wise hath long ago forgiven.

5 We will address this liberal Lord, this Indra, that he may grant us gifts of ample riches,
Best favourer of the singer's prayer and praises. Preserve us evermore, ye Gods, with blessings.

HYMN XXIX.

Indra.

THIS Soma hath been pressed for thee, O Indra: come hither, Lord of Bays, for this thou lovest.
Drink of this fair, this well-effused libation; Maghavan, give us wealth when we implore thee.

2 Come to us quickly with thy Bay Steeds, Hero, come to our prayer, accepting our devotion.
Enjoy thyself aright at this libation, and listen thou unto the prayers we offer.

3 What satisfaction do our hymns afford thee? When, Maghavan? Now let us do thee service.
Hymns, only hymns, with love for thee, I weave thee: then hear, O Indra, these mine invocations.

---

2 *Thy greatness reacheth to our invocation:* thou hast the power to come to our call if thou wilt.

3 *Drewest both world-halves together:* settest heaven and earth opposite to each other, like armies arrayed for battle. *E'en the active:* the meaning of the half-line is doubtful, and *chit*, even, seems to be out of place. Wilson translates, after Sâyaṇa: 'whence the presenter of offerings overcomes him who offers them not.' According to Professor Grassmann, 'the active' is Indra, and 'the inactive' is the sluggish demon. Ludwig suggests an alteration of the text.

4 *Are making expiation:* or, possibly, set themselves in order, that is, equip and prepare themselves for battle. *The Wondrous-Wise: mâyî;* Varuṇa.

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3 *Now let us do thee service: nûnám;* 'no time like the present.'—Ludwig.

4 They, verily, were also human beings whom thou wast wont to hear, those earlier sages.
Hence I, O Indra Maghavan, invoke thee: thou art our Providence, even as a Father.

5 We will address this liberal Lord, this Indra, that he may grant us gifts of ample riches,
Best favourer of the singer's prayer and praises. Preserve us evermore, ye Gods, with blessings.

HYMN XXX. Indra.

WITH power and strength, O Mighty God, approach us: be the augmenter, Indra, of these riches;
Strong Thunderer, Lord of men, for potent valour, for manly exploit and for high dominion.

2 Thee, worth invoking, in the din of battle, heroes invoke in fray for life and sunlight.
Among all people thou art foremost fighter: give up our enemies to easy slaughter.

3 When fair bright days shall dawn on us, O Indra, and thou shalt bring thy banner near in battle,
Agni the Asura shall sit as Herald, calling Gods hither for our great good fortune.

4 Thine are we, Indra, thine, both these who praise thee, and those who give rich gifts, O God and Hero.
Grant to our princes excellent protection: may they wax old and still be strong and happy.

5 We will address this liberal Lord, this Indra, that he may grant us gifts of ample riches,
Best favourer of the singer's prayer and praises. Preserve us evermore, ye Gods, with blessings.

HYMN XXXI. Indra.

SING ye a song, to make him glad, to Indra, Lord of Tawny Steeds,
The Soma-drinker, O my friends.

2 To him the Bounteous say the laud, and let us glorify, as men May do, the Giver of true gifts.

3 O Indra, Lord of boundless might, for us thou winnest strength and kine,
Thou winnest gold for us, Good Lord.

---

1 *For potent valour:* that is, to give us potent valour.

2 *Foremost fighter:* caster of the spear, warrior, according to von Roth; but the meaning of *sényaḥ* is somewhat uncertain.

4 Faithful to thee we loudly sing, heroic Indra, songs to thee:
Mark, O Good Lord, this act of ours.

5 Give us not up to man's reproach, to foeman's hateful calumny:
In thee alone is all my strength.

6 Thou art mine ample coat of mail, my Champion, Vṛitra-slayer, thou:
With thee for Friend I brave the foe.

7 Yea, great art thou whose conquering might two independent Powers confess,
The Heaven, O Indra, and the Earth.

8 So let the voice surround thee, which attends the Maruts on their way,
Reaching thee with the rays of light.

9 Let the ascending drops attain to thee, the Wondrous God, in heaven:
Let all the folk bow down to thee.

10 Bring to the Wise, the Great, who waxeth mighty, your offerings, and make ready your devotion:
To many clans he goeth, man's Controller.

11 For Indra, the sublime, the far-pervading, have singers generated prayer and praises:
The sages never violate his statutes.

12 The choirs have stablished Indra King for ever, for victory, him whose anger is resistless:
And, for the Bays' Lord, strengthened those he loveth.

HYMN XXXII. Indra.

LET none, no, not thy worshippers, delay thee far away from us.
Even from far away come thou unto our feast, or listen if already here.

2 For here, like flies on honey, these who pray to thee sit by the juice that they have poured.
Wealth-craving singers have on Indra set their hope, as men set foot upon a car.

---

7 *Independent : svadhâvarî;* 'abounding in food.'—Wilson.

8 *The voice :* 'the praises of thine adorers.'—Wilson.

12 *Strengthened :* 'barhayâ: for abarhayan, as is clear from what precedes.'—Ludwig. Sâyaṇa takes *barhayâ* as the imperative : 'urge thy kinsmen, (worshipper, to glorify) the lord of bay steeds.'—Wilson.

I am indebted to Max Müller's translation of this hymn in his *Ancient Sanskrit Literature* for many of the renderings which I have adopted.

3 Longing for wealth I call on him, the Thunderer with the strong right hand,
As a son calleth on his sire.

4 These Soma juices, mixed with curd, have been expressed for Indra here.
Come with thy Bay Steeds, Thunder-wielder, to our home, to drink them till they make thee glad.

5 May he whose ear is open hear us. He is asked for wealth: will he despise our prayer?
Him who bestows at once a hundred thousand gifts none shall restrain when he would give.

6 The hero never checked by men hath gained his strength through Indra, he
Who presses out and pours his deep libations forth, O Vṛitra-slayer, unto thee.

7 When thou dost drive the fighting men together be, thou Mighty One, the mighty's shield.
May we divide the wealth of him whom thou hast slain: bring us, Unreachable, his goods.

8 For Indra, Soma-drinker, armed with thunder, press the Soma juice.
Make ready your dressed meats: cause him to favour us. The Giver blesses him who gives.

9 Grudge not, ye Soma-pourers; stir you, pay the rites, for wealth, to the great Conqueror.
Only the active conquers, dwells in peace, and thrives: not for the niggard are the Gods.

10 No one hath overturned or stayed the car of him who freely gives.
The man whom Indra and the Marut host defend comes to a stable full of kine.

11 Indra, that man when fighting shall obtain the spoil, whose strong defender thou wilt be.
Be thou the gracious helper, Hero! of our cars, be thou the helper of our men.

12 His portion is exceeding great like a victorious soldier's spoil.
Him who is Indra, Lord of Bays, no foes subdue. He gives the Soma-pourer strength.

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3 *With the strong right hand:* or, giver of good gifts.

7 *The mighty's shield:* 'the shield of the mighty (Vasishṭhas).'—M. M.; 'a protection of the Maghavans,' *i. e.* the institutors of the sacrifice.—Ludwig.

8 *The Giver blesses him who gives:* Indra rewards the liberal worshipper.

10 *Comes to a stable full of kine:* carries off rich booty.

13 Make for the Holy Gods a hymn that is not mean, but well-arranged and fair of form.
Even many snares and bonds subdue not him who dwells with Indra through his sacrifice.

14 Indra, what mortal will attack the man who hath his wealth in thee?
The strong will win the spoil on the decisive day through faith in thee, O Maghavan.

15 In battles with the foe urge on our mighty ones who give the treasures dear to thee,
And may we with our princes, Lord of Tawny Steeds! pass through all peril, led by thee.

16 Thine, Indra, is the lowest wealth, thou cherishest the midmost wealth,
Thou ever rulest all the highest: in the fray for cattle none resisteth thee.

17 Thou art renowned as giving wealth to every one in all the battles that are fought.
Craving protection, all these people of the earth, O Much-invoked, implore thy name.

18 If I, O Indra, were the Lord of riches ample as thine own,
I should support the singer, God who givest wealth! and not abandon him to woe.

19 Each day would I enrich the man who sang my praise, in whatsoever place he were.
No kinship is there better, Maghavan, than thine: a father even is no more.

20 With Plenty for his true ally the active man will gain the spoil.
Your Indra, Much-invoked, I bend with song, as bends a wright his wheel of solid wood.

21 A mortal wins no riches by unworthy praise: wealth comes not to the niggard churl.
Light is the task to give, O Maghavan, to one like me on the decisive day.

22 Like kine unmilked we call aloud, Hero, to thee, and sing thy praise,
Looker on heavenly light, Lord of this moving world, Lord, Indra, of what moveth not.

---

20 *Plenty*: or, Spirit, Boldness.

23 None other like to thee, of earth or of the heavens, hath been or ever will be born.
Desiring horses, Indra Maghavan! and kine, as men of might we call on thee.

24 Bring, Indra, the Victorious Ones; bring, elder thou, the younger host.
For, Maghavan, thou art rich in treasures from of old, and must be called in every fight.

25 Drive thou away our enemies, O Maghavan: make riches easy to be won.
Be thou our good Protector in the strife for spoil: Cherisher of our friends be thou.

26 O Indra, give us wisdom as a sire gives wisdom to his sons.
Guide us, O Much-invoked, in this our way: may we still live and look upon the light.

27 Grant that no mighty foes, unknown, malevolent, unhallowed, tread us to the ground,
With thine assistance, Hero, may we pass through all the waters that are rushing down.

HYMN XXXIII. Vasishṭha.

THESE who wear hair-knots on the right, the movers of holy thought, white-robed, have won me over.
I warned the men, when from the grass I raised me, Not from afar can my Vasishṭhas help you.

2 With Soma they brought Indra from a distance, over Vaiṣanta, from the strong libation.
Indra preferred Vasishṭhas to the Soma pressed by the son of Vayata, Pâṣadyumna.

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24 *Bring, Indra, the Victorious Ones:* these would be the Maruts. 'Elder Indra, bring that (wealth to me) being the junior.'—Wilson. 'Bring all this to those who are good, O Indra, be they old or young.'—M. Müller.

The hymn is a glorification of Vasishṭha and his family, the latter part relating his birth and the earlier verses referring to his connexion with King Sudâs.

1 *Hair-knots: kaparda* is the *chûḍa* or single lock of hair left on the head at tonsure, which, according to the Scholiast, it was characteristic of the *Vasishṭhas* to wear on the right of the crown of the head. *White-robed:* white-coloured, according to Sâyaṇa. *Me:* Vasishṭha, who is the speaker of stanzas 1—6. 'Von Roth (under the word *av*) regards Indra as the speaker. May it not be Sudās?'—Muir, *O. S. Texts*, I. 319, 320, where stanzas 1—13 are translated. *From the grass:* the sacred grass laid on the floor of the sacrificial chamber.

2 [illegible] the name of a river. *Pâṣadyumna:* another king who was [illegible] at the same time as Sudâs.

3 So, verily, with these he crossed the river, in company with these he slaughtered Bheda.
So in the fight with the Ten Kings, Vasishṭhas! did Indra help Sudâs through your devotions.

4 I gladly, men! with prayer prayed by our fathers have fixed your axle: ye shall not be injured:
Since, when ye sang aloud the Ṣakvarî verses, Vasishṭhas! ye invigorated Indra.

5 Like thirsty men they looked to heaven, in battle with the Ten Kings, surrounded and imploring.
Then Indra heard Vasishṭha as he praised him, and gave the Tṛitsus ample room and freedom.

6 Like sticks and staves wherewith they drive the cattle, stripped bare, the Bharatas were found defenceless:
Vasishṭha then became their chief and leader: then widely were the Tṛitsus' clans extended.

7 Three fertilize the worlds with genial moisture: three noble Creatures cast a light before them.
Three that give warmth to all attend the Morning. All these have they discovered, these Vasishṭhas.

8 Like the Sun's growing glory is their splendour, and like the sea's is their unfathomed greatness.
Their course is like the wind's. Your laud, Vasishṭhas, can never be attained by any other.

9 They with perceptions of the heart in secret resort to that which spreads a thousand branches.
The Apsaras brought hither the Vasishṭhas wearing the vesture spun for them by Yama.

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3 *The river:* Yamunâ. See VII. 18. 19. *Ten Kings:* of the confederate tribes who opposed Sudâs. See VII. 18.

4 *Ṣakvarî verses:* hymns of praise in the Ṣakvarî metre (14 × 4).

6 *Tṛitsus:* the tribe of which Sudâs was King. *Bharatas:* apparently the same as the Tṛitsus.

7 Indra is the speaker of the rest of the hymn. 'In explanation of this, Sâyaṇa quotes a passage from the Ṣâṭyâyana Brâhmaṇa: (1) Agni produces a fertilizing fluid on the earth, Vâyu in the air, the Sun in the sky. (2) The 'three noble creatures' are the Vasus, Rudras, and Âdityas. The Sun is their light. (3) Agni, Vâyu, and the Sun each attend the Dawn.'—Muir, *O. S. Texts,* 1. 320.

9 *That which spreads a thousand branches:* according to Ludwig's Translation, the Sun-God is meant; according to his later view, the reference is to the mystic tree sustained by Varuṇa in the baseless region (I. 24. 7). *The vesture:* the body. The stanza is very obscure. and Sâyaṇa's explanation. which overrides grammar, is not satisfactory: 'By the wisdom seated in the heart the *Vasishṭhas* traverse the hidden [illegible] world, and the *Apsarasas* sit down, wearing the vesture [illegible] ......'—Wilson.

10 A form of lustre springing from the lightning wast thou, when Varuṇa and Mitra saw thee.
Thy one and only birth was then, Vasishṭha, when from thy stock Agastya brought thee hither.

11 Born of their love for Urvaṣî, Vasishṭha, thou, priest, art son of Varuṇa and Mitra;
And as a fallen drop, in heavenly fervour, all the Gods laid thee on a lotus-blossom.

12 He, thinker, knower both of earth and heaven, endowed with many a gift, bestowing thousands,
Destined to wear the vesture spun by Yama, sprang from the Apsaras to life, Vasishṭha.

13 Born at the sacrifice, urged by adorations, both with a common flow bedewed the pitcher.
Then from the midst thereof there rose up Mâna, and thence they say was born the sage Vasishṭha.

14 He brings the bearer of the laud and Sâman: first shall he speak bringing the stone for pressing.
With grateful hearts in reverence approach him: to you, O Pratṛidas, Vasishṭha cometh.

HYMN XXXIV. Viṣvedevas.

MAY our divine and brilliant hymn go forth, like a swift chariot wrought and fashioned well.

2 The waters listen as they flow along: they know the origin of heaven and earth.

---

10 Vasishṭha appears here as an embodiment of lightning, light, or fire, and to have been brought down to men by Agastya who was born in the same way as Vasishṭha.

11 *Urvaṣî*: the most celebrated of the Apsarases or nymphs of heaven *On a lotus-blossom*: or, according to others, 'in the sacred pitcher,' or water-jar used in sacrifice. 'In the lake.'—Wilson.

For a full account of this production of Vasishṭha, the curious reader is referred to Muir, *O. S. Texts*, I. 321. See M. Müller, *Chips*, IV. 108, 109, and Hillebrandt, *Varuṇa und Mitra*, 148, 149.

12 *The Apsaras*: Urvaṣî.

13 *Mâna*: said to be another name of Agastya.

14 *The bearer of the laud and Sâman*: the pressing-stone, which was worked during the recitation of sacred verses. *Pratṛidas*: a name used here to designate the Tṛitsus.

This difficult and obscure hymn has been translated and thoroughly discussed by Geldner (*Vedische Studien*, II. pp. 129—155, criticized by Prof. Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Ṛgveda-forschung*, pp. 163—167).

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2 'An allusion, perhaps, to the subsequently received cosmogony, as in *Manu*, that water was the first of created things.'—Wilson.

3 Yea, the broad waters swell their flood for him: of him strong heroes think amid their foes.

4 Set ye for him the coursers to the pole: like Indra Thunderer is the Golden-armed.

5 Arouse you, like the days, to sacrifice: speed gladly like a traveller on the way.

6 Go swift to battles, to the sacrifice: set up a flag, a hero for the folk.

7 Up from his strength hath risen as 'twere a light: it bears the load as earth bears living things.

8 Agni, no demon I invoke the Gods: by law completing it, I form a hymn.

9 Closely about you lay your heavenly song, and send your voice to where the Gods abide.

10 Varuṇa, Mighty, with a thousand eyes, beholds the paths wherein these rivers run.

11 He, King of kings, the glory of the floods, o'er all that liveth hath resistless sway.

12 May he assist us among all the tribes, and make the envier's praise devoid of light.

13 May the foes' threatening arrow pass us by: may he put far from us our bodies' sin.

14 Agni, oblation-eater, through our prayers aid us: to him our dearest laud is brought.

15 Accordant with the Gods choose for our Friend the Waters' Child: may he be good to us.

16 With lauds I sing the Dragon born of floods: he sits beneath the streams in middle air.

17 Ne'er may the Dragon of the Deep harm us: ne'er fail this faithful servant's sacrifice.

18 To these our heroes may they grant renown: may pious men march boldly on to wealth.

19 Leading great hosts, with fierce attacks of these, they burn their foes as the Sun burns the earth.

---

3 *For him:* Indra.

4 *The Golden-armed:* Savitar.

6 *A hero:* a sort of personification of the sacrifice. 'An expiatory sacrifice for (the good of) mankind.'—Wilson.

16 *The Dragon born of floods:* Ahibudhnya, or the Dragon of the Deep of the following stanza; the regent of the sea of air.

18 *They:* the Gods.

19 *Of these:* Gods, or Maruts, according to the Scholiast.

20 What time our wives draw near to us, may he, deft-handed Tvashṭar, give us hero sons.

21 May Tvashṭar find our hymn acceptable, and may Aramati, seeking wealth, be ours.

22 May they who lavish gifts bestow those treasures: may Rodasî and Varuṇânî listen.
May he, with the Varûtrîs, be our refuge, may bountiful Tvashṭar give us store of riches.

23 So may rich Mountains and the liberal Waters, so may all Herbs that grow on ground, and Heaven,
And Earth accordant with the Forest-Sovrans, and both the World-halves round about protect us.

24 To this may both the wide Worlds lend approval, and Varuṇa in heaven, whose Friend is Indra.
May all the Maruts give consent, the Victors, that we may hold great wealth in firm possession.

25 May Indra, Varuṇa, Mitra, and Agni, Waters, Herbs, Trees accept the praise we offer.
May we find refuge in the Maruts' bosom. Protect us evermore, ye Gods, with blessings.

HYMN XXXV. Viṣvedevas.

BEFRIEND us with their aids Indra and Agni, Indra and Varuṇa who receive oblations!
Indra and Soma give health, strength and comfort, Indra and Pûshan be our help in battle.

2 Auspicious Friends to us be Bhaga, Ṣansa, auspicious be Purandhi and all Riches;
The blessing of the true and well-conducted, and Aryaman in many forms apparent.

3 Kind unto us be Maker and Sustainer, and the far-reaching Pair with Godlike natures.
Auspicious unto us be Earth and Heaven, the Mountain, and the Gods' fair invocations.

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21 *Aramati:* the Genius of Devotion and active piety.

22 *Varûtrîs:* protecting Goddesses.

23 *Forest-Sovrans:* tall timber trees.

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1 *Befriend us: ṣám no bhavatâm.* The indeclinable word *ṣám,* signifying happy, auspicious, pleasant, sweet, kind, agreeable, etc., etc., is used with or without the verb *bhû,* in the first thirteen stanzas. I have varied the expression here and there.

2 *Ṣansa:* Prayer or Wish personified. Or it may be Narâṣansa, Agni. *Purandhi:* Plenty, or Spirit, Boldness personified.

3 *Far-reaching Pair:* Heaven and Earth.

4 Favour us Agni with his face of splendour, and Varuṇa and Mitra and the Asvins.
Favour us noble actions of the pious, impetuous Vâta blow on us with favour.

5 Early invoked, may Heaven and Earth be friendly, and Air's mid-region good for us to look on.
To us may Herbs and Forest-Trees be gracious, gracious the Lord Victorious of the region.

6 Be the God Indra with the Vasus friendly, and, with Âdityas, Varuṇa who blesseth.
Kind, with the Rudras, be the Healer Rudra, and, with the Dames, may Tvashṭar kindly listen.

7 Blest unto us be Soma, and devotions, blest be the Sacrifice, the Stones for pressing.
Blest be the fixing of the sacred Pillars, blest be the tender Grass, and blest the Altar.

8 May the far-seeing Sun rise up to bless us: be the four Quarters of the sky auspicious.
Auspicious be the firmly-seated Mountains, auspicious be the Rivers and the Waters.

9 May Aditi through holy works be gracious, and may the Maruts, loud in song, be friendly.
May Vishṇu give felicity, and Pûshan, the Air that cherisheth our life, and Vâyu.

10 Prosper us Savitar, the God who rescues, and let the radiant Mornings be propitious.
Auspicious to all creatures be Parjanya, auspicious be the field's benign Protector.

11 May all the fellowship of Gods befriend us, Sarasvatî, with Holy Thoughts, be gracious.
Friendly be they, the Liberal Ones who seek us, yea, those who dwell in heaven, on earth, in waters.

12 May the great Lords of Truth protect and aid us: blest to us be our horses and our cattle.
Kind be the pious skilful-handed Ṛibhus, kind be the Fathers at our invocations.

13 May Aja-Ekapâd, the God, be gracious, gracious the Dragon of the Deep, and Ocean.

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5 *The Lord Victorious:* Indra.

10 *The field's benign Protector:* Agni, or Rudra. See IV. 57. 1.

13 *Aja-Ekapâd:* the Sun. See VI. 50. 14, and footnote.

The Dragon of the Deep: Ahibudhnya, regent of the depths of the firmament.

Gracious be he, the swelling Child of Waters, gracious be Prisni who hath Gods to guard her.

14 So may the Rudras, Vasus, and Âdityas accept the new hymn which we now are making.
May all the Holy Ones of earth and heaven, and the Cow's offspring hear our invocation.

15 They who of Holy Gods are very holy, Immortal, knowing Law, whom man must worship,—
May these to-day give us broad paths to travel. Preserve us evermore, ye Gods, with blessings.

HYMN XXXVI. Visvedevas.

LET the prayer issue from the seat of Order, for Sûrya with his beams hath loosed the cattle.
With lofty ridges earth is far extended, and Agni's flame hath lit the spacious surface.

2 O Asuras, O Varuṇa and Mitra, this hymn to you, like food, anew I offer.
One of you is a strong unerring Leader, and Mitra, speaking, stirreth men to labour.

3 The movements of the gliding wind come hither: like cows, the springs are filled to overflowing.
Born in the station e'en of lofty heaven the Bull hath loudly bellowed in this region.

4 May I bring hither with my song. O Indra, wise Aryaman who yokes thy dear Bay Horses,

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14 *Cow's offspring:* the Maruts. According to von Roth those who are born and live in radiant heaven.

15 *Broad paths to travel:* perhaps, generally, an easy road to prosperity.

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1 *The seat of Order:* 'the hall of the sacrifice.'—Wilson. *The cattle:* rays of light.

2 'One of you (Varuṇa) is the lord and unassailable guide, and he who is called Mitra, (*i. e.* the friend) calls men to activity. Here so much at least is declared (and the same thing is expressed in nearly the same words in other places), that the light of day, which awakens life, and brings joy and activity into the world, is the narrower sphere of Mitra's power; though, however, Varuṇa is not relegated to the night alone, for he continues to be the lord and the first.'—Von Roth, quoted by Muir, *O. S. Texts*, V. 70. The meaning of *ináḥ* translated by 'lord' in this extract, is, in the Veda, rather 'strong,' 'energetic,' and is so given in the St. Petersburg Lexicon, the meaning 'lord' belonging to later literature. The second half of the second line is repeated, with a variation, from III. 59. 1.

3 *The springs:* the fountains of rain; the clouds. *The Bull:* Parjanya, God of the rain-cloud. *This region:* literally, this udder; the firmament.

Voracious, with thy noble car, O Hero, him who defeats the wrath of the malicious.

5 In their own place of sacrifice adorers worship to gain long life and win his friendship.
He hath poured food on men when they have praised him; be this, the dearest reverence, paid to Rudra.

6 Coming together, glorious, loudly roaring—Sarasvatî, Mother of Floods, the seventh—
With copious milk, with fair streams, strongly flowing, full swelling with the volume of their water;

7 And may the mighty Maruts, too, rejoicing, aid our devotion and protect our offspring.
Let not swift-moving Âksharâ neglect us: they have increased our own appropriate riches.

8 Bring ye the great Âramati before you, and Pûshan as the Hero of the synod,
Bhaga who looks upon this hymn with favour, and, as our strength, the bountiful Purandhi.

9 May this our song of praise reach you, O Maruts, and Vishṇu guardian of the future infant.
May they vouchsafe the singer strength for offspring. Preserve us evermore, ye Gods, with blessings.

HYMN XXXVII. Visvedevas.

Let your best-bearing car that must be lauded, ne'er injured, bring you Vâjas and Ṛibhukshans.
Fill you, fair-helmeted! with mighty Soma, thrice-mixed, at our libations, to delight you.

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4 *Voracious:* epithet of horses; but the meaning of *dhâyû* is uncertain. According to Sâyaṇa, it means 'holding,' 'vigorous;' according to Ludwig, 'pouring forth rain;' according to Grassmann, 'thirsty.'

5 *His friendship:* Rudra's.

6 *The seventh:* with the six other celebrated rivers. See I. 32. 12.

7 *Aksharâ:* Vâk, or Voice; 'the imperishable goddess of speech.'—Wilson. Cf. VII. 15. 9.

8 *Aramati:* the personification of religious worship, or active piety. See VII. 34. 21. According to Sâyaṇa, *arámatim* here is an epithet of *mahîm*, 'the never-resting Earth.' For the various meanings assigned by Sâyaṇa to this word in the various places in which it occurs, see Muir, *O. S. Texts*, IV. 317.

9 *Vishṇu:* cf. X. 184. 1.

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1 *Vâjas and Ribhukshans:* that is, Ṛibhukshan or Ṛibhu, Vibhvan, and Vâja, commonly called the Ṛibhus from the name of the first of the three. *Fair-helmeted:* 'handsome-chinned.'—Wilson; 'Strong-jawed.'—Ludwig. *Thrice-mixed:* with milk, curds, and meal.

2 Ye who behold the light of heaven, Ṛibhukshans, give our rich patrons unmolested riches.
Drink, heavenly-natured, at our sacrifices, and give us bounties for the hymns we sing you.

3 For thou, O Bounteous One, art used to giving, at parting treasure whether small or ample.
Filled full are both thine arms with great possessions: thy goodness keeps thee not from granting riches.

4 Indra, high-famed, as Vâja and Ṛibhukshan, thou goest working, singing to the dwelling.
Lord of Bay Steeds, this day may we Vasishṭhas offer our prayers to thee and bring oblations.

5 Thou winnest swift advancement for thy servant, through hymns, Lord of Bay Steeds, which thou hast favoured.
For thee with friendly succour have we battled, and when, O Indra, wilt thou grant us riches?

6 To us thy priests a home, as 'twere, thou givest: when, Indra, wilt thou recognize our praises?
May thy strong Steed, through our ancestral worship, bring food and wealth with heroes to our dwelling.

7 Though Nirṛiti the Goddess reigneth round him, Autumns with food in plenty come to Indra.
With three close Friends to length of days he cometh, he whom men let not rest at home in quiet.

8 Promise us gifts, O Savitar: may riches come unto us in Parvata's full bounty.
May the Celestial Guardian still attend us. Preserve us evermore, ye Gods, with blessings.

HYMN XXXVIII. Savitar.

On high hath Savitar, this God, extended the golden lustre which he spreads around him.
Now, now must Bhaga be invoked by mortals, Lord of great riches who distributes treasures.

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3 *Bounteous One:* Maghavan; Indra.
4 *Working:* 'the fulfiller (of wishes).'—Wilson. The first line is somewhat obscure.

7 *Nirṛiti:* the Goddess of Death and Destruction, who has no power over Indra. *Three close Friends:* the Ṛibhus, who represent the year, the annual course of Indra as the Sun. Sâyaṇa's explanation is different: 'Indra, the upholder of the three regions, whom the divine Nirṛiti acknowledges as ruler, whom abundant years pass over, whom mortals detain from his own abode, approaches to (recruit) his decaying strength.'—Wilson; who observes: 'the explanation is not very clear.'

8 *Parvata's full bounty:* the Genius of mountain and cloud.

2 Rise up, O Savitar whose hands are golden, and hear this man while sacrifice is offered,
Spreading afar thy broad and wide effulgence, and bringing mortal men the food that feeds them.

3 Let Savitar the God be hymned with praises, to whom the Vasus, even, all sing glory.
Sweet be our lauds to him whose due is worship : may he with all protection guard our princes.

4 Even he whom Aditi the Goddess praises, rejoicing in God Savitar's incitement:
Even he whose praise the high imperial Rulers, Varuṇa, Mitra, Aryaman, sing in concert.

5 They who come emulous to our oblation, dispensing bounty, from the earth and heaven,
May they and Ahibudhnya hear our calling : guard us Varûtrî with the Ekadhenus.

6 This may the Lord of Life, entreated, grant us,—the wealth which Savitar the God possesses.
The mighty calls on Bhaga for protection, on Bhaga calls the weak to give him riches.

7 Bless us the Vâjins when we call, while slowly they move, strong Singers, to the Gods' assembly.
Crushing the wolf, the serpent, and the demons, may they completely banish all affliction.

8 Deep-skilled in Law eternal, deathless, Singers, O Vâjins, help us in each fray for booty.
Drink of this meath, be satisfied, be joyful : then go on paths which Gods are wont to travel.

HYMN XXXIX.

Visvedevas.

AGNI, erect, hath shown enriching favour: the flame goes forward to the Gods' assembly.
Like car-borne men the stones their path have chosen : let the priest, quickened, celebrate our worship.

---

3 *The Vasus:* the Gods in general, according to Sâyaṇa.

5 *Varûtrî:* 'the protectress (the goddess of speech).'—Wilson. *Ekadhenus:* the Waters are probably meant: 'excellent cattle.'—Wilson.

7 *Vâjins:* a class of divinities so named, according to Sâyaṇa ; but, according to Mahîdhara, horses, *i. e.* the teams which draw the chariots of the Gods. *The wolf.* or the robber. *The serpent:* or the assassin. *The demons:* the Râkshasas. See *Ṣatapatha-Brâhmaṇa*, V. 1. 5. 21—24, (S. Books of the East, XLI. 27) for a different version of stanzas 6 and 7.

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1 *The stones:* the pressing-stones have begun their course.

2 Soft to the tread, their sacred grass is scattered: these go like Kings amid the band around them,
At the folk's early call on Night and Morning,—Vâyu, and Pûshan with his team, to bless us.

3 Here on their path the noble Gods proceeded: in the wide firmament the Beauteous decked them.
Bend your way hither, ye who travel widely: hear this our envoy who hath gone to meet you.

4 For they are holy aids at sacrifices: all Gods approach the place of congregation.
Bring these, desirous, to our worship, Agni, swift the Nâsatyas, Bhaga, and Purandhi.

5 Agni, to these men's hymns, from earth, from heaven, bring Mitra, Varuṇa, Indra, and Agni,
And Aryaman, and Aditi, and Vishṇu. Sarasvatî be joyful, and the Maruts.

6 Even as the holy wish, the gift is offered: may he, unsated, come when men desire him.
Give never-failing ever-conquering riches: with Gods for our allies may we be victors.

7 Now have both Worlds been praised by the Vasishṭhas, and holy Mitra, Varuṇa, and Agni.
May they, bright Deities, make our song supremest. Preserve us evermore, ye Gods, with blessings.

HYMN XL. Viṣvedevas.

BE gathered all the audience of the synod: let us begin their praise whose course is rapid.
Whate'er God Savitar this day produces, may we be where the Wealthy One distributes.

2 This, dealt from heaven, may both the Worlds vouchsafe us, and Varuṇa, Indra, Aryaman, and Mitra.
May Goddess Aditi assign us riches, Vâyu and Bhaga make them ours for ever.

3 Strong be the man and full of power, O Maruts, whom ye, borne on by spotted coursers, favour.

---

2 *These go like Kings:* according to Sâyaṇa, 'may the two lords of people (Vâyu and Pûshan) .... appear now.'

3 *Our envoy:* Agni.

5 *Agni:* in his own form as a celestial God, not in that of terrestrial fire.

6 *He, unsated:* Agni.

---

1 *Their praise:* praise of the Gods.

2 *Dealt from heaven:* or, distributed by Dyu or Dyaus.

Him, too, Sarasvatî and Agni further, and there is none to rob him of his riches.

4 This Varuṇa is guide of Law, he, Mitra, and Aryaman, the Kings, our work have finished.
Divine and foeless Aditi quickly listens. May these deliver us unharmed from trouble.

5 With offerings I propitiate the branches of this swift-moving God, the bounteous Vishṇu.
Hençe Rudra gained his Rudra-strength: O Aṣvins, ye sought the house that hath celestial viands.

6 Be not thou angry here, O glowing Pûshan, for what Varûtrî and the Bounteous gave us.
May the swift-moving Gods protect and bless us, and Vâta send us rain, who wanders round us.

7 Now have both worlds been praised by the Vasishṭhas, and holy Mitra, Varuṇa, and Agni.
May they, bright Deities, make our song supremest. Preserve us evermore, ye Gods, with blessings.

HYMN XLI.

Bhaga.

AGNI at dawn, and Indra we invoke at dawn, and Varuṇa and Mitra, and the Aṣvins twain:
Bhaga at dawn, Pûshan, and Brahmaṇaspati, Soma at dawn, Rudra we will invoke at dawn.

2 We will invoke strong, early-conquering Bhaga, the Son of Aditi, the great supporter:
Thinking of whom, the poor, yea, even the mighty, even the King himself says, Give me Bhaga.

3 Bhaga our guide, Bhaga whose gifts are faithful, favour this song, and give us wealth, O Bhaga.
Bhaga, augment our store of kine and horses, Bhaga, may we be rich in men and heroes.

---

4 *Our work:* the sacrifice.

5 *The branches:* '*vayâh*, branches: all other deities are, as it were, branches of *Vishṇu, anye devâh, ṣâkhâ iva bhavanti:* as by a text cited by the scholiast, *Vishṇu* is all divinities, *Vishṇuh sarvâ devatâ iti ṣruteh.*'—Wilson. This, Ludwig remarks, gives no satisfactory interpretation; but I am unable to offer any thing better at present. Grassmann alters *vayâh* into *vayâma:* 'we with our offerings approach the banquet of this swift-moving God, the bounteous Vishṇu; *i. e.* come to offer him sacrificial food.'

The hymn is addressed chiefly to Bhaga the bountiful, whose name, slightly corrupted, survives in the Slavonic languages as a general name for God; but the Gods mentioned in stanza 1, and Ushas, Dawn or Morning, are also regarded as the deities of the verses in which their names occur.

2 *Give me Bhaga:* or riches.

4 So may felicity be ours at present, and when the day approaches, and at noontide;
And may we still, O Bounteous One, at sunset be happy in the Deities' loving-kindness.

5 May Bhaga verily be bliss-bestower, and through him, Gods! may happiness attend us.
As such, O Bhaga, all with might invoke thee: as such be thou our Champion here, O Bhaga.

6 To this our worship may all Dawns incline them, and come to the pure place like Dadhikrâvan.
As strong steeds draw a chariot may they bring us hitherward Bhaga who discovers treasure.

7 May blessèd Mornings dawn on us for ever, with wealth of kine, of horses, and of heroes,
Streaming with all abundance, pouring fatness. Preserve us evermore, ye Gods, with blessings.

HYMN XLII. Visvedevas.

LET Brahmans and Angirases come forward, and let the roar of cloudy heaven surround us.
Loud low the Milch-kine swimming in the waters: set be the stones that grace our holy service.

2 Fair, Agni, is thy long-known path to travel: yoke for the juice thy bay, thy ruddy horses,
Or red steeds, Hero-bearing, for the chamber. Seated, I call the Deities' generations.

3 They glorify your sacrifice with worship, yet the glad Priest near them is left unequalled.
Bring the Gods hither, thou of many aspects: turn hitherward Aramati the Holy.

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6 *The pure place:* the chamber of sacrifice. *Like Dadhikrâvan:* swift as Dadhikrâvan, the famous horse, the type and model of racers. See IV. 39. 3; 40. 1—3.

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1 *Angirases:* Rishis so named, according to Sâyana. *The Milch-kine:* the clouds in the watery firmament, with allusion also to the milk and water mixed with the Soma juice. *The stones:* the press-stones. Sâyana's explanation is different: 'may the pious couple, (the *Yajamâna* and his wife) conjointly appreciate the beauty of the sacrifice.'—Wilson.

2 *Thy bay, thy ruddy horses:* or the Harits and the Rohits. *Red steeds:* or Arushas. *Hero-bearing:* carrying the Hero Agni. *For the chamber:* the sacrificial hall; 'in thy stable.'—M. Müller.

3 The human priests cannot equal Agni in efficiency. *Aramati:* the Genius of Devotion. See VII. 36. 8.

4 What time the Guest hath made himself apparent, at ease reclining in the rich man's dwelling,

Agni, well-pleased, well-placed within the chamber gives to a house like this wealth worth the choosing.

5 Accept this sacrifice of ours, O Agni; glorify it with Indra and the Maruts.

Here on our grass let Night and Dawn be seated: bring longing Varuṇa and Mitra hither.

6 Thus hath Vasishṭha praised victorious Agni, yearning for wealth that giveth all subsistence.

May he bestow on us food, strength, and riches. Preserve us evermore, ye Gods, with blessings.

HYMN XLIII.

Viṣvedevas.

SING out the pious at your sacrifices to move with adorations Earth and Heaven—

The Holy Singers, whose unmatched devotions, like a tree's branches, part in all directions.

2 Let sacrifice proceed like some fleet courser: with one accord lift ye on high the ladles.

Strew sacred grass meet for the solemn service: bright flames that love the Gods have mounted upward.

3 Like babes in arms reposing on their mother, let the Gods sit upon the grass's summit.

Let general fire make bright the flame of worship: scorn us not, Agni, in the Gods' assembly.

4 Gladly the Gods have let themselves be honoured, milking the copious streams of holy Order.

The highest might to-day is yours, the Vasus': come ye, as many as ye are, one-minded.

5 So, Agni, send us wealth among the people: may we be closely knit to thee, O Victor,

Unharmed, and rich, and taking joy together. Preserve us evermore, ye Gods, with blessings.

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4 *The Guest:* Agni.

---

3 *Let general fire:* or, according to Sâyaṇa, 'Let the full ladle balm the fire of worship.' The exact meaning is uncertain as both subject and object are adjectives without substantives.

4 *Milking the copious streams:* enjoying the libations of law-ordained sacrifice. 'Who are the bestowers of water, the shedders of showers.'—Wilson.

HYMN XLIV. Dadhikrâs.

I CALL on Dadhikrâs, the first, to give you aid, the Asvins, Bhaga, Dawn, and Agni kindled well,
Indra, and Vishnu, Pûshan, Brahmanaspati, Âdityas, Heaven and Earth, the Waters, and the Light.

2 When, rising, to the sacrifice we hasten, awaking Dadhikrâs with adorations,
Seating on sacred grass the Goddess Ilâ, let us invoke the sage swift-hearing Asvins.

3 While I am thus arousing Dadhikrâvan I speak to Agni, Earth, and Dawn, and Sûrya,
The red, the brown of Varuna ever mindful: may they ward off from us all grief and trouble.

4 Foremost is Dadhikrâvan, vigorous courser; in forefront of the cars, his way he knoweth,
Closely allied with Sûrya and with Morning, Âdityas, and Angirases, and Vasus.

5 May Dadhikrâs prepare the way we travel that we may pass along the path of Order.
May Agni hear us, and the Heavenly Army: hear us all Mighty Ones whom none deceiveth.

HYMN XLV. Savitar.

MAY the God Savitar, rich in goodly treasures, filling the region, borne by steeds, come hither,
In his hand holding much that makes men happy, lulling to slumber and arousing creatures.

2 Golden, sublime, and easy in their motion, his arms extend unto the bounds of heaven.

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1 *Dadhikrâs:* see. IV. 38. 1.

3 *Dadhikrâvan:* a lengthened form of Dadhikrâs. See IV. 39. 2, and 40. *The red, the brown:* apparently the horse of Varuna, that is. the Sun, is intended. *Ever mindful:* 'who is mindful of his adorers.'—Wilson. The meanng of the word *mañschatóḥ*, or *mâñschatóḥ*, is uncertain. Von Roth thinks that a colour, dun or yellow, is meant. Ludwig would explain it as 'knotting snares or nooses.' Grassmann translates it by, 'des Mondverscheuchers,' 'who scares away the Moon.'

4 *In forefront of the cars:* according to Sâyana, the chariots of the Gods are intended. But, as Pischel observes (*Vedische Studien*, I. 124), Dadhikrâvan, the famous race-horse, was for 'the gentlemen of the turf' in King Trasadasyu's time what the matchless English horse Eclipse was in recent days. It seems probable that Dahhikrâvan may have been originally only a most distinguished racer, glorified and deified by the exaggerated praises of the bards of a people who were passionately fond of chariot-racing.

Now shall that mightiness of his be lauded: even Sûra yields to him in active vigour.

3 May this God Savitar, the Strong and Mighty, the Lord of precious wealth, vouchsafe us treasures.
May he, advancing his far-spreading lustre, bestow on us the food that feedeth mortals.

4 These songs praise Savitar whose tongue is pleasant, praise him whose arms are full, whose hands are lovely.
High vital strength, and manifold, may he grant us. Preserve us evermore, ye Gods, with blessings.

HYMN XLVI. Rudra.

To Rudra bring these songs, whose bow is firm and strong, the self-dependent God with swiftly-flying shafts,
The Wise, the Conqueror whom none may overcome, armed with sharp-pointed weapons: may he hear our call.

2 He through his lordship thinks on beings of the earth, on heavenly beings through his high imperial sway.
Come willingly to our doors that gladly welcome thee, and heal all sickness, Rudra, in our families.

3 May thy bright arrow which, shot down by thee from heaven, flieth upon the earth, pass us uninjured by.
Thou, very gracious God, hast thousand medicines: inflict no evil on our sons or progeny.

4 Slay us not, nor abandon us, O Rudra: let not thy noose, when thou art angry, seize us.
Give us trimmed grass and fame among the living. Preserve us evermore, ye Gods, with blessings.

---

2 *Sûra:* the Sun as distinguished from, or a different form of, Savitar who is said by Sâyaṇa to be the Sun before his rising.

3 *Very gracious God: svapivâta.* 'This word is not explained in the printed text of Sāyaṇa, although in the "Varietas Lectionis," appended to his preface, Prof. Müller notes that in one MS., B. 4, *svapivāta* is rendered by *jitaprāṇa*, "he by whom life (or breath) is conquered." In the Nirukta, X. 7, it is explained by *svāpta-vachana*, "thou whose words are very suitable or authoritative."'—Muir, *O. S. Texts*, IV, 314, where an exhaustive note on the word will be found. Wilson renders *svapivâta* by 'wind-appeaser,' and Grassmann by 'vielbegehrter,' 'much-desired.'

4 *Give us trimmed grass:* let us share in sacrifice. *Fame among the living:* the St. Petersburg Lexicon takes *jîvaśaṅsé* to mean rule over the living. Others take the word as qualifying *barhishi*, trimmed grass, *i. e.* sacrifice, and signifying 'desired by the living,' 'to be praised among men,' 'promising (long) life.' See *Vedic Hymns*, Part I. p. 439.

HYMN XLVII.

Waters.

MAY we obtain this day from you, O Waters, that wave of pure refreshment, which the pious
Made erst the special beverage of Indra, bright, stainless, rich in sweets and dropping fatness.

2 May the Floods' Offspring, he whose course is rapid, protect that wave most rich in sweets, O Waters,
That shall make Indra and the Vasus joyful. This may we gain from you to-day, we pious.

3 All-purifying, joying in their nature, to paths of Gods the Goddesses move onward.
They never violate the laws of Indra. Present the oil-rich offering to the Rivers.

4 Whom Sûrya with his bright beams hath attracted, and Indra dug the path for them to travel,
May these Streams give us ample room and freedom. Preserve us evermore, ye Gods, with blessings.

HYMN XLVIII.

Ṛibhus.

YE liberal Heroes, Vâjas and Ṛibhukshans, come and delight you with our flowing Soma.
May your strength, Vibhus, as ye come to meet us, turn hitherward your car that brings men profit.

2 May we as Ṛibhu with your Ṛibhus conquer strength with our strength, as Vibhus with the Vibhus.
May Vâja aid us in the fight for booty, and helped by Indra may we quell the foeman.

3 For they rule many tribes with high dominion, and conquer all their foes in close encounter.
May Indra, Vibhvan, Vâja, and Ṛibhukshan destroy by turns the wicked foeman's valour.

4 Now, Deities, give us ample room and freedom: be all of you, one-minded, our protection.
So let the Vasus grant us strength and vigour. Preserve us evermore, ye Gods, with blessings.

---

1 *Wave of pure refreshment:* 'sweet essence of the earth; ' *ûrmi* is said here to imply the *Soma* juice produced from the earth.'—Wilson.

3 *All-purifying: ṣatápavitrâḥ;* literally, with a hundred, that is, countless, means of purification. *The Goddesses:* the divine Waters.

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1 *Vâjas and Ṛibhukshans:* ye three, Ṛibhu, Vibhvan, and Vâja.

2 The meaning is, may we be as powerful as Ṛibhu, as mighty as the company of the Vibhus (another name of the Ṛibhus). Sâyaṇa explains *ṛibhú* as great, and *vibhvaḥ* as powerful. *In the fight for booty: vâjasâtau;* a play on the word and name *vâja.*

4 *The Vasus:* according to Sâyaṇa, *vásavaḥ* here is an epithet of *Ṛibhávaḥ*, understood; 'the exalted (Ṛibhus).'—Wilson.

HYMN XLIX. Waters.

FORTH from the middle of the flood the Waters—their chief the Sea—flow cleansing, never sleeping.
Indra, the Bull, the Thunderer, dug their channels: here let those Waters, Goddesses, protect me.

2 Waters which come from heaven, or those that wander dug from the earth, or flowing free by nature,
Bright, purifying, speeding to the Ocean, here let those Waters, Goddesses, protect me.

3 Those amid whom goes Varuṇa the Sovran, he who discriminates men's truth and falsehood—
Distilling meath, the bright, the purifying, here let those Waters, Goddesses, protect me.

4 They from whom Varuṇa the King, and Soma, and all the Deities drink strength and vigour,
They into whom Vaiṣvânara Agni entered, here let those Waters, Goddesses, protect me.

HYMN L. Various Deities.

O MITRA-VARUṆA, guard and protect me here: let not that come to me which nests within and swells.
I drive afar the scorpion hateful to the sight: let not the winding worm touch me and wound my foot.

2 Eruption that appears upon the twofold joints, and that which overspreads the ancles and the knees,
May the refulgent Agni banish far away: let not the winding worm touch me and wound my foot.

3 The poison that is formed upon the Ṣalmali, that which is found in streams, that which the plants produce,
All this may all the Gods banish and drive away: let not the winding worm touch me and wound my foot.

---

1 *The flood:* the ocean of air, the firmament.

The deities are (1) Mitra and Varuṇa, (2) Agni, (3) Viṣve Devâḥ, (4) Praise of the Rivers. Each stanza of the hymn is to be repeated a as an antidote to the poison or disease which it specifies.

1 *That which nests within and swells:* 'the insidious and spreading (poison)'—Wilson. Sâyaṇa supplies the substantive *visham.* *The scorpion: ajakâvám;* the exact meaning is uncertain.

2 *Twofold joints:* of the arms and legs. Sâyaṇa's interpretation is different: 'the poison which is generated in the manifold knots (of trees).'—Wilson.

3 *The Ṣalmali:* the silk-cotton tree. *All the Gods:* or, the All-Gods or Viṣvedevas.

4 The steep declivities, the valleys, and the heights, the channels full of water, and the waterless—
May those who swell with water, gracious Goddesses, never afflict us with the Ṣipada disease, may all the rivers keep us free from Ṣimidâ.

HYMN LI. Âdityas.

THROUGH the Âdityas' most auspicious shelter, through their most recent succour may we conquer.
May they, the Mighty, giving ear, establish this sacrifice, to make us free and sinless.

2 Let Aditi rejoice and the Âdityas, Varuṇa, Mitra, Aryaman, most righteous.
May they, the Guardians of the world, protect us, and, to show favour, drink this day our Soma.

3 All Universal Deities, the Maruts, all the Âdityas, yea, and all the Ribhus,
Indra, and Agni, and the Asvins, lauded. Preserve us evermore, ye Gods, with blessings.

HYMN LII. Âdityas.

MAY we be free from every bond, Âdityas! a castle among Gods and men, ye Vasus.
Winning, may we win Varuṇa and Mitra, and, being, may we be, O Earth and Heaven.

2 May Varuṇa and Mitra grant this blessing, our Guardians, shelter to our seed and offspring.
Let us not suffer for another's trespass, nor do the thing that ye, O Vasus, punish.

3 The ever-prompt Angirases, imploring riches from Savitar the God, obtained them.
So may our Father who is great and holy, and all the Gods, accordant, grant this favour.

HYMN LIII. Heaven and Earth.

As priest with solemn rites and adorations I worship Heaven and Earth, the High and Holy.
To them, great Parents of the Gods, have sages of ancient time, singing, assigned precedence.

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4 *The Ṣipada disease:* 'perhaps the Vaidik form of *Ṣlipada*, the Cochin leg.'—Wilson. *Ṣimidâ:* apparently a female demon, or a disease attributed to her malevolence.

3 *Universal Deities: viṣve devâḥ;* the All-Gods. *Lauded:* the sentence is incomplete, the substantives in the nominative case having no verb.

1 *Being:* really and truly being, rich, powerful, and distinguished.
3 *Our Father:* Varuṇa, the father of Vasishṭha; or Savitar, or Prajâpati may be intended.

2 With newest hymns set in the seat of Order, those the Two Parents, born before all others,
Come, Heaven and Earth, with the Celestial People, hither to us, for strong is your protection.

3 Yea, Heaven and Earth, ye hold in your possession full many a treasure for the liberal giver.
Grant us that wealth which comes in free abundance. Preserve us evermore, ye Gods, with blessings.

HYMN LIV. Vâstoshpati.

ACKNOWLEDGE us, O Guardian of the Homestead: bring no disease, and give us happy entrance.
Whate'er we ask of thee, be pleased to grant it, and prosper thou our quadrupeds and bipeds.

2 Protector of the Home, be our promoter: increase our wealth in kine and steeds, O Indu.
May we be ever-youthful in thy friendship: be pleased in us as in his sons a father.

3 Through thy dear fellowship that bringeth welfare, may we be victors, Guardian of the Dwelling!
Protect our happiness in rest and labour. Preserve us evermore, ye Gods, with blessings.

HYMN LV. Vâstoshpati.

VÂSTOSHPATI, who killest all disease and wearest every form,
Be an auspicious Friend to us.

2 When, O bright Son of Saramâ, thou showest, tawny-hued! thy teeth,
They gleam like lances' points within thy mouth when thou wouldst bite: go thou to sleep.

3 Saramâ's Son, retrace thy way: bark at the robber and the thief.
At Indra's singers barkest thou? Why dost thou seek to terrify us? Go to sleep.

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3 *For the liberal giver:* or, for Sudâs.

Vâstoshpati is the Genius or tutelary God of the house. In this hymn he is addressed also as Indu, another name of Soma the Moon-God.

Vâstoshpati is the deity of the first stanza, and Indra of the rest.
The metre is Gâyatrî in stanza 1, Uparishtâdbrihatî ($8 \times 3 + 12$) in 2–4, and Anushtup in 5–8, and the hymn appears to be made up of three corresponding pieces unconnected by their subjects.
2 *Son of Saramâ:* Saramâ, the hound of Indra, is mother of the two Sârameyas, the brindled watch-dogs of Yama, God of the Dead. This stanza and the two following appear to be addressed by the spirits of Indra's worshippers to one of the dogs who would prevent their entering the home of the pious.

4 Be on thy guard against the boar, and let the boar beware of thee.
At Indra's singers barkest thou? Why dost thou seek to terrify us? Go to sleep.

5 Sleep mother, let the father sleep, sleep dog and master of the house.
Let all the kinsmen sleep, sleep all the people who are round about.

6 The man who sits, the man who walks, and whosoever looks on us,
Of these we closely shut the eyes, even as we closely shut this house.

7 The Bull who hath a thousand horns, who rises up from out the sea,—
By him the Strong and Mighty One we lull and make the people sleep.

8 The women sleeping in the court, lying without, or stretched on beds,
The matrons with their odorous sweets—these, one and all, we lull to sleep.

HYMN LVI. Maruts.

WHO are these radiant men in serried rank, Rudra's young heroes borne by noble steeds?

2 Verily no one knoweth whence they sprang: they, and they only, know each other's birth.

3 They strew each other with their blasts, these Hawks: they strove together, roaring like the wind.

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5 This and the three following stanzas form a lullaby or sleep-song, probably sung as a charm by a lover on a secret visit to his love.

7 *The Bull who hath a thousand horns:* the Sun, whose setting brings the time of rest and sleep; or perhaps the starry heaven is intended.

8 *With their odorous sweets:* wearing garlands of fragrant flowers on festive occasions, according to Sâyaṇa: 'decorated with holiday perfumes.'—Wilson. According to a legend mentioned by Sâyaṇa, Vasishṭha having fasted for three days was entering the house of Varuṇa in hope of food, when the watch-dog set upon him and was put to sleep by the repetition of the last four verses, which are to be recited on similar occasions by thieves and house-breakers. See Wilson's note. The hymn has been discussed by Aufrecht, *Indische Studien*, IV. 337f, and by Lanman, *Sanskrit Reader*, p. 370.

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3 *They strew each other with their blasts:* the meaning of *svapṛ̂bhiḥ* is uncertain. 'They go together by their own pure paths.'—Wilson 'They plucked each other with their beaks (?)'—M. Müller. 'They bestrew each other with light.'—Grassmann. 'They scatter dust over each other with besoms.'—Roth. I follow Professor Ludwig. The meaning appears to be that the Hawks or rapid Maruts are so crowded in their onward sweep that those in front feel the quick breath of those who follow. Similarly (VIII. 20. 21), the crowded Maruts are likened to cattle who lick each other's heads or humps.

4 A sage was he who knew these mysteries, what in her udder mighty Priṣni bore.

5 Ever victorious, through the Maruts, be this band of Heroes, nursing manly strength,

6 Most bright in splendour, fleetest on their way, close-knit to glory, strong with varied power.

7 Yea, mighty is your power and firm your strength: so, potent, with the Maruts, be the band.

8 Bright is your spirit, wrathful are your minds: your bold troop's minstrel is like one inspired.

9 Ever avert your blazing shaft from us, and let not your displeasure reach us here.

10 Your dear names, conquering Maruts, we invoke, calling aloud till we are satisfied.

11 Well-armed, impetuous in their haste, they deck themselves, their forms, with ornaments of gold.

12 Pure, Maruts, pure yourselves, are your oblations: to you, the pure, pure sacrifice I offer.
By Law they came to truth, the Law's observers, bright by their birth, and pure, and sanctifying.

13 Your rings, O Maruts, rest upon your shoulders, and chains of gold are twined upon your bosoms.
Gleaming with drops of rain, like lightning-flashes, after your wont ye whirl about your weapons.

14 Wide in the depth of air spread forth your glories, far, most adorable, ye bear your titles.
Maruts, accept this thousandfold allotment of household sacrifice and household treasure.

15 If, Maruts, ye regard the praise recited here at this mighty singer's invocation,
Vouchsafe us quickly wealth with noble heroes, wealth which no man who hateth us may injure.

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4 *What in her udder:* according to Sâyaṇa, what beings (Maruts, etc.) mighty Priṣni bore at her udder or in the firmament.

8 *Your bold troop's minstrel:* the leader of the Maruts' thunder-psalm. *Like one inspired: mûnirivu,* like a Muni or inspired saint 'The sounds produced by the shaking of the trees are like the varied intonations of a reciter of praises, is Sâyaṇa's explanation.'—Wilson. Lanman translates differently: Clear is your whistling. Your hearts are wrathful as the wild onward-rush of a doughty troop.'

14 *Ye bear your titles:* you make yourselves known. 'You send down (the waters) that beat down (the dust).'—Wilson. *Nâmâni,* names, according to Sâyaṇa, means waters, because they bend down the dust, *pâṅsûn namayanti.*

16 The Maruts, fleet as coursers, while they deck them like youths spectators of a festal meeting,
Linger, like beauteous colts, about the dwelling, like frisking calves, these who pour down the water.

17 So may the Maruts help us and be gracious, bringing free room to lovely Earth and Heaven.
Far be your bolt that slayeth men and cattle. Ye Vasus, turn yourselves to us with blessings.

18 The priest, when seated, loudly calls you, Maruts, praising in song your universal bounty.
He, Bulls! who hath so much in his possession, free from duplicity, with hymns invokes you.

19 These Maruts bring the swift man to a stand-still, and strength with mightier strength they break and humble.
These guard the singer from the man who hates him and lay their sore displeasure on the wicked.

20 These Maruts rouse even the poor and needy: the Vasus love him as an active champion.
Drive to a distance, O ye Bulls, the darkness: give us full store of children and descendants.

21 Never, O Maruts, may we lose your bounty, nor, car-borne Lords! be hindmost when ye deal it.
Give us a share in that delightful treasure, the genuine wealth that, Bulls! is your possession.

22 What time the men in fury rush together for running streams, for pastures, and for houses,
Then, O ye Maruts, ye who spring from Rudra, be our protectors in the strife with foemen.

23 Full many a deed ye did for our forefathers worthy of lauds which, even of old, they sang you.
The strong man, with the Maruts, wins in battle, the charger, with the Maruts, gains the booty.

24 Ours, O ye Maruts, be the vigorous Hero, the Lord Divine of men, the strong Sustainer,
With whom to fair lands we may cross the waters, and dwell in our own home with you beside us.

25 May Indra, Mitra, Varuṇa and Agni, Waters, and Plants, and Trees accept our praises.
May we find shelter in the Maruts' bosom. Preserve us evermore, ye Gods, with blessings.

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24 *The Lord Divine:* literally, the Asura. *We may cross the waters:* the Maruts are besought to favour an expedition for the acquisition of new settlements on the farther side of a river.

HYMN LVII.

Maruts.

Yea, through the power of your sweet juice, ye Holy! the Marut host is glad at sacrifices.
They cause even spacious heaven and earth to tremble, they make the spring flow when they come, the Mighty.

2 The Maruts watch the man who sings their praises, promoters of the thought of him who worships.
Seat you on sacred grass in our assembly, this day, with friendly minds, to share the banquet.

3 No others gleam so brightly as these Maruts with their own forms, their golden gauds, their weapons.
With all adornments, decking earth and heaven, they heighten, for bright show, their common splendour.

4 Far from us be your blazing dart, O Maruts, when we, through human frailty, sin against you.
Let us not be exposed to that, ye Holy! May your most loving favour still attend us.

5 May even what we have done delight the Maruts, the blameless Ones, the bright, the purifying.
Further us, O ye Holy, with your kindness: advance us mightily that we may prosper.

6 And may the Maruts, praised by all their titles, Heroes, enjoy the taste of our oblations.
Give us of Amrit for the sake of offspring: awake the excellent fair stores of riches.

7 Hither, ye Maruts, praised, with all your succours, with all felicity come to our princes,
Who, of themselves, a hundredfold increase us. Preserve us evermore, ye Gods, with blessings.

HYMN LVIII.

Maruts.

Sing to the troop that pours down rain in common, the Mighty Company of celestial nature.

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1 *Ye Holy:* according to Sâyaṇa, the Maruts are addressed. *The Marut host: nâma Mârutam:* the Marut name, *i. e.* those who are called Maruts.

This hymn, and all the hymns to the Maruts have been translated and explained in Max Müller's *Vedic Hymns*, I. (Sacred Books of the East, Vol. XXXII.)

6 *Give us of Amrit:* the secret essence which pervades the world and nourishes and sustains all must naturally also be the element that promotes reproduction.—Ludwig. Von Roth explains the passage differently: 'Add us to (the number of) the people of eternity, *i. e.* to the blessed.' 'Vouchsafe our children long life.'—Grassmann. 'Bestow water upon our progeny.'—Wilson.

They make the world-halves tremble with their greatness: from depths of earth and sky they reach to heaven.

2 Yea, your birth, Maruts, was with wild commotion, ye who move swiftly, fierce in wrath, terrific.
Ye all-surpassing in your might and vigour, each looker on the light fears at your coming.

3 Give ample vital power unto our princes: let our fair praises gratify the Maruts.
As the way travelled helpeth people onward, so further us with your delightful succours.

4 Your favoured singer counts his wealth by hundreds: the strong steed whom ye favour wins a thousand.
The Sovran whom ye aid destroys the foeman. May this your gift, ye Shakers, be distinguished.

5 I call, as such, the Sons of bounteous Rudra: will not the Maruts turn again to us-ward?
What secret sin or open stirs their anger, that we implore the Swift Ones to forgive us.

6 This eulogy of the Bounteous hath been spoken: accept, ye Maruts, this our hymn of praises.
Ye Bulls, keep those who hate us at a distance. Preserve us evermore, ye Gods, with blessings.

HYMN LIX. Maruts.

WHOMSO ye rescue here and there, whomso ye guide, O Deities,
To him give shelter, Agni, Mitra, Varuṇa, ye Maruts, and thou Aryaman.

2 Through your kind favour, Gods, on some auspicious day, the worshipper subdues his foes.
That man increases home and strengthening ample food who brings you offerings as ye list.

3 Vasishṭha will not overlook the lowliest one among you all.
O Maruts, of our Soma juice effused to-day drink all of you with eager haste.

4 Your succour in the battle injures not the man to whom ye, Heroes, grant your gifts.

---

1 *From depths of earth and sky: nirṛiti* here is said to be synonymous with *bhûmi*, earth, and *avanṣá*, the unsupported, with *antariksha*, firmament. But *nirṛiti*, Death, Destruction, as identified with *bhûmi*, may be the Pṛithivî of the atmosphere (see V. 84.), which must originally have been considered to be the place of departed spirits.

2 *Each looker on the light: viṣvaḥ svardṛik:* according to Sâyaṇa, every tree.

4 *Injures not:* a litotes for, is of the greatest advantage to.

May your most recent favour turn to us again. Come quickly, ye who fain would drink.

5 Come hitherward to drink the juice, O ye whose bounties give you joy.
These offerings are for you, these, Maruts, I present. Go not to any place but this.

6 Sit on our sacred grass, be graciously inclined to give the wealth for which we long,
To take delight, ye Maruts, Friends of all, with Svâhâ, in sweet Soma juice.

7 Decking the beauty of their forms in secret the Swans with purple backs have flown down hither.
Around me all the Company hath settled, like joyous Heroes glad in our libation.

8 Maruts, the man whose wrath is hard to master, he who would slay us ere we think, O Vasus,
May he be tangled in the toils of mischief; smite ye him down with your most flaming weapon.

9 O Maruts, ye consuming Gods, enjoy this offering brought for you,
To help us, ye who slay the foe.

10 Sharers of household sacrifice, come, Maruts, stay not far away,
That ye may help us, Bounteous Ones.

11 Here, Self-strong Maruts, yea, even here, ye Sages with your sunbright skins!
I dedicate your sacrifice.

12 Tryambaka we worship, sweet augmenter of prosperity.
As from its stem the cucumber, so may I be released from death, not reft of immortality.

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5 *Whose bounties give you joy:* or follow each other closely, and are ever fresh and ready.

6 *Svâhâ:* an exclamation, like Ave! or Hail! used in making oblations to the Gods.

7 *With purple backs: nîlaprishthâh:* cf. Horace's 'purpurei olores.'

8 *Mischief:* or one of the malicious spirits called Druhs.

12 *Tryambaka:* a name of Rudra. *Sweet:* according to Sâyana, *sugândhim,* sweet-smelling, means here, 'whose fame is fragrant.' 'The verse occurs in the *Yajur-Veda,* 6. 30, and is, in some instances, differently interpreted; *Tryambaka* is termed *netratrayopetam Rudram,* the triocular Rudra: *sugandhim, divyagandhopetam,* of celestial fragrance: the *urvâruka* is said to mean the *karkandhu* [fruit of the jujube-tree], which, when ripe, falls of itself from its stalk.'—Wilson.

HYMN LX. Mitra-Varuṇa.

WHEN thou, O Sun, this day, arising sinless, shalt speak the truth to Varuṇa and Mitra,
O Aditi, may all the Deities love us, and thou, O Aryaman, while we are singing.

2 Looking on man, O Varuṇa and Mitra, this Sun ascendeth up by both the pathways,
Guardian of all things fixt, of all that moveth, beholding good and evil acts of mortals.

3 He from their home hath yoked the Seven gold Coursers who, dropping oil and fatness, carry Sûrya.
Yours, Vâruṇa and Mitra, he surveyeth the worlds and living creatures like a herdsman.

4 Your coursers rich in store of sweets have mounted: to the bright ocean Sûrya hath ascended,
For whom the Âdityas make his pathway ready, Aryaman, Mitra, Varuṇa, accordant.

5 For these, even Aryaman, Varuṇa, and Mitra, are the chastisers of all guile and falsehood.
These, Aditi's Sons, infallible and mighty, have waxen in the home of Law Eternal.

6 These, Mitra, Varuṇa, whom none deceiveth, with great power quicken even the fool to wisdom,
And, wakening, moreover, thoughtful insight, lead it by easy paths o'er grief and trouble.

7 They ever vigilant, with eyes that close not, caring for heaven and earth, lead on the thoughtless.
Even in the river's bed there is a shallow: across this broad expanse may they conduct us.

8 When Aditi and Varuṇa and Mitra, like guardians, give Sudâs their friendly shelter,
Granting him sons and lineal succession, let us not, bold ones! move the Gods to anger.

The hymn is addressed chiefly to Mitra and Varuṇa, but Sûrya or the Sun is the deity of the first stanza.

1 *Sinless:* Sâyaṇa makes *anâgâḥ = anâgasaḥ*: 'declare the truth...that we are void of sin.'—Wilson. But this seems forced, and the implied meaning of the poet is clear enough if the word is taken in its usual signification.

2 *Both the pathways:* near the earth and high in the firmament.

6 *Mitra, Varuṇa:* and Aryaman, understood: the verbs are in the plural.

8 *Bold ones:* the warning is addressed to the people of Sudâs, who has been frequently mentioned in preceding hymns.

9 May he with offerings purify the altar from any stains of Varuṇa's reviler.
Aryaman save us from all those who hate us: give room and freedom to Sudâs, ye Mighty.

10 Hid from our eyes is their resplendent meeting: by their mysterious might they hold dominion.
Heroes! we cry trembling in fear before you, even in the greatness of your power have mercy.

11 He who wins favour for his prayer by worship, that he may gain him strength and highest riches,
That good man's mind the Mighty Ones will follow: they have brought comfort to his spacious dwelling.

12 This priestly task, Gods! Varuṇa and Mitra! hath been performed for you at sacrifices.
Convey us safely over every peril. Preserve us evermore, ye Gods, with blessings.

HYMN LXI.

Mitra-Varuṇa.

O VARUṆA and Mitra, Sûrya spreading the beauteous light of you Twain Gods ariseth.
He who beholdeth all existing creatures observeth well the zeal that is in mortals.

2 The holy sage, renowned afar, directeth his hymns to you, O Varuṇa and Mitra,—
He whose devotions, sapient Gods, ye favour so that ye fill, as 'twere, with power his autumns.

3 From the wide earth, O Varuṇa and Mitra, from the great lofty heaven, ye, Bounteous Givers,
Have in the fields and houses set your warders who visit every spot and watch unceasing.

4 I praise the strength of Varuṇa and Mitra: that strength, by mightiness, keeps both worlds asunder.
Heroless pass the months of the ungodly: he who loves sacrifice makes his home enduring.

---

9 *May he:* Agni may be intended. *Varuṇa's reviler:* those who speak evil of princes like Sudâs, Varuṇa being the king's prototype.—Ludwig.

10 *Their resplendent meeting:* that of Mitra, Varuṇa, and Aryaman.

11 *Have brought comfort to his spacious dwelling:* 'bestow a spacious mansion for a dwelling upon him.'—Wilson.

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2 *Autumns:* years of his life.

5 Steers, all infallible are these your people in whom no wondrous thing is seen, no worship.
Guile follows close the men who are untruthful: no secrets may be hidden from your knowledge.

6 I will exalt your sacrifice with homage: as priest, I, Mitra-Varuṇa, invoke you.
May these new hymns and prayers that I have fashioned delight you to the profit of the singer.

7 This priestly task, Gods! Varuṇa and Mitra! hath been performed for you at sacrifices.
Convey us safely over every peril. Preserve us evermore, ye Gods, with blessings.

HYMN LXII. Mitra-Varuṇa.

SÛRYA hath sent aloft his beams of splendour o'er all the tribes of men in countless places.
Together with the heaven he shines apparent, formed by his Makers well with power and wisdom.

2 So hast thou mounted up before us, Sûrya, through these our praises, with fleet dappled horses.
Declare us free from all offence to Mitra, and Varuṇa, and Aryaman, and Agni.

3 May holy Agni, Varuṇa, and Mitra send down their riches upon us in thousands.
May they, the Bright Ones, make our praise-song perfect, and, when we laud them, grant us all our wishes.

4 O undivided Heaven and Earth, preserve us, us, Lofty Ones! your nobly-born descendants.
Let us not anger Varuṇa, nor Vâyu, nor him, the dearest Friend of mortals, Mitra.

5 Stretch forth your arms and let our lives be lengthened: with fatness dew the pastures of our cattle.
Ye Youthful, make us famed among the people: hear, Mitra-Varuṇa, these mine invocations.

---

5 This stanza is difficult. Sâyaṇa's interpretation as given by Wilson is: 'Unperplexed, all-pervading showerers (of benefits), these praises are for you, in which nothing surprising, no adoration (worthy of you), is beheld: the insincere commendations of men serve as offences: eulogies of you, although offered in secret are not unappreciated.' The version of the *Seventy Hymns* is somewhat as follows: 'All your avenging spirits, O ye Mighty, follow unerringly the sinner's traces. They have no sign that men may mark, no figure. Naught is so secret that ye fail to know it.' This latter involves a slight alteration of the text. I prefer Ludwig's interpretation, although it is not absolutely convincing.

6 *To the profit of the singer*: see *Vedische Studien*, I. 43.

6 Now Mitra, Varuṇa, Aryaman vouchsafe us freedom and room, for us and for our children.
May we find paths all fair and good to travel. Preserve us evermore, ye Gods, with blessings.

HYMN LXIII. Mitra-Varuṇa.

COMMON to all mankind, auspicious Sûrya, he who beholdeth all, is mounting upward;
The God, the eye of Varuṇa and Mitra, who rolled up darkness like a piece of leather.

2 Sûrya's great ensign, restless as the billow, that urgeth men to action, is advancing;
Onward he still would roll the wheel well-rounded, which Etaṣa, harnessed to the car-pole, moveth.

3 Refulgent from the bosom of the Mornings, he in whom singers take delight ascendeth.
This Savitar, God, is my chief joy and pleasure, who breaketh not the universal statute.

4 Golden, far-seeing, from the heaven he riseth: far is his goal, he hasteth on resplendent.
Men, verily, inspirited by Sûrya speed to their aims and do the work assigned them.

5 Where the Immortals have prepared his pathway he flieth through the region like a falcon.
With homage and oblations will we serve you, O Mitra-Varuṇa, when the Sun hath risen.

6 Now Mitra, Varuṇa, Aryaman vouchsafe us freedom and room, for us and for our children.
May we find paths all fair and good to travel. Preserve us evermore, ye Gods, with blessings.

HYMN LXIV. Mitra-Varuṇa.

YE Twain who rule, in heaven and earth, the region, clothed be your clouds in robes of oil and fatness.
May the imperial Varnṇa, and Mitra, and high-born Aryaman accept our presents.

2 Kings, guards of mighty everlasting Order, come hitherward, ye Princes, Lords of Rivers.
Send us from heaven, O Varuṇa and Mitra, rain and sweet food, ye who pour down your bounties.

---

2 *Etaṣa:* or, the bright or dappled steed; one of the horses of the Sun.
3 *Breaketh not:* faithfully observes and supports.

---

1 *Clothed be your clouds:* 'A covering cloud of sacred oil attends you (V. 62. 4). 'Impelled by you, (the clouds) assume the form of rain.'—Wilson.

3 May the dear God, and Varuṇa, and Mitra conduct us by the most effective pathways,
That foes may say unto Sudâs our chieftain, May we, too, joy in food with Gods to guard us.

4 Him who hath wrought for you this car in spirit, who makes the song rise upward and sustains it,
Bedew with fatness, Varuṇa and Mitra: ye Kings, make glad the pleasant dwelling-places.

5 To you this laud, O Varuṇa and Mitra, is offered like bright Soma juice to Vâyu.
Favour our songs of praise, wake thought and spirit. Preserve us evermore, ye Gods, with blessings.

HYMN LXV.

Mitra-Varuṇa.

WITH hymns I call you, when the Sun hath risen, Mitra, and Varuṇa whose thoughts are holy,
Whose Power Divine, supreme and everlasting, comes with good heed at each man's supplication.

2 For they are Asuras of Gods, the friendly: make, both of you, our lands exceeding fruitful.
May we obtain you, Varuṇa and Mitra, wherever Heaven and Earth and days may bless us.

3 Bonds of the sinner, they bear many nooses: the wicked mortal hardly may escape them.
Varuṇa-Mitra, may your path of Order bear us o'er trouble as a boat o'er waters.

4 Come, taste our offering, Varuṇa and Mitra: bedew our pasture with sweet food and fatness.
Pour down in plenty here upon the people the choicest of your fair celestial water.

---

3 The second half of the stanza is obscure. The meaning appears to be that even our foes, the godless who offer no sacrifices, shall envy the prosperity which we enjoy through the liberality of Sudâs, and shall wish to follow our example, to sacrifice to the Gods and to enjoy their protection and the blessings which they send.

4 *This car:* this carefully-formed hymn which goes, like a chariot, to the Gods.

5 *To Vâyu:* who receives the first draught of Soma juice at the morning libation.

The hymn appears to be composed of fragments of other hymns with a few original additions. Cf. VII. 63. 5; 66. 7. 12; VI. 68. 8; VII. 62. 5; III. 62. 16. See von Bradke, *Dyaus Asura,* 3—5.

1 *Power Divine: asuryám:* Asurahood. *Whose:* refers to Mitra and Varuṇa.

2 *Asuras of Gods:* the high or ruling Gods of all the deities.

3 *Bonds:* binders. *Many nooses:* 'Your guiles, ye Holy Ones, to quell oppressors, your snares spread out against the foe, Âdityas' (II. 27. 16).

5 To you this laud, O Varuṇa and Mitra, is offered, like bright Soma juice to Vâyu.
Favour our songs of praise, wake thought and spirit. Preserve us evermore, ye Gods, with blessings.

HYMN LXVI. Mitra-Varuṇa.

Let our strong hymn of praise go forth, the laud of Mitra-Varuṇa,
With homage to that high-born Pair;

2 The Two exceeding wise, the Sons of Daksha, whom the Gods ordained
For lordship, excellently great.

3 Such, Guardians of our homes and us, O Mitra-Varuṇa, fulfil
The thoughts of those who sing your praise.

4 So when the Sun hath risen to-day, may sinless Mitra, Aryaman,
Bhaga, and Savitar send us forth.

5 May this our home be guarded well: forward, ye Bounteous, on the way,
Who bear us safely o'er distress.

6 And those Self-reigning, Aditi, whose statute is inviolate,
The Kings who rule a vast domain.

7 Soon as the Sun hath risen, to you, to Mitra-Varuṇa, I sing,
And Aryaman who slays the foe.

8 With wealth of gold may this my song bring unmolested power and might,
And, Brahmans, gain the sacrifice.

9 May we be thine, God Varuṇa, and with our princes, Mitra, thine:
Food and Heaven's light will we obtain.

10 Many are they who strengthen Law, Sun-eyed, with Agni for their tongue,

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2 *Sons of Daksha*: see VI. 50. 2. *For lordship:* literally for Asurahood.

4 *Sinless:* Sâyaṇa here, as in VII 60. 1, takes *ánâgâḥ* as = *anâgasaḥ*, so that, according to his interpretation, the translation would be: may Savitar, Mitra, Aryaman, and Bhaga send us sinless forth.

6 *Aditi* is out of place here, as there is no copulative in the text: whose mother is Aditi, seems to be intended.

8 *And, Brahmans, gain the sacrifice:* the exact meaning is uncertain: 'May it (be effective), sages, for the fulfilment of (the objects of) the sacrifice.'—Wilson.

They who direct the three great gatherings with their thoughts, yea, all things with surpassing might.

11 They who have stablished year and month and then the day, night, sacrifice and holy verse,
Varuṇa, Mitra, Aryaman, the Kings, have won dominion which none else may gain.

12 So at the rising of the Sun we think of you with hymns to-day,
Even as Varuṇa, Mitra, Aryaman deserve: ye are the charioteers of Law.

13 True to Law, born in Law, the strengtheners of Law, terrible, haters of the false,
In their felicity which gives the best defence may we men and our princes dwell.

14 Uprises, on the slope of heaven, that marvel that attracts the sight,
As swift celestial Etaṣa bears it away, prepared for every eye to see.

15 Lord of each single head, of fixt and moving things, equally through the whole expanse,
The Seven sister Bays bear Sûrya on his car, to bring us wealth and happiness.

16 A hundred autumns may we see that bright Eye, God-ordained, arise:
A hundred autumns may we live.

17 Infallible through your wisdom, come hither, resplendent Varuṇa,
And Mitra, to the Soma draught.

18 Come as the laws of Heaven ordain, Varuṇa, Mitra, void of guile:
Press near and drink the Soma juice.

19 Come, Mitra, Varuṇa, accept, Heroes, our sacrificial gift:
Drink Soma, ye who strengthen Law.

---

10 *The three great gatherings:* or three assemblies. The meaning is not clear. Ludwig is of opinion that the three castes are intended.

The meaning of stanzas 10 and 11 is that although there be many deities Varuṇa, Mitra, and Aryaman are supreme.

15 *Sister Bays:* the Harits. See IV. 6. 9; 13. 3.

18 *Come as the laws of Heaven ordain:* 'Come with your glories from the sky.'—Sâyaṇa. 'Come hither with the hosts of heaven.'—Grassmann.

HYMN LXVII.

Asvins.

I WITH a holy heart that brings oblation will sing forth praise to meet your car, ye Princes,
Which, Much-desired! hath wakened as your envoy. I call you hither as a son his parents.

2 Brightly hath Agni shone by us enkindled: the limits even of darkness were apparent.
Eastward is seen the Banner of the Morning, the Banner born to give Heaven's Daughter glory.

3 With hymns the deft priest is about you, Asvins, the eloquent priest attends you now, Nâsatyas.
Come by the paths that ye are wont to travel, on car that finds the light, laden with treasure.

4 When, suppliant for your help, Lovers of Sweetness! I seeking wealth call you to our libation,
Hitherward let your vigorous horses bear you: drink ye with us the well-pressed Soma juices.

5 Bring forward, Asvins, Gods, to its fulfilment my never-wearied prayer that asks for riches.
Vouchsafe us all high spirit in the combat, and with your powers, O Lords of Power, assist us.

6 Favour us in these prayers of ours, O Asvins. May we have genial vigour, ne'er to fail us.
So may we, strong in children and descendants, go, wealthy, to the banquet that awaits you.

7 Lovers of Sweetness, we have brought this treasure to you as 'twere an envoy sent for friendship.
Come unto us with spirits free from anger, in homes of men enjoying our oblation.

8 With one, the same, intention, ye swift movers, o'er the Seven Rivers hath your chariot travelled.
Yoked by the Gods, your strong steeds never weary while speeding forward at the pole they bear you.

9 Exhaustless be your bounty to our princes who with their wealth incite the gift of riches,
Who further friendship with their noble natures, combining wealth in kine with wealth in horses.

---

1 *Much-desired:* 'adorable.'—Wilson.

9 *Incite the gift of riches:* move the Gods to give riches in return.

Friendship: or, a kinsman, meaning, apparently, the priest

10 Now hear, O Youthful Twain, mine invocation: come, Asvins, to the home where food aboundeth.
Vouchsafe us wealth, do honour to our nobles. Preserve us evermore, ye Gods, with blessings.

HYMN LXVIII. Asvins.

COME, radiant Asvins, with your noble horses: accept your servant's hymns, ye Wonder-Workers:
Enjoy oblations which we bring to greet you.

2 The gladdening juices stand prepared before you: come quickly and partake of mine oblation.
Pass by the calling of our foe and hear us.

3 Your chariot with a hundred aids, O Asvins, beareth you swift as thought across the regions,
Speeding to us, O ye whose wealth is Sûryâ.

4 What time this stone of yours, the Gods' adorer, upraised, sounds forth for you as Soma-presser,
Let the priest bring you, Fair Ones, through oblations.

5 The nourishment ye have is, truly, wondrous: ye gave thereof a quickening store to Atri,
Who, being dear to you, receives your favour.

6 That gift, which all may gain, ye gave Chyavâna, when he grew old, who offered you oblations,
When ye bestowed on him enduring beauty.

7 What time his wicked friends abandoned Bhujyu, O Asvins, in the middle of the ocean,
Your horse delivered him, your faithful servant.

---

3 *Whose wealth is Sûryâ:* having Sûryâ for your possession or treasure. Sûryâ, the daughter of the Sun. is the consort of the Asvins. See I. 116. 17.

4 *The Gods' adorer: devayâḥ:* literally, turning or going to the Gods, inasmuch as it is employed in preparing the Soma juice. *The priest:* here, perhaps, the pressing-stone.

5 *A quickening store:* the meaning of *mâhishvantam*, which does not occur elsewhere. is uncertain. According to Sâyaṇa it means a pit or cavern: ye liberated Atri from the cavern, or, literally, ye separated the cavern from Atri. For the legend, see I. 116. 12.

6 *Which all may gain:* which you Asvins are ready to grant to every worshipper who needs it. For the story of Chyavâna see I. 116. 10; 117. 13; 118. 6.

7 *Bhujyu:* see Vol. I., Index. *Your horse:* this meaning is suggested by von Roth for the uncertain word *árâvâ*, which generally appears to mean hostile or illiberal but may perhaps stand in this passage for *arvâ*, a common word signifying horse. See I. 117. 14:—'With horses brown of hue that flew with swift wings ye brought back Bhujyu from the sea of billows.' See also VII. 69. 7.

8 Ye lent your aid to Vṛika when exhausted, and listened when invoked to Ṣayu's calling.
Ye made the cow pour forth her milk like water, and, Aṣvins, strengthened with your strength the barren.

9 With his fair hymns this singer, too, extols you, waking with glad thoughts at the break of morning.
May the cow nourish him with milk to feed him. Preserve us evermore, ye Gods, with blessings.

HYMN LXIX.

Aṣvins.

MAY your gold chariot, drawn by vigorous horses, come to us, blocking up the earth and heaven,
Bright with its fellies while its way drops fatness, food-laden, rich in coursers, man's protector.

2 Let it approach, yoked by the will, three-seated, extending far and wide o'er fivefold beings,
Whereon ye visit God-adoring races, bending your course whither ye will, O Aṣvins.

3 Renowned, with noble horses, come ye hither: drink, Wondrous Pair, the cup that holds sweet juices.
Your car whereon your Spouse is wont to travel marks with its track the farthest ends of heaven.

4 When night was turning to the grey of morning the Maiden, Sûrya's Daughter, chose your splendour.
When with your power and might ye aid the pious he comes through heat to life by your assistance.

5 O Chariot-borne, this car of yours invested with rays of light comes harnessed to our dwelling.
Herewith, O Aṣvins, while the dawn is breaking, to this our sacrifice bring peace and blessing.

6 Like the wild cattle thirsty for the lightning, Heroes, come nigh this day to our libations.
Men call on you with hymns in many places, but let not other worshippers detain you.

---

8 *Vṛika:* literally wolf, or robber. Some man so named seems to be meant. *Ṣayu:* see I. 118. 8; VI. 13. 5.

9 *This singer:* the Ṛishi Vasishṭha. *The cow:* that is brought to supply the milk required for libations.

---

2 *Fivefold beings:* '*sarvaprâṇinaḥ*,' all living beings, says Sâyaṇa.

3 *Your Spouse:* Sûryâ, daughter of the Sun.

4 *Chose your splendour:* see I. 116. 17.

6 *Thirsty for the lightning:* which immediately precedes, or accompanies, the rain they long for.

7 Bhujyu, abandoned in the midst of ocean, ye raised from out the water with your horses,
Uninjured, wingèd, flagging not, undaunted, with deeds of wonder saving him, O Asvins.

8 Now hear, O Youthful Twain, mine invocation: come, Asvins, to the home where food aboundeth.
Vouchsafe us wealth, do honour to our nobles. Preserve us evermore, ye Gods, with blessings.

HYMN LXX.

Asvins.

Rich in all blessings, Asvins, come ye hither: this place on earth is called your own possession,
Like a strong horse with a fair back it standeth, whereon, as in a lap, ye seat you firmly.

2 This most delightful eulogy awaits you: in the man's house drink-offering hath been heated,
Which bringeth you over the seas and rivers, yoking as 'twere two well-matched shining horses.

3 Whatever dwellings ye possess, O Asvins, in fields of men or in the streams of heaven,
Resting upon the summit of the mountain, or bringing food to him who gives oblation,

4 Delight yourselves, ye Gods, in plants and waters when Rishis give them and ye find they suit you.
Enriching us with treasures in abundance ye have looked back to former generations.

5 Asvins, though ye have heard them oft aforetime, regard the many prayers which Rishis offer.
Come to the man even as his heart desireth: may we enjoy your most delightful favour.

6 Come to the sacrifice offered you, Nâsatyas, with men, oblations, and prayer duly uttered.
Come to Vasishtha as his heart desireth, for unto you these holy hymns are chanted.

---

7 *Horses:* not in the text, but supplied by Sâyana and obviously understood. See preceding hymn, 7, note.

---

1 *This place:* the altar.

2 *Drink-offering: gharmá:* the libation of hot milk; or, the caldron in which it is prepared.

4 *Ye have looked back to former generations:* Sâyana explains *yugáni* differently: '(favour us) as you have favoured former couples [*i. e.* sacrificers and their wives].'—Wilson.

5 *The man:* the institutor of the sacrifice.

7 This is the thought, this is the song, O Asvins: accept this hymn of ours, ye Steers, with favour.
May these our prayers addressed to you come nigh you. Preserve us evermore, ye Gods, with blessings.

HYMN LXXI.

Asvins.

The Night retireth from the Dawn her Sister; the Dark one yieldeth to the Red her pathway.
Let us invoke you rich in steeds and cattle: by day and night keep far from us the arrow.

2 Bearing rich treasure in your car, O Asvins, come to the mortal who presents oblation.
Keep at a distance penury and sickness; Lovers of Sweetness, day and night preserve us.

3 May your strong horses, seeking bliss, bring hither your chariot at the earliest flush of morning.
With coursers yoked by Law drive hither, Asvins, your car whose reins are light, laden with treasure.

4 The chariot, Princes, that conveys you, moving at daylight, triple-seated, fraught with riches,
Even with this come unto us, Nâsatyas, that laden with all food it may approach us.

5 Ye freed Chyavâna from old age and weakness: ye brought the courser fleet of foot to Pedu.
Ye rescued Atri from distress and darkness, and loosed for Jâhusha the bonds that bound him.

6 This is the thought, this is the song, O Asvins: accept this hymn of ours, ye Steers, with favour.
May these our prayers addressed to you come nigh you. Preserve us evermore, ye Gods, with blessings.

HYMN LXXII.

Asvins.

Come, O Nâsatyas, on your car resplendent, rich in abundant wealth of kine and horses.
As harnessed steeds, all our laudations follow you whose forms shine with most delightful beauty.

2 Come with the Gods associate, come ye hither to us, Nâsatyas, with your car accordant.
'Twixt you and us there is ancestral friendship and common kin: remember and regard it.

---

1 *The Red:* the Sun. *The arrow:* of disease and death.
3 *Seeking bliss:* for men.
5 For *Chyavâna, Pedu, Atri,* and *Jâhusha,* see Vol. I. Index. The re-appearance, heralded by the Asvins or Gods of Twilight, of the departed Sun appears to be symbolized in all these legends.

3 Awakened are the songs that praise the Asvins, the kindred prayers and the Celestial Mornings.
Inviting those we long for, Earth and Heaven, the singer calleth these Nâsatyas hither.

4 What time the Dawns break forth in light, O Asvins, to you the poets offer their devotions.
God Savitar hath sent aloft his splendour, and fires sing praises with the kindled fuel.

5 Come from the west, come from the east, Nâsatyas, come, Asvins, from below and from above us.
Bring wealth from all sides for the Fivefold People. Preserve us evermore, ye Gods, with blessings.

HYMN LXXIII.

Asvins.

We have o'erpassed the limit of this darkness while, worshipping the Gods, we sang their praises.
The song invoketh both Immortal Asvins, far-reaching, born of old, great Wonder-Workers.

2 And, O Nâsatyas, man's dear Priest is seated, who brings to sacrifice and offers worship.
Be near and taste the pleasant juice, O Asvins: with food, I call you to the sacrifices.

3 We choosing you, have let our worship follow its course: ye Steers, accept this hymn with favour.
Obeying you as your appointed servant, Vasishtha singing hath with lauds aroused you.

4 And these Two Priests come nigh unto our people, united, demon-slayers, mighty-handed.
The juices that exhilarate are mingled. Injure us not, but come with happy fortune.

5 Come from the west, come from the east, Nâsatyas, come, Asvins, from below and from above us.
Bring wealth from all sides for the Fivefold People. Preserve us evermore, ye Gods, with blessings.

HYMN LXXIV.

Asvins.

These morning sacrifices call you. Asvins, at the break of day.
For help have I invoked you rich in power and might: for, house by house, ye visit all.

---

5 *The Fivefold People:* the five Âryan tribes. See I. 7. 9.

1 The first half-line has occurred before in I. 92. 6, and 183. 6.
2 *Man's dear Priest:* Agni.
4 *These Two Priests:* the Asvins. *Demon-slayers:* slayers of Râkshasas and evil spirits of the night which disappear at the coming of the heralds of day.

2 O Heroes, ye bestow wonderful nourishment: send it to him whose songs are sweet.
Accordant, both of you, drive your car down to us, and drink the savoury Soma juice.

3 Approach ye and be near to us: drink, O ye Aşvins, of the meath.
Draw forth the milk, ye Mighty, rich in genuine wealth: injure us not, and come to us.

4 The horses that convey you in their rapid flight down to the worshipper's abode,
With these your speedy coursers, Heroes, Aşvins, come, ye Gods, come well-inclined to us.

5 Yea, verily, our princes seek the Aşvins in pursuit of food.
These shall give lasting glory to our liberal lords, and, both Nâsatyas, shelter us.

6 Those who have led the way, like cars, offending none, those who are guardians of the men—
Also through their own might the heroes have grown strong, and dwell in safe and happy homes.

HYMN LXXV. Dawn.

Born in the heavens the Dawn hath flushed, and showing her majesty is come as Law ordaineth.
She hath uncovered fiends and hateful darkness; best of Angirases, hath waked the pathways.

2 Rouse us this day to high and happy fortune: to great felicity, O Dawn, promote us.
Vouchsafe us manifold and splendid riches, famed among mortals, man-befriending Goddess!

3 See, lovely Morning's everlasting splendours, bright with their varied colours, have approached us.
Filling the region of mid-air, producing the rites of holy worship, they have mounted.

4 She yokes her chariot far away, and swiftly visits the lands where the Five Tribes are settled,
Looking upon the works and ways of mortals, Daughter of Heaven, the world's Imperial Lady.

---

3 *Draw forth the milk:* milk the sweet rain from the firmament.

6 *Who have led the way, like cars:* wealthy nobles or princes, 'the heroes' of the second line.

---

1 *Best of Angirases:* endowed with the noblest characteristics of the holy Angirases. *Waked the pathways:* lighted them for men to use.

5 She who is rich in spoil, the Spouse of Sûrya, wondrously opulent, rules all wealth and treasures.
Consumer of our youth, the seers extol her: lauded by priests rich Dawn shines out refulgent.

6 Apparent are the steeds of varied colour, the red steeds carrying resplendent Morning.
On her all-lovely car she comes, the Fair One, and brings rich treasure for her faithful servant.

7 True with the True and Mighty with the Mighty, with Gods a Goddess, Holy with the Holy,
She brake strong fences down and gave the cattle: the kine were lowing as they greeted Morning.

8 O Dawn, now give us wealth in kine and heroes, and horses, fraught with manifold enjoyment.
Protect our sacred grass from man's reproaches. Preserve us evermore, ye Gods, with blessings.

HYMN LXXVI. Dawn.

SAVITAR God of all men hath sent upward his light, designed for all mankind, immortal.
Through the Gods' power that Eye was first created. Dawn hath made all the universe apparent.

2 I see the paths which Gods are wont to travel, innocuous paths made ready by the Vasus.
Eastward the flag of Dawn hath been uplifted; she hath come hither o'er the tops of houses.

3 Great is, in truth, the number of the Mornings which were aforetime at the Sun's uprising,
Since thou, O Dawn, hast been beheld repairing as to thy love, as one no more to leave him.

4 They were the Gods' companions at the banquet, the ancient sages true to Law Eternal.
The Fathers found the light that lay in darkness, and with effectual words begat the Morning.

---

7 *Gave the cattle:* restored the rays of light that had been imprisoned by the demons of darkness.

---

3 *As to thy love:* to the Sun, who is sometimes called the lover and sometimes the husband of Ushas or Dawn.

4 *The Fathers:* the ancestors of the Rishis in the spirit-world are associated with the Gods as companions, friends, and assistants. See M. Müller, *India, What can it Teach us?* pp. 223, 224.

5 Meeting together in the same enclosure, they strive not, of one mind, one with another.
They never break the Gods' eternal statutes, and injure none, in rivalry with Vasus.

6 Extolling thee, Blest Goddess, the Vasishṭhas, awake at early morn, with lauds implore thee.
Leader of kine and Queen of all that strengthens, shine, come as first to us, O high-born Morning.

7 She bringeth bounty and sweet charm of voices. The flushing Dawn is sung by the Vasishṭhas,
Giving us riches famed to distant places. Preserve us evermore, ye Gods, with blessings.

HYMN LXXVII. Dawn.

SHE hath shone brightly like a youthful woman, stirring to motion every living creature.
Agni hath come to feed on mortals' fuel. She hath made light and chased away the darkness.

2 Turned to this All, far-spreading, she hath risen and shone in brightness with white robes about her.
She hath beamed forth lovely with golden colours, Mother of kine, Guide of the days she bringeth.

3 Bearing the Gods' own Eye, auspicious Lady, leading her Courser white and fair to look on,
Distinguished by her beams Dawn shines apparent, come forth to all the world with wondrous treasure.

4 Draw nigh with wealth and dawn away the foeman: prepare for us wide pasture free from danger.
Drive away those who hate us, bring us riches: pour bounty, opulent Lady, on the singer.

5 Send thy most excellent beams to shine and light us, giving us lengthened days, O Dawn, O Goddess,
Granting us food, thou who hast all things precious, and bounty rich in chariots, kine, and horses.

6 O Ushas, nobly-born, Daughter of Heaven, whom the Vasishṭhas with their hymns make mighty,
Bestow thou on us vast and glorious riches. Preserve us evermore, ye Gods, with blessings.

---

5 *In the same enclosure:* the vast aerial hall in which the Gods assemble.

1 *Agni hath come to feed on mortals' fuel:* 'Agni is to be kindled for the good of men.'—Wilson.

2 *Kine:* rays of light.

3 *The Gods' own Eye,* and Dawn's *white Courser* are the Sun.

HYMN LXXVIII. Dawn.

WE have beheld her earliest lights approaching: her many glories part, on high, asunder.
On car sublime, refulgent, wending hither, O Ushas, bring the wealth that makes us happy.

2 The fire well-kindled sings aloud to greet her, and with their hymns the priests are chanting welcome.
Ushas approaches in her splendour, driving all evil darkness far away, the Goddess.

3 Apparent eastward are those lights of Morning, sending out lustre, as they rise, around them.
She hath brought forth Sun, sacrifice, and Agni, and far away hath fled detested darkness.

4 Rich Daughter of the Sky, we all behold her, yea, all men look on Dawn as she is breaking.
Her car that moves self-harnessed hath she mounted, the car drawn onward by her well-yoked horses.

5 Inspired with loving thoughts this day to greet thee, we and our wealthy nobles have awakened.
Show yourselves fruitful, Dawns, as ye are rising. Preserve us evermore, ye Gods, with blessings.

HYMN LXXIX. Dawn.

ROUSING the lands where men's Five Tribes are settled, Dawn hath disclosed the pathways of the people.
She hath sent out her sheen with beauteous oxen. The Sun with light hath opened earth and heaven.

2 They paint their bright rays on the sky's far limits: the Dawns come on like tribes arrayed for battle.
Thy cattle, closely shutting up the darkness, as Savitar spreads his arms, give forth their lustre.

3 Wealthy, most like to Indra, Dawn hath risen, and brought forth lauds that shall promote our welfare.
Daughter of Heaven, a Goddess, she distributes, best of Angirases, treasures to the pious.

---

1 *Five Tribes:* of Âryans. *Pathways: pathy'â* here has apparently the same meaning as in VII. 75. 1. But according to the Pada text and Sâyaṇa it is an adjective agreeing with *Ushâḥ* (Dawn), and signifying beneficial.

2 *They:* the Dawns. *For battle:* supplied by Sâyaṇa.

3 *Best of Angirases:* see VII. 75. 1.

4 Bestow on us, O Dawn, that ample bounty which thou didst send to those who sang thy praises;
Thou whom with bellowings of a bull they quickened: thou didst unbar the firm-set mountain's portals.

5 Impelling every God to grant his bounty, sending to us the charm of pleasant voices,
Vouchsafe us thoughts, for profit, as thou breakest. Preserve us evermore, ye Gods, with blessings.

HYMN LXXX.

Dawn.

THE priests, Vasishṭhas, are the first awakened to welcome Ushas with their songs and praises,
Who makes surrounding regions part asunder, and shows apparent all existing creatures.

2 Giving fresh life when she hath hid the darkness, this Dawn hath wakened there with new-born lustre.
Youthful and unrestrained she cometh forward: she hath turned thoughts to Sun and fire and worship.

3 May blessèd Mornings shine on us for ever, with wealth of kine, of horses, and of heroes,
Streaming with all abundance, pouring fatness. Preserve us evermore, ye Gods, with blessings.

HYMN LXXXI.

Dawn.

ADVANCING, sending forth her rays, the Daughter of the Sky is seen.
Uncovering, that we may see, the mighty gloom, the friendly Lady makes the light.

2 The Sun ascending, the refulgent Star, pours down his beams together with the Dawn.
O Dawn, at thine arising, and the Sun's, may we attain the share allotted us.

3 Promptly we woke to welcome thee, O Ushas, Daughter of the Sky,
Thee, Bounteous One, who bringest all we long to have, and to the offerer health and wealth.

---

4 The second line is translated by Prof. Wilson: 'thou whom (thy worshippers) welcomed with clamour (loud as the bellowing) of a bull.'

Portals: the doors of the mountain or cloud in which the cows or rays of light were imprisoned. Ushas is by implication entreated to open these doors now for the singer of the hymn.

---

2 *She hath turned thoughts:* or, with Sâyaṇa, 'she hath made manifest sacrifice, Sun, and Agni.' Cf. VII. 78. 3.

3 This stanza is repeated from VII. 41. 7.

4 Thou, dawning, workest fain to light the great world, yea, heaven, Goddess! that it may be seen.
We yearn to be thine own, Dealer of Wealth: may we be to this Mother like her sons.

5 Bring us that wondrous bounty, Dawn, that shall be famed most far away.
What, Child of Heaven, thou hast of nourishment for man, bestow thou on us to enjoy.

6 Give to our princes opulence and immortal fame, and strength in herds of kine to us.
May she who prompts the wealthy, Lady of sweet strains, may Ushas dawn our foes away.

HYMN LXXXII. Indra-Varuṇa.

GRANT us your strong protection, Indra-Varuṇa, our people, and our family, for sacrifice.
May we subdue in fight our evil-hearted foes, him who attacks the man stedfast in lengthened rites.

2 O Indra-Varuṇa, mighty and very rich! One of you is called Monarch and One Autocrat.
All Gods in the most lofty region of the air have, O ye Steers, combined all power and might in you.

3 Ye with your strength have pierced the fountains of the floods: the Sun have ye brought forward as the Lord in heaven.
Cheered by this magic draught ye, Indra-Varuṇa, made the dry places stream, made songs of praise flow forth.

4 In battles and in frays we ministering priests, kneeling upon our knees for furtherance of our weal,
Invoke you, only you, the Lords of twofold wealth, you prompt to hear, we bards, O Indra-Varuṇa.

5 O Indra-Varuṇa, as ye created all these creatures of the world by your surpassing might,
In peace and quiet Mitra waits on Varuṇa, the Other, awful, with the Maruts seeks renown.

---

6 *Lady of sweet strains: sûnṛitâvatî:* according to Sâyaṇa, 'speaker of truth.' 'Possessing all that is excellent.'—Ludwig.

---

2 *One of you:* Varuṇa is called *samrâj* or universal ruler (thoroughly resplendent, according to Sâyaṇa), and Indra *svarâj*, independent ruler, or, according to Sâyaṇa, self-resplendent.

4 *Twofold wealth:* celestial and terrestrial.

5 *Waits on Varuṇa:* and so acknowledges his supremacy. *The Other:* Indra.

6 That Varuṇa's high worth may shine preëminent, these Twain have measured each his proper power and might.
The One subdueth the destructive enemy; the Other with a few furthereth many a man.

7 No trouble, no misfortune, Indra-Varuṇa, no woe from any side assails the mortal man
Whose sacrifice, O Gods, ye visit and enjoy: ne'er doth the crafty guile of mortal injure him.

8 With your divine protection, Heroes, come to us: mine invocation hear, if ye be pleased therewith.
Bestow ye upon us, O Indra-Varuṇa, your friendship and your kinship and your favouring grace.

9 In battle after battle, Indra-Varuṇa, be ye our Champions, ye who are the peoples' strength,
When both opposing bands invoke you for the fight, and men that they may gain offspring and progeny.

10 May Indra, Varuṇa, Mitra, and Aryaman vouchsafe us glory and great shelter spreading far.
We think of the beneficent light of Aditi, and Savitar's song of praise, the God who strengthens Law.

HYMN LXXXIII. Indra-Varuṇa.

Looking to you and your alliance, O ye Men, armed with broad axes they went forward, fain for spoil.
Ye smote and slew his Dâsa and his Âryan enemies, and helped Sudâs with favour, Indra-Varuṇa.

2 Where heroes come together with their banners raised, in the encounter where is naught for us to love,
Where all things that behold the light are terrified, there did ye comfort us, O Indra-Varuṇa.

3 The boundaries of earth were seen all dark with dust: O Indra-Varuṇa, the shout went up to heaven.
The enmities of the people compassed me about. Ye heard my calling and ye came to me with help.

---

6 *The One:* Varuṇa.

Indra and Varuṇa are praised by the Vasishṭhas, the family priests of Sudâs, King of the Tṛitsus, for having given him the victory over the ten confederate Kings. See VII. 33. 3.

1 *O ye Men:* or Heroes; Indra and Varuṇa. *Armed with broad axes:* 'armed with large sickles.'—Wilson. Ludwig maintains that the former meaning is perfectly impossible, and argues that *pṛithupárśavaḥ* must mean 'the Pṛithus and the Parśus.'

2 *Where is naught for us to love:* Prof. Grassmann, whom Prof. Peterson follows, explains differently: 'where all that is dear is at stake.'

4 With your resistless weapons, Indra-Varuṇa, ye conquered Bheda and ye gave Sudâs your aid.
Ye heard the prayers of these amid the cries of war: effectual was the service of the Tṛitsus' priest.

5 O Indra-Varuṇa, the wickedness of foes and mine assailants' hatred sorely trouble me.
Ye Twain are Lords of riches both of earth and heaven: so grant to us your aid on the decisive day.

6 The men of both the hosts invoked you in the fight, Indra and Varuṇa, that they might win the wealth,
What time ye helped Sudâs, with all the Tṛitsu folk, when the Ten Kings had pressed him down in their attack.

7 Ten Kings who worshipped not, O Indra-Varuṇa, confederate, in war prevailed not o'er Sudâs.
True was the boast of heroes sitting at the feast: so at their invocations Gods were on their side.

8 O Indra-Varuṇa, ye gave Sudâs your aid when the Ten Kings in battle compassed him about,
There where the white-robed Tṛitsus with their braided hair, skilled in song worshipped you with homage and with hymn.

9 One of you Twain destroys the Vṛitras in the fight, the Other evermore maintains his holy Laws.
We call on you, ye Mighty, with our hymns of praise. Vouchsafe us your protection, Indra-Varuṇa.

10 May Indra, Varuṇa, Mitra, and Aryaman vouchsafe us glory and great shelter spreading far.
We think of the beneficent light of Aditi, and Savitar's song of praise, the God who strengthens Law.

HYMN LXXXIV. Indra-Varuṇa.

KINGS, Indra-Varuṇa, I would turn you hither to this our sacrifice with gifts and homage.
Held in both arms the ladle, dropping fatness, goes of itself to you whose forms are varied.

2 Dyaus quickens and promotes your high dominion who bind with bonds not wrought of rope or cordage.
Far from us still be Varuṇa's displeasure: may Indra give us spacious room to dwell in.

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4 *Bheda:* see VII. 18. 19.
5 *Both of earth and heaven:* or, perhaps. belonging to both sides.
8 *With their braided hair:* see VII. 33. 1.
10 This stanza is repeated from the preceding hymn.

2 *Dyaus:* cf. VI. 62. 9. *Not wrought of rope:* moral and figurative, no material.

3 Make ye our sacrifice fair amid the assemblies: make ye our prayers approved among our princes.
May God-sent riches come for our possession: further ye us with your delightful succours.

4 O Indra-Varuṇa, vouchsafe us riches with store of treasure, food, and every blessing;
For the Âditya, banisher of falsehood, the Hero, dealeth wealth in boundless plenty.

5 May this my song reach Varuṇa and Indra, and, strongly urging, win me sons and offspring.
To the Gods' banquet may we go with riches. Preserve us evermore, ye Gods, with blessings.

HYMN LXXXV. Indra-Varuṇa.

FOR you I deck a harmless hymn, presenting the Soma juice to Varuṇa and Indra—
A hymn that shines like heavenly Dawn with fatness. May they be near us on the march and guard us.

2 Here where the arrows fall amid the banners both hosts invoke the Gods in emulation.
O Indra-Varuṇa, smite back those our foemen, yea, smite them with your shaft to every quarter.

3 Self-lucid in their seats, e'en heavenly Waters endowed with Godhead Varuṇa and Indra.
One of these holds the folk distinct and sundered, the Other smites and slays resistless foemen.

4 Wise be the priest and skilled in Law Eternal, who with his sacred gifts and adoration
Brings you to aid us with your might, Âdityas: let him have viands to promote his welfare.

5 May this my song reach Varuṇa and Indra, and, strongly urging, win me sons and offspring.
To the Gods' banquet may we go with riches. Preserve us evermore, ye Gods, with blessings.

---

4 *The Âditya:* Varuṇa.

1 *On the march:* the Ṛishi prays for aid in an expected battle.

3 *With Godhead:* libations of Soma juice, with which water is mingled, support the Gods in their several stations: *somenâpyâyitâ hi devatâḥ sve sve sthâne 'vatishṭhante.*—Sâyaṇa. *Distinct and sundered:* differently treated, rewarded or punished in accordance with their deserts. 'The other sustains the separate creatures.'—Muir. 'The one protects the tribes which are scattered abroad.'—Grassmann.

4 *Wise be the priest:* or, wise must the priest be, skilled, etc. *He:* the institutor of sacrifice. *Viands:* sacrificial food to be offered to the Gods.

HYMN LXXXVI. Varuṇa.

WISE, verily, are creatures through his greatness who stayed even spacious heaven and earth asunder;
Who urged the high and mighty sky to motion, the Star of old, and spread the earth before him.

2 With mine own heart I commune on the question how Varuṇa and I may be united.
What gift of mine will he accept unangered? When may I calmly look and find him gracious?

3 Fain to know this my sin I question others: I seek the wise, O Varuṇa, and ask them.
This one same answer even the sages gave me, Surely this Varuṇa is angry with thee.

4 What, Varuṇa, hath been my chief transgression, that thou wouldst slay the friend who sings thy praises?
Tell me, Unconquerable Lord, and quickly sinless will I approach thee with mine homage.

5 Free us from sins committed by our fathers, from those wherein we have ourselves offended.
O King, loose, like a thief who feeds the cattle, as from the cord a calf, set free Vasishṭha.

6 Not our own will betrayed us, but Seduction, thoughtlessness, Varuṇa! wine, dice, or anger.
The old is near to lead astray the younger: even sleep removeth not all evil-doing.

7 Slavelike may I do service to the Bounteous, serve, free from sin, the God inclined to anger.
This gentle Lord gives wisdom to the simple: the wiser God leads on the wise to riches.

8 O Lord, O Varuṇa, may this laudation come close to thee and lie within thy spirit.
May it be well with us in rest and labour. Preserve us evermore, ye Gods, with blessings.

---

1 *The Star*: the Sun.

5 *Like a thief who feeds the cattle*: who has performed penance for his theft, and, at the completion of the service, offered fodder to the stolen animal: 'who has feasted on stolen cattle.'—M. Müller. But see Pischel, *Vedische Studien*, I. p. 106.

6 *Seduction*: or, as Sâyaṇa explains, 'the settled course of fate.'

The old is near: 'The stronger perverts the weaker.'—Muir. 'There is a senior [God] in the proximity of the junior [man].'—Wilson.

HYMN LXXXVII.

Varuṇa.

VARUṆA cut a pathway out for Sûrya, and led the watery floods of rivers onward.
The Mares, as in a race, speed on in order. He made great channels for the days to follow.

2 The wind, thy breath, hath sounded through the region like a wild beast that seeks his food in pastures.
Within these two, exalted Earth and Heaven, O Varuṇa, are all the forms thou lovest.

3 Varuṇa's spies, sent forth upon their errand, survey the two world-halves well formed and fashioned.
Wise are they, holy, skilled in sacrifices, the furtherers of the praise-songs of the prudent.

4 To me who understand hath Varuṇa spoken, the names borne by the Cow are three times seven.
The sapient God, knowing the place's secret, shall speak as 'twere to teach the race that cometh.

5 On him three heavens rest and are supported, and the three earths are there in sixfold order.
The wise King Varuṇa hath made in heaven that Golden Swing to cover it with glory.

6 Like Varuṇa from heaven he sinks in Sindhu, like a white-shining spark, a strong wild creature.
Ruling in depths and meting out the region, great saving power hath he, this world's Controller.

---

1 *The Mares:* the swift rivers. The half-line is difficult. '[illegible] his task) as a horse let loose rushes to (a flock of) mares, he [illegible] nights from the days.'—Wilson. 'Like a troop (of horses) let loose, following the mares, he has made great channels for the days.'—Muir.

3 *Varuṇa's spies:* the other Âdityas, or perhaps the Fathers.

4 *The Cow:* according to Sâyaṇa, Vâk or Speech in the form of a cow having twenty-one metres attached to her breast, throat, and head, or holding the names of twenty-one kinds of sacrifice. Aditi may be intended, or Pṛiśni with the thrice-seven Maruts.

The sapient God: 'The wise god, though he knows them, has not revealed the mysteries of (her) place, which he desires to grant to a future generation.'—Muir. According to Sâyaṇa, *nâ* in this line is not negative.

5 For the *three heavens* and *three earths* see Vol. I., Index. *In sixfold order:* perhaps referring to the heavens and earths, or else the three earths arbitrarily doubled. 'The three earths with their six seasons.'—Wilson. *That Golden Swing:* the Sun.

6 *He:* the Sun. *Sindhu:* or the sea. *Ruling in depths:* referring to Varuṇa whose dominion, following the setting sun, reaches to the depths of the ocean. *Meting out the region:* or, who measured out the firmament. Sâyaṇa's interpretation of this stanza is different: '(Radiant) as the sun, Varuṇa placed the ocean (in its bed), white as a drop (of water), vigorous as an antelope, object of profound praise, distributor of water, the powerful transporter beyond sin, the ruler of this existing (world).'—Wilson.

7 Before this Varuṇa may we be sinless—him who shows mercy even to the sinner—
While we are keeping Aditi's ordinances. Preserve us evermore, ye Gods, with blessings.

HYMN LXXXVIII. Varuṇa.

PRESENT to Varuṇa thine hymn, Vasishṭha, bright, most delightful to the Bounteous Giver,
Who bringeth on to us the Bull, the lofty, the Holy, laden with a thousand treasures.

2 And now, as I am come before his presence, I take the face of Varuṇa for Agni's.
So might he bring—Lord also of the darkness—the light in heaven that I may see its beauty!

3 When Varuṇa and I embark together and urge our boat into the midst of ocean,
We, when we ride o'er ridges of the waters, will swing within that swing and there be happy.

4 Varuṇa placed Vasishṭha in the vessel, and deftly with his might made him a Ṛishi.
When days shone bright the Sage made him a singer, while the heavens broadened and the Dawns were lengthened.

5 What hath become of those our ancient friendships, when without enmity we walked together?
I, Varuṇa, thou glorious Lord, have entered thy lofty home, thine house with thousand portals.

6 If he, thy true ally, hath sinned against thee, still, Varuṇa, he is the friend thou lovedst.
Let us not, Living One, as sinners, know thee: give shelter, as a Sage, to him who lauds thee.

---

7 *Aditi's ordinances:* according to Sâyaṇa, Aditi here means 'the Mighty,' that is, Varuṇa.

---

1 *The Bull:* the Sun.

2 *For Agni's:* that is, it appears to me to be flaming with anger.

3 'The kernel of the hymn lies in verses 3 to 6. The singer believes that he has been forsaken by his helper Varuṇa: with anguish he remembers his communion with the God in former times. In a vision he sees himself translated into Varuṇa's realm, he goes sailing with the God, is called to be Ṛishi or holy singer to the God, and is in his palace with him. Now, Varuṇa has withdrawn his favour, yet let him have mercy on his singer, and not punish him [illegible] his sin. The hymn perhaps originally closed with verse 6.'—[illegible] note in the *Siebenzig Lieder*, translated by Prof. Peterson. But see Hillebrandt, *Varuṇa und Mitra*, pp. 25, 26.

7 While we abide in these fixed habitations, and from the lap of Aditi win favour,
May Varuṇa untie the bond that binds us. Preserve us evermore, ye Gods, with blessings.

HYMN LXXXIX. Varuṇa.

Let me not yet, King Varuṇa, enter into the house of clay:
Have mercy, spare me, Mighty Lord.

2 When, Thunderer! I move along tremulous like a wind-blown skin,
Have mercy, spare me, Mighty Lord.

3 O Bright and Powerful God, through want of strength I erred and went astray:
Have mercy, spare me, Mighty Lord.

4 Thirst found thy worshipper though he stood in the midst of water-floods:
Have mercy, spare me, Mighty Lord.

5 O Varuṇa, whatever the offence may be which we as men commit against the heavenly host,
When through our want of thought we violate thy laws, punish us not, O God, for that iniquity.

HYMN XC. Vâyu.

To you pure juices, rich in meath, are offered by priests through longing for the Pair of Heroes.
Drive, Vâyu, bring thine harnessed horses hither: drink the pressed Soma till it make thee joyful.

---

7 *Aditi:* here said to mean earth.

The hymn has been translated by Dr. Muir *O. S. Texts*, V. 67, Prof. M. Müller, *Anc. Sansk. Lit.*, 540, the authors of *Siebenzig Lieder*, p. 12, and Prof. Peterson, *Hymns from the Rigveda*, p. 287.

1 *The house of clay:* the grave. Cf. Atharva-veda, V. 30. 14.

2 *Thunderer: adrivaḥ*, Caster of the Stone, a common epithet of Indra, but not suitable to Varuṇa. *Tremulous:* Sâyaṇa adds *saityena*, with cold; and Prof. Wilson observes that 'the *Varuṇa-pâśa*, a kind of dropsy, seems to be referred to.' Cf. Atharva-veda, IV. 16. 7.

4 *Thirst:* avarice. *In the midst of water-floods:* when surrounded by abundant wealth. According to the Commentator, the allusion is to Vasishṭha's sea-voyage; or perhaps the perpetual thirst of dropsy may be intended.

The last three stanzas are addressed to Indra and Vâyu as a dual Deity.

2 *The Pair of Heroes:* Indra and Vâyu.

2 Whoso to thee, the Mighty, brings oblation, pure Soma unto thee, pure-drinking Vâyu,
That man thou makest famous among mortals: to him strong sons are born in quick succession.

3 The God whom both these worlds brought forth for riches, whom heavenly Dhishaṇâ for our wealth appointeth,
His team of harnessed horses waits on Vâyu, and, foremost, on the radiant Treasure-bearer.

4 The spotless Dawns with fair bright days have broken; they found the spacious light when they were shining.
Eagerly they disclosed the stall of cattle: floods streamed for them as in the days aforetime.

5 These with their truthful spirit, shining brightly, move on provided with their natural insight.
Viands attend the car that beareth Heroes, your car, ye Sovran Pair, Indra and Vâyu.

6 May these who give us heavenly light, these rulers, with gifts of kine and horses, gold and treasures,
These princes, through full life, Indra and Vâyu! o'ercome in battle with their steeds and heroes.

7 Like coursers seeking fame will we Vasishṭhas, O Indra-Vâyu, with our fair laudations,
Exerting all our power call you to aid us. Preserve us evermore, ye Gods, with blessings.

HYMN XCI. Vâyu.

Were not, in sooth, the Gods aforetime blameless, whose pleasure was increased by adoration?
For Vâyu and for man in his affliction they caused the Morning to arise with Sûrya.

---

3 *The God:* apparently, Indra. *Dhishaṇâ:* a Goddess of prosperity and gain. *The radiant Treasure-bearer:* perhaps Soma.

4 *They found:* the Angirases. 'They are not named in the text, but Sâyaṇa refers the whole to them; by their praise of *Vâyu* the dawn broke, the stolen cattle were rescued, and the obstructed rain set at liberty.'—Wilson.

5 *These:* the institutors of sacrifice.

6 *These rulers, these princes,* are the wealthy nobles who defray the expenses and reward the priests.

Indra is associated with Vâyu in almost every stanza.

1 *For Vâyu:* I translate the *vâyáve* of the text, but it is evident that *âyáve*, for Âyu, or the living one, should be read in its stead.

2 Guardians infallible, eager as envoys, preserve us safe through many months and autumns.
Addressed to you, our fair praise, Indra-Vâyu, implores your favour and renewed well-being.

3 Wise, bright, arranger of his teams, he seeketh men with rich food whose treasures are abundant.
They have arranged them of one mind with Vâyu: the men have wrought all noble operations.

4 So far as native power and strength permit you, so far as men behold whose eyes have vision,
O ye pure-drinkers, drink with us pure Soma: sit on this sacred grass, Indra and Vâyu.

5 Driving down teams that bear the lovely Heroes, hitherward, Indra-Vâyu, come together.
To you this prime of savoury juice is offered: here loose your horses and be friendly-minded.

6 Your hundred and your thousand teams, O Indra and Vâyu, all-munificent, which attend you,
With these most gracious-minded come ye hither, and drink, O Heroes, of the meath we offer.

7 Like coursers seeking fame will we Vasishṭhas, O Indra-Vâyu, with our fair laudations,
Exerting all our power, call you to aid us. Preserve us evermore, ye Gods, with blessings.

HYMN XCII. Vâyu.

O VÂYU, drinker of the pure, be near us: a thousand teams are thine, All-bounteous Giver.
To thee the rapture-bringing juice is offered, whose first draught, God, thou takest as thy portion.

2 Prompt at the holy rites forth came the presser with Soma-draughts for Indra and for Vâyu,
When ministering priests with strong devotion bring to you Twain the first taste of the Soma.

3 The teams wherewith thou seekest him who offers, within his home, O Vâyu, to direct him,
Therewith send wealth to us with full enjoyment, a hero son and gifts of kine and horses.

---

3 *He seeketh:* Vâyu. The meaning of the stanza is obscure.

5 *The lovely Heroes:* Indra and Vâyu.

1 *Drinker of the pure:* or bright, Soma.

4 Near to the Gods and making Indra joyful, devout and offering precious gifts to Vâyu,
Allied with princes, smiting down the hostile, may we with heroes conquer foes in battle.

5 With thy yoked teams in hundreds and in thousands come to our sacrifice and solemn worship.
Come, Vâyu, make thee glad at this libation. Preserve us evermore, ye Gods, with blessings.

HYMN XCIII.

Indra-Agni.

SLAYERS of enemies, Indra and Agni, accept this day our new-born pure laudation.
Again, again I call you prompt to listen, best to give quickly strength to him who craves it.

2 For ye were strong to gain, exceeding mighty, growing together, waxing in your vigour.
Lords of the pasture filled with ample riches, bestow upon us strength both fresh and lasting.

3 Yea when the strong have entered our assembly, and singers seeking with their hymns your favour,
They are like steeds who come into the race-course, those men who call aloud on Indra-Agni.

4 The singer, seeking with his hymns your favour, begs splendid riches of their first possessor.
Further us with new bounties, Indra-Agni, armed with strong thunder, slayers of the foeman.

5 When two great hosts, arrayed against each other, meet clothed with brightness, in the fierce encounter
Stand ye beside the godly, smite the godless; and still assist the men who press the Soma.

6 To this our Soma-pressing, Indra-Agni, come ye prepared to show your loving-kindness,
For not at any time have ye despised us. So may I draw you with all strengthenings hither.

7 So Agni, kindled mid this adoration, invite thou Mitra, Varuṇa, and Indra.

---

4 *Allied:* the priests are the allies and moral supporters of the princes in war.

5 *In hundreds and in thousands:* cf. I. 135. 3.

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3 *The strong:* the nobles who institute sacrifices.

4 *Their first possessor:* each God who is invoked.

5 *Great hosts:* 'hosts' must be supplied. The feminine dual adjectives have no substantive in the text.

Forgive whatever sin we have committed : may Aryaman and Aditi remove it.

8 While we accelerate these our sacrifices, may we win strength from both of you, O Agni :
Ne'er may the Maruts, Indra, Vishṇu slight us. Preserve us evermore, ye Gods, with blesssngs.

HYMN XCIV.

Indra-Agni.

As rain from out the cloud, for you, Indra and Agni, from my soul
This noblest praise hath been produced.

2 Do ye, O Indra-Agni, hear the singer's call : accept his songs.
Ye Rulers, grant his heart's desire.

3 Give us not up to poverty, ye Heroes, Indra-Agni, nor
To slander and reproach of men.

4 To Indra and to Agni we bring reverence, high and holy hymn,
And, craving help, soft words with prayer.

5 For all these holy singers here implore these Twain to succour them,
And priests that they may win them strength.

6 Eager to laud you, we with songs invoke you, bearing sacred food,
Fain for success in sacrifice.

7 Indra and Agni, come to us with favour, ye who conquer men :
Let not the wicked master us.

8 At no time let the injurious blow of hostile mortal fall on us :
O Indra-Agni, shelter us.

9 Whatever wealth we crave of you, in gold, in cattle, or in steeds,
That, Indra-Agni, let us gain ;

10 When heroes prompt in worship call Indra and Agni, Lords of steeds,
Beside the Soma juice effused.

11 Call hither with the song and lauds those who best slay the foemen, those
Who take delight in hymns of praise.

---

7 *Aryaman and Aditi :* Mitra and others being understood, as the verb is plural

8 *O Agni :* that is, Indra and Agni.

---

1 *As rain :* the hymn of praise is copious in its flow, and is doubly beneficial, gratifying the Gods and [illegible] to the worshipper. *From my soul : mánmanaḥ :* explained b[illegible] here and in the corresponding passage of the Sâmaveda by *stotuḥ*, praiser [illegible].

11 *Call hither :* I follow Prof. Ludwig in [illegible] instead of *ávivâsataḥ* which involves a very harsh construction.

12 Slay ye the wicked man whose thought is evil, of the demon kind.
Slay him who stays the waters, slay the Serpent with your deadly dart.

HYMN XCV.

Sarasvatî.

THIS stream Sarasvatî with fostering current comes forth, our sure defence, our fort of iron.
As on a car, the flood flows on, surpassing in majesty and might all other waters.

2 Pure in her course from mountains to the ocean, alone of streams Sarasvatî hath listened.
Thinking of wealth and the great world of creatures, she poured for Nâhusha her milk and fatness.

3 Friendly to man he grew among the women, a strong young Steer amid the Holy Ladies.
He gives the fleet steed to our wealthy princes, and decks their bodies for success in battle.

4 May this Sarasvatî be pleased and listen at this our sacrifice, auspicious Lady,
When we with reverence, on our knees, implore her close-knit to wealth, most kind to those she loveth.

5 These offerings have ye made with adoration: say this, Sarasvatî, and accept our praises;
And, placing us under thy dear protection, may we approach thee, as a tree, for shelter.

6 For thee, O Blest Sarasvatî, Vasishṭha hath here unbarred the doors of sacred Order.
Wax, Bright One, and give strength to him who lauds thee. Preserve us evermore, ye Gods, with blessings.

---

12 *Him who stays the waters: udadhim:* according to Sâyaṇa, like an *udadhiḥ*, water-holder or pitcher. *The Serpent: âbhogám,* 'the coiler,' explained differently by Sâyaṇa, as 'one who enjoys good things taken from the worshippers.'

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1 *Sarasvatî:* Sindhu or Indus appears to be intended under this name. See VI. 61. 2, and *Vedic Hymns,* I. p. 60.

2 *Nâhusha:* according to the legend, a King who prayed to Sarasvatî who gave him butter and milk sufficient for the thousand-year sacrifice which he was about to perform. The Nahushas, the people living on the banks of the river, are probably intended.

3 *He grew:* Sarasvân, the consort of Sarasvatî.

5 *These offerings:* this half-line is very obscure. Prof. Ludwig thinks that these words may be supposed to be spoken by Sarasvatî to her worshippers, but he is not satisfied of the correctness of his conjecture. 'Presenting to thee, S., these oblations with reverence (may we receive from thee affluence).'—Wilson.

HYMN XCVI. Sarasvatî.

I SING a lofty song, for she is mightiest, most divine of Streams.
Sarasvatî will I exalt with hymns and lauds, and, O Vasishṭha, Heaven and Earth.

2 When in the fulness of their strength the Pûrus dwell, Beauteous One, on thy two grassy banks,
Favour us thou who hast the Maruts for thy friends: stir up the bounty of our chiefs.

3 So may Sarasvatî auspicious send good luck; she, rich in spoil, is never niggardly in thought,
When praised in Jamadagni's way and lauded as Vasishṭha lauds.

4 We call upon Sarasvân, as unmarried men who long for wives,
As liberal men who yearn for sons.

5 Be thou our kind protector, O Sarasvân, with those waves of thine
Laden with sweets and dropping oil.

6 May we enjoy Sarasvân's breast, all-beautiful, that swells with streams,
May we gain food and progeny.

HYMN XCVII. Bṛihaspati.

WHERE Heaven and Earth combine in men's assembly, and those who love the Gods delight in worship,
Where the libations are effused for Indra, may he come first to drink and make him stronger.

2 We crave the heavenly grace of Gods to guard us—so may Bṛihaspati, O friends, exalt us—
That he, the Bounteous God, may find us sinless, who giveth from a distance like a father.

---

1 *Heaven and Earth:* heaven as the home of the Goddess, and earth where she flows as a river.

2 *The Pûrus:* an Âryan tribe settled on both banks of the Sarasvatî or Indus See Vol I., Index. *Grassy banks:* this, as von Roth has suggested, seems to be the meaning of *ándhasî*, but the expression is difficult. See Hillebrandt, *Vedische Mythologie*, p. 254.

3 *Jamadagni:* a celebrated ancient Ṛishi.

Indra is the deity of stanza 1, Indra and Brahmaṇaspati are the deities of 3 and 9, Indra and Bṛihaspati of 10, and the rest of the hymn is addressed to Bṛihaspati. Bṛihaspati and Brahmaṇaspati are one and the same God, the Lord of Prayer. See I, 14. 3.

1 *Where Heaven and Earth combine:* where Gods and men meet at the place of sacrifice. *And make him stronger:* Sâyaṇa explains *vâyaçcha* differently: '(may his) swift (horses approach).'—Wilson.

2 *Like a father:* although he is far away he gives us what we ask like a father who is near at hand.—Ludwig.

3 That Brahmaṇaspati, most High and Gracious, I glorify with offerings and with homage.
May the great song of praise, divine, reach Indra who is the King of prayer the Gods' creation.

4 May that Bṛihaspati who brings all blessings, most dearly loved, be seated by our altar.
Heroes and wealth we crave; may he bestow them, and bear us safe beyond the men who vex us.

5 To us these Deathless Ones, erst born, have granted this land of ours which gives the Immortal pleasure.
Let us invoke Bṛihaspati, the foeless, the clear-voiced God, the Holy One of households.

6 Him, this Bṛihaspati, his red-hued horses, drawing together, full of strength, bring hither.
Robed in red colour like the cloud, they carry the Lord of Might whose friendship gives a dwelling.

7 For he is pure, with hundred wings, refulgent, with sword of gold, impetuous, winning sunlight.
Sublime Bṛihaspati, easy of access, granteth his friends most bountiful refreshment.

8 Both Heaven and Earth, divine, the Deity's Parents, have made Bṛihaspati increase in grandeur.
Glorify him, O friends, who merits glory: may he give prayer fair way and easy passage.

9 This, Brahmaṇaspati, is your laudation: prayer hath been made to thunder-wielding Indra.
Favour our songs, wake up our thought and spirit: destroy the godless and our foemen's malice.

10 Ye Twain are Lords of wealth in earth and heaven, thou, O Bṛihaspati, and thou, O Indra.
Mean though he be, give wealth to him who lauds you. Preserve us evermore, ye Gods, with blessings.

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3 *The Gods' creation: devâkṛitasya:* inspired, or, literally, made, by the Gods.

5 Our hymns of praise which are acceptable to the immortal God have been given to us by the everlasting deities themselves. Sâyaṇa's explanation is different: 'may the first-born immortals (by his command) bestow upon us the food that is necessary for existence.'—Wilson.

6 *Whose friendship gives a dwelling:* I adopt the interpretation given by Professor Cowell in his note on the passage in Wilson's translation.

7 *With hundred wings:* 'borne by numerous conveyances.'—Wilson.

8 *In grandeur:* or, by their might.

10 *Mean:* or, poor.

HYMN XCVIII. Indra.

PRIESTS, offer to the Lord of all the people the milked-out stalk of Soma, radiant-coloured.
No wild-bull knows his drinking-place like Indra who ever seeks him who hath pressed the Soma.

2 Thou dost desire to drink, each day that passes, the pleasant food which thou hast had aforetime.
O Indra, gratified in heart and spirit, drink eagerly the Soma set before thee.

3 Thou, newly-born, for strength didst drink the Soma; the Mother told thee of thy future greatness.
O Indra, thou hast filled mid-air's wide region, and given the Gods by battle room and freedom.

4 When thou hast urged the arrogant to combat, proud in their strength of arm, we will subdue them.
Or, Indra, when thou fightest girt by heroes, we in the glorious fray with thee will conquer.

5 I will declare the earliest deeds of Indra, and recent acts which Maghavan hath accomplished.
When he had conquered godless wiles and magic, Soma became his own entire possession.

6 Thine is this world of flocks and herds around thee, which with the eye of Sûrya thou beholdest,
Thou, Indra, art alone the Lord of cattle: may we enjoy the treasure which thou givest.

7 Ye Twain are Lords of wealth in earth and heaven, thou, O Brihaspati, and thou, O Indra.
Mean though he be, give wealth to him who lauds you. Preserve us evermore, ye Gods, with blessings.

HYMN XCIX. Vishṇu.

MEN come not nigh thy majesty who growest beyond all bound and measure with thy body.
Both thy two regions of the earth, O Vishṇu, we know; thou, God, knowest the highest also.

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1 *Radiant-coloured: aruṇám*, red, ruddy, here explained by the Commentator as *árochamánam*, shining.

3 *Thy future greatness:* see IV. 18. 4, where Aditi says:—'No peer hath he among those born already, nor among those who shall be born hereafter.

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1 *Two regions of the earth:* that is, the earth and the firmament. 'The two lower regions are within the range of our perception; the third belongs to Vishṇu, whither he stepped with the third of his ascending strides.'—Wallis, *Cosmology of the Rigveda*, p. 115.

2 None who is born or being born, God Vishṇu, hath reached the utmost limit of thy grandeur.
The vast high vault of heaven hast thou supported, and fixed earth's eastern pinnacle securely.

3 Rich in sweet food be ye, and rich in milch-kine, with fertile pastures, fain to do men service.
Both these worlds, Vishṇu, hast thou stayed asunder, and firmly fixed the earth with pegs around it.

4 Ye have made spacious room for sacrificing by generating Sûrya, Dawn, and Agni.
O Heroes, ye have conquered in your battles even the bull-jawed Dâsa's wiles and magic.

5 Ye have destroyed, thou, Indra, and thou, Vishṇu, Ṣambara's nine-and-ninety fencèd castles.
Ye Twain smote down a hundred times a thousand resistless heroes of the royal Varchin.

6 This is the lofty hymn of praise, exalting the Lords of Mighty Stride, the strong and lofty.
I laud you in the solemn synods, Vishṇu: pour ye food on us in our camps, O Indra.

7 O Vishṇu, unto thee my lips cry Vashaṭ! Let this mine offering, Ṣipivishṭa, please thee.
May these my songs of eulogy exalt thee. Preserve us evermore, ye Gods, with blessings.

HYMN C. Vishṇu.

Ne'er doth the man repent, who, seeking profit, bringeth his gift to the far-striding Vishṇu.
He who adoreth him with all his spirit winneth himself so great a benefactor.

2 Thou, Vishṇu, constant in thy courses, gavest good-will to all men, and a hymn that lasteth,
That thou mightst move us to abundant comfort of very splendid wealth with store of horses.

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3 The first line appears to be Vishṇu's blessing on heaven and earth when he parted and supported them.

4 *Bull-jawed:* or Vṛishaṣipra may be the name of the Dâsa.

5 *Royal Varchin:* see II. 14. 6.

7 *Vashat:* the exclamation used on making an oblation. *Ṣipivishṭa:* a name of Vishṇu of uncertain etymology and meaning. 'Invested with rays of light,' according to Sâyaṇa. See Muir, *O. S. Texts*, IV. 87, 88, *note*.

2 *A hymn that lasteth:* continually recurring occasion to praise thee.

3 Three times strode forth this God in all his grandeur over this earth bright with a hundred splendours.
Foremost be Vishṇu, stronger than the strongest: for glorious is his name who lives for ever.

4 Over this earth with mighty step strode Vishṇu, ready to give it for a home to Manu.
In him the humble people trust for safety: he, nobly born, hath made them spacious dwellings.

5 To-day I laud this name, O Ṣipivishṭa, I, skilled in rules, the name of thee the Noble.
Yea, I the poor and weak praise thee the Mighty who dwellest in the realm beyond this region.

6 What was there to be blamed in thee, O Vishṇu, when thou declaredst, I am Ṣipivishṭa?
Hide not this form from us, nor keep it secret, since thou didst wear another shape in battle.

7 O Vishṇu, unto thee my lips cry Vashaṭ! Let this mine offering, Ṣipivishṭa, please thee.
May these my songs of eulogy exalt thee. Preserve us evermore, ye Gods, with blessings.

HYMN CI.

Parjanya.

SPEAK forth three words, the words which light precedeth, which milk this udder that produceth nectar.
Quickly made manifest, the Bull hath bellowed, engendering the germ of plants, the Infant.

2 Giver of growth to plants, the God who ruleth over the waters and all moving creatures,
Vouchsafe us triple shelter for our refuge, and threefold light to succour and befriend us.

---

3 *This earth:* meaning, says the Commentator, earth, firmament, and heaven.

6 This stanza is unintelligible. The Commentator on the corresponding passage of the Sâmaveda says: 'Vishṇu formerly abandoning his own form, and assuming another artificial shape, succoured Vasishṭha in battle. Recognizing the god, the Ṛishi addresses him with the verse' *Ṣipivishṭa* is said to be a word of equivocal meaning, 'clothed with rays of light,' and 'denuded.' See Wilson's note, and *O. S. Texts*, IV. 87, 88, *note*. The passage looks like the germ of the later incarnations of the God which occur in the *Ṣatapatha-Brâhmaṇa* and the *Purâṇas*.

1 *Three words:* or texts of the three Vedas. *Which light precedeth:* introduced by the sacred syllable OM. More probably Parjanya is addressed, the three words being his voice, the thunder (V. 63. 6), heard in heaven, air, and earth, and preceded by the lightning-flash. See Bergaigne. *Quarante Hymnes du Rig-veda*, p. 79. *Milk this udder:* draw down the sweet rain from the cloud. *The Bull:* Parjanya. *The Infant:* Agni in the form of lightning.

2 *Threefold light:* with reference to the divisions of the day and the seasons.

3 Now he is sterile, now begetteth offspring, even as he willeth doth he change his figure.
The Father's genial flow bedews the Mother; therewith the Sire, therewith the son is nourished.

4 In him all living creatures have their being, and the three heavens with triply-flowing waters.
Three reservoirs that sprinkle down their treasure shed their sweet streams around him with a murmur.

5 May this my song to Sovran Lord Parjanya come near unto his heart and give him pleasure.
May we obtain the showers that bring enjoyment, and God-protected plants with goodly fruitage.

6 He is the Bull of all, and their impregner: he holds the life of all things fixed and moving.
May this rite save me till my hundredth autumn. Preserve us evermore, ye Gods, with blessings.

HYMN CII. Parjanya.

Sing forth and laud Parjanya, Son of Heaven, who sends the gift of rain:
May he provide our pasturage.

2 Parjanya is the God who forms in kine, in mares, in plants of earth,
And womankind, the germ of life.

3 Offer and pour into his mouth oblation rich in savoury juice:
May he for ever give us food.

HYMN CIII. Frogs.

They who lay quiet for a year, the Brâhmans who fulfil their vows,
The Frogs have lifted up their voice, the voice Parjanya hath inspired.

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3 *He is sterile*: sends no rain, like a barren cow that gives no milk.
The Father's genial flow: 'The father is the sky, earth the mother, who receives the rain from the former, which, producing the means of offering libations and oblations, returns again to the parent heaven, as well as supports his offspring—all living creatures.'—Wilson.
4 *Three reservoirs*: according to Sâyaṇa, clouds in the east, west, and north.
6 *The Bull of all*: the plants, understood.

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3 *Into his mouth*: that is, Agni, who is the mouth by which the othor Gods consume the offerings that are made to them.

The hymn has been translated by Dr. Muir, *O. S Texts*, V. 436, and by Professor F. Max Müller in his *Ancient Sanskrit Literature*, pp. 494f, who remarks: 'The hymn..... which is called a panegyric of the frogs, is clearly a satire on the priests; and it is curious to observe that the same animal should have been chosen by the Vedic satirist to represent the priests, which, by the earliest satirist of Greece, was selected as the representative of the Homeric heroes.' But see Oldenberg, *Die Religion des Veda*, p. 70. The hymn evidently belongs to a late period of Vedic poetry.

2 What time on these, as on a dry skin lying in the pool's bed, the floods of heaven descended,
The music of the Frogs comes forth in concert like the cows' lowing with their calves beside them.

3 When at the coming of the Rains the water has poured upon them as they yearned and thirsted,
One seeks another as he talks and greets him with cries of pleasure as a son his father.

4 Each of these twain receives the other kindly, while they are revelling in the flow of waters,
When the Frog moistened by the rain springs forward, and Green and Spotty both combine their voices.

5 When one of these repeats the other's language, as he who learns the lesson of the teacher,
Your every limb seems to be growing larger as ye converse with eloquence on the waters.

6 One is Cow-bellow and Goat-bleat the other, one Frog is Green and one of them is Spotty.
They bear one common name, and yet they vary, and, talking, modulate the voice diversely.

7 As Brâhmans, sitting round the brimful vessel, talk at the Soma-rite of Atirâtra,
So, Frogs, ye gather round the pool to honour this day of all the year, the first of Rain-time.

8 These Brâhmans with the Soma juice, performing their year-long rite, have lifted up their voices;
And these Adhvaryus, sweating with their kettles, come forth and show themselves, and none are hidden.

9 They keep the twelvemonth's God-appointed order, and never do the men neglect the season.

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3 *With cries of pleasure: akhkhalîkṛitya:* uttering the imitative exclamation *akhkhala.*

5 *Your every limb:* this abrupt change of person is not unfrequent in the Veda.

7 *Atirâtra:* a ceremony accompanied by three nocturnal recitations.

8 *Year-long rite:* 'Sâyaṇa makes it refer to *Gavâm ayanam,* a sacrificial session, which commences and ends with the *atirâtra,* and lasts a whole year.'—Cowell, in Wilson's Translation. *Sweating with their kettles:* 'There is a quibble on the word *gharminaḥ,* having or bearing the vessel, or performin the rite so termed; or, suffering from *gharma,* heat, or the hot season.'—Wilson. *And none are hidden: gûhyâ ná ké chit:* some take *ná* here as 'like': 'issue forth like persons who have been hidden.'—Muir. 'Pop out like hermits.'—M. Müller.

9 *The men:* the priestlike frogs. *These who were heated kettles:* the frogs who had been burnt and scorched by the hot weather.

Soon as the Rain-time in the year returneth, these who were heated kettles gain their freedom.

10 Cow-bellow and Goat-bleat have granted riches, and Green and Spotty have vouchsafed us treasure.

The Frogs who give us cows in hundreds lengthen our lives in this most fertilizing season.

HYMN CIV.

Indra-Soma.

INDRA and Soma, burn, destroy the demon foe, send downward, O ye Bulls, those who add gloom to gloom.

Annihilate the fools, slay them and burn them up: chase them away from us, pierce the voracious ones.

2 Indra and Soma, let sin round the wicked boil like as a caldron set amid the flames of fire.

Against the foe of prayer, devourer of raw flesh, the vile fiend fierce of eye, keep ye perpetual hate.

3 Indra and Soma, plunge the wicked in the depth, yea, cast them into darkness that hath no support,

So that not one of them may ever thence return: so may your wrathful might prevail and conquer them.

4 Indra and Soma, hurl your deadly crushing bolt down on the wicked fiend from heaven and from the earth.

Yea, forge out of the mountains your celestial dart wherewith ye burn to death the waxing demon race.

---

10 *Have granted riches:* as the earliest proclaimers of the advent of the Rains which revive and fertilize the earth.

'It is possibly an echo of this production that we find in a description of autumn in the Harivamśa, V 8803, where the poet compares the noise made by a frog, after his rest of sixteen half months, along with his wives, to the recitation of the Rig-veda by a Brāhman surrounded by his pupils ....On this verse the late M. Langlois somewhat naïvely remarks as follows: Dans nos mœurs rien n' égalerait l' impertinence d' une comparaison dans laquelle une grenouille serait assimilée à un respectable ecclésiastique. Les Indiens, à ce qu' il paraît, ne voyaient dans telle espèce de rapprochement aucune teinte d' impiété.'—Muir, *O. S. Texts,* V. 438. But see Bergaigne, *La Religion Védique,* I. 292.

The hymn consists chiefly of imprecations directed against demons and evil spirits, Râkshasas and Yâtudhânas. The deities are various.

1 *The demon foe: rákshaḥ:* the Râkshasas, fiends, demons, goblins, going about at night, disturbing sacrifices and devout men, ensnaring and even devouring human beings, and generally hostile to the human race.

2 *The vile fiend: kimídíne:* explained by the Commentator as one who goes about saying, *Kimidánîm* or What now? A quidnunc, a vile and treacherous spy and informer. The word is used as the name of a class of evil spirits.

5 Indra and Soma, cast ye downward out of heaven your deadly darts of stone burning with fiery flame,
Eternal, scorching darts; plunge the voracious ones within the depth, and let them sink without a sound.

6 Indra and Soma, let this hymn control you both, even as the girth encompasses two vigorous steeds—
The song of praise which I with wisdom offer you: do ye, as Lords of men, animate these my prayers.

7 In your impetuous manner think ye both thereon: destroy these evil beings, slay the treacherous fiends.
Indra and Soma, let the wicked have no bliss who evermore assails us with malignity.

8 Whoso accuses me with words of falsehood when I pursue my way with guileless spirit,
May he, the speaker of untruth, be, Indra, like water which the hollowed hand compresses.

9 Those who destroy, as is their wont, the simple, and with their evil natures harm the righteous,
May Soma give them over to the serpent, or to the lap of Nirṛiti consign them.

10 The fiend, O Agni, who designs to injure the essence of our food, kine, steeds, or bodies,
May he, the adversary, thief, and robber, sink to destruction, both himself and offspring.

11 May he be swept away, himself and children: may all the three earths press him down beneath them.
May his fair glory, O ye Gods, be blighted, who in the day or night would fain destroy us.

12 The prudent finds it easy to distinguish the true and false: their words oppose each other.
Of these two that which is the true and honest, Soma protects, and brings the false to nothing.

13 Never doth Soma aid and guide the wicked or him who falsely claims the Warrior's title.
He slays the fiend and him who speaks untruly: both lie entangled in the noose of Indra.

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5 *Without a sound:* so suddenly that they have not time to cry out.

9 *To the serpent:* or to death by serpents' bites. *Nirṛiti:* Death and Destruction.

13 *The Warrior's title:* the rank of a Kshatriya or prince of the military order.

The first eleven stanzas 'are considered to be a malediction upon the *Rákshasas* by the *Ṛishi.* To account for the change of tone [in 12—16], *Sáyaṇa* gives an unusual version of the legend told in the *Mahábhárata* of

14 As if I worshipped deities of falsehood, or thought vain thoughts about the Gods, O Agni.
Why art thou angry with us, Jâtavedas? Destruction fall on those who lie against thee!

15 So may I die this day if I have harassed any man's life or if I be a demon.
Yea, may he lose all his ten sons together who with false tongue hath called me Yâtudhâna.

16 May Indra slay him with a mighty weapon, and let the vilest of all creatures perish,
The fiend who says that he is pure, who calls me a demon though devoid of demon nature.

17 She too who wanders like an owl at night-time, hiding her body in her guile and malice,
May she fall downward into endless caverns. May press-stones with loud ring destroy the demons.

18 Spread out, ye Maruts, search among the people: seize ye and grind the Râks[illegible].
Who fly abroad, [illegible], at night-time, or sully and pollute our holy worship.

19 Hurl down from heaven thy bolt of stone, O Indra: sharpen it, Maghavan, made keen by Soma.
Forward, behind, and from above and under, smite down the demons with thy rocky weapon.

20 They fly, the demon dogs, and, bent on mischief, fain would they harm indomitable Indra.
Ṣakra makes sharp his weapon for the wicked: now let him cast his bolt at fiendish wizards.

21 Indra hath ever been the fiends' destroyer who spoil oblations of the Gods' invokers:
Yea, Ṣakra, like an axe that splits the timber, attacks and smashes them like earthen vessels.

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king *Kalmáshapáda* being transformed to a *Rákshasa*, and devouring the 100 sons of Vasishṭha: here it is said that a *Rákshasa*, having devoured the *Rishi's* sons, assumed his shape, and said to him, "I am *Vasishṭha*, thou art the *Rákshasa;*" to which Vasishṭha replied by repeating this verse [stanza 12], declaratory of his discriminating between truth and falsehood.'—Wilson.

'The verses may, as Professor Max Müller supposes, have arisen out of Vasishṭha's contest with Viṣvāmitra [see III. 53. 21, note], and it may have been the latter personage who brought those charges of heresy, and of murderous and demoniacal character against his rival'—Muir, *O. S. Texts*, I. 327, 328.

15 *Yâtudhâna:* explained by Sâyaṇa as = Râkshasa. The Yâtudhâna probably was rather the goblin or sorcerer while the Râkshasa was the violent and voracious ogre.

17 Here the malediction on evil spirits in general is resumed and continued to the end of the hymn. *She too:* the *Rákshasî*, or she fiend.

22 Destroy the fiend shaped like an owl or owlet, destroy him in the form of dog or cuckoo.
Destroy him shaped as eagle or as vulture: as with a stone, O Indra, crush the demon.

23 Let not the fiend of witchcraft-workers reach us: may Dawn drive off the couples of Kimîdins.
Earth keep us safe from earthly woe and trouble: from grief that comes from heaven mid-air preserve us.

24 Slay the male demon, Indra! slay the female, joying and triumphing in arts of magic.
Let the fools' gods with bent necks fall and perish, and see no more the Sun when he arises.

25 Look each one hither, look around: Indra and Soma, watch ye well.
Cast forth your weapon at the fiends; against the sorcerers hurl your bolt.

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23 *Kimîdins:* or vile spirits. See note on stanza 2.

24 *Fools' gods: mûradevâḥ:* explained by Sâyaṇa as = *mâraṇakrîḍâḥ*, 'those who make killing their sport.' According to the St. Petersburg Lexicon, *mûradevâḥ* = *mûladevâḥ*, a species of demons or goblins.

BOOK THE EIGHTH.

HYMN I.

Indra.

GLORIFY naught besides, O friends; so shall no sorrow trouble you.
Praise only mighty Indra when the juice is shed, and say your lauds repeatedly :

2 Even him, eternal, like a bull who rushes down, men's Conqueror, bounteous like a cow;
Him who is cause of both, of enmity and peace, to both sides most munificent.

3 Although these men in sundry ways invoke thee to obtain thine aid,
Be this our prayer, addressed, O Indra, unto thee, thine exaltation every day.

4 Those skilled in song, O Maghavan, among these men o'ercome with might the foeman's songs.
Come hither, bring us strength in many a varied form most near that it may succour us.

5 O Caster of the Stone, I would not sell thee for a mighty price,
Not for a thousand, Thunderer! nor ten thousand, nor a hundred, Lord of countless wealth!

6 O Indra, thou art more to me than sire or niggard brother is.
Thou and my mother, O Good Lord, appear alike, to give me wealth abundantly.

7 Where art thou? Whither art thou gone? For many a place attracts thy mind.
Haste, Warrior, Fort-destroyer, Lord of battle's din, haste, holy songs have sounded forth.

8 Sing out the psalm to him who breaks down castles for his faithful friend,
Verses to bring the Thunderer to destroy the forts and sit on Kâṇva's sacred grass.

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2 *Bounteous like a cow:* the adjective is not in the text, but must be supplied in order to make the comparison intelligible. See *Vedische Studien*, I. 103. *To both sides:* to the singers and the institutors of sacrifice.

5 *A hundred:* meaning 'infinite,' according to the Commentator.

8 *For his faithful friend:* Ludwig takes Vâvâtar to be the name of a king who has been deserted by Indra and consequently defeated in battle. *Kâṇva's sacred grass:* trimmed and prepared by Medhâtithi and Medhyâtithi, each of whom is a son of Kaṇva.

9 The Horses which are thine in tens, in hundreds, yea, in thousands thine,
Even those vigorous Steeds, fleet-footed in the course, with those come quickly near to us.

10 This day I call Sabardughâ who animates the holy song,
Indra the richly-yielding Milch-cow who provides unfailing food in ample stream.

11 When Sûra wounded Etaṣa, with Vâta's rolling wingèd car
Indra bore Kutsa Ârjuneya off, and mocked Gandharva the unconquered One.

12 He without ligature, before making incision in the neck,
Closed up the wound again, most wealthy Maghavan, who maketh whole the injured part.

13 May we be never cast aside, and strangers, as it were, to thee.
We, Thunder-wielding Indra, count ourselves as trees rejected and unfit to burn.

14 O Vṛitra-slayer, we were thought slow and unready for the fray.
Yet once in thy great bounty may we have delight, O Hero, after praising thee.

15 If he will listen to my laud, then may our Soma-drops that flow
Rapidly through the strainer gladden Indra, drops due to the Tugryas' Strengthener.

16 Come now unto the common laud of thee and of thy faithful friend.
So may our wealthy nobles' praise give joy to thee. Fain would I sing thine eulogy.

17 Press out the Soma with the stones, and in the waters wash it clean.

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10 *Sabardughâ:* the general name of cows which supply the milk required for sacrificial purposes. See VI. 48. 11, note. Here Indra himself is intended, as is shown in the following line.

11 *Sûra:* Surya, the Sun-God. *Wounded:* 'harassed.'—Wilson. *Etaṣa:* a *protégé* of Indra. See Vol. I, Index. *Vâta:* the Wind-God. *Kutsa:* see Vol. I., Index *Gandharva:* the Sun. The meaning of the stanza is somewhat obscure.

12 *Closed up the wound again:* healed Etaṣa who had been wounded by Sûrya.

13 *Count ourselves as trees:* or, 'count us not as trees,' the meaning of *ná*, 'not' and 'like' being ambiguous.

15 *Due to the Tugryas' Strengthener:* that belong to Indra the protector of the chiefs of the race of Tugra, who appear to have been the patrons of the Ṛishis of Kaṇva's family.

16 *Faithful friend:* see stanza 8.

The men investing it with raiment made of milk shall milk it forth from out the stems.

18 Whether thou come from earth or from the lustre of the lofty heaven,
Wax stronger in thy body through my song of praise : fill full all creatures, O Most Wise.

19 For Indra press the Soma out, most gladdening and most excellent.
May Ṣakra make it swell sent forth with every prayer and asking, as it were, for strength.

20 Let me not, still beseeching thee with earnest song at Soma rites,
Anger thee like some wild beast. Who would not beseech him who hath power to grant his prayer ?

21 The draught made swift with rapturous joy, effectual with its mighty strength,
All-conquering, distilling transport, let him drink : for he in ectstasy gives us gifts.

22 Where bliss is not, may he, All-praised, God whom the pious glorify,
Bestow great wealth upon the mortal worshipper who sheds the juice and praises him.

23 Come, Indra, and rejoice thyself, O God, in manifold affluence.
Thou fillest like a lake thy vast capacious bulk with Soma and with draughts besides.

24 A thousand and a hundred Steeds are harnessed to thy golden car.
So may the long-maned Bays, yoked by devotion, bring Indra to drink the Soma juice.

25 Yoked to thy chariot wrought of gold, may thy two Bays with peacock tails,
Convey thee hither, Steeds with their white backs, to quaff sweet juice that makes us eloquent.

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17 *From out the stems :* see *Vedische Studien*, I. 133, 178. Sâyaṇa explains the second line differently : '(for by so doing) the leaders (of the rain, the *Maruts*) clothing (the sky with clouds) as with a vesture of the hide of the cow, milk forth (the water) for the rivers.'—Wilson.

21 *Let him drink : pibatu :* supplied by the Scholiast ; there being no verb in the text.

22 *Where bliss is not :* that is, in defeat and trouble. But the meaning of *ṣévdre* is uncertain. 'At the sacrifice,' is Sâyaṇa's explanation. Von Roth suggests 'in the treasure-chamber.' I adopt Ludwig's interpretation.

23 *With draughts besides :* with thy fellow-topers (the Maruts).'—Wilson.

26 So drink, thou Lover of the Song, as the first drinker, of this juice.
This the outpouring of the savoury sap prepared is good and meet to gladden thee.

27 He who alone by wondrous deed is Mighty, Strong by holy works,
May he come, fair of cheek; may he not stay afar, but come and turn not from our call.

28 Sushṇa's quick moving castle thou hast crushed to pieces with thy bolts.
Thou, Indra, from of old, hast followed after light, since we have had thee to invoke.

29 My praises when the Sun hath risen, my praises at the time of noon,
My praises at the coming of the gloom of night, O Vasu, have gone forth to thee.

30 Praise, yea, praise him. Of princes these are the most liberal of their gifts,
These, Paramajyâ, Ninditâṣva, Prapathî, most bounteous, O Medhyâtithi.

31 When to the car, by faith, I yoked the horses longing for the way—
For skilled is Yadu's son in dealing precious wealth, he who is rich in herds of kine.

32 May he who gave me two brown steeds together with their cloths of gold,
May he, Âsanga's son Svanadratha, obtain all joy and high felicities.

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26 *As the first drinker:* 'According to the scholiast, *pûrvapâh* means *Vâyu*, who, having arrived first in the race, drank the *Soma* before the other gods. The allusion is to the principal *graha* libation, called *Aindravâyava*, which *Indra* and *Vâyu* share together.' —Wilson.

28 *Castle:* of cloud. *Followed after light:* to find and bring it back.

30 *Praise him:* Indra. Paramajyâ, Ninditâṣva, and Prapathî appear to be the names of the chiefs who are praised for their liberality. Sâyaṇa makes Âsanga the speaker: 'Praise me, for we are the most liberal givers: (praise me as one) who bears the best arms (*paramajyâ*), follows the right path (*prapathî*), and outstrips a horse in speed (*ninditâṣva*).'

31 *The horses:* presented by the prince. The sentence is incomplete. The Scholiast supplies at the end of the line *tadânîm evammâm stuhi*, then praise me thus. *Yadu's son:* Âsanga, descendant of the ancient eponymous hero Yadu. See Vol. I., Index. *Rich in herds of kine: paṣúḥ* which appears to be in apposition with *yâdvaḥ*, is hardly intelligible here. Sâyaṇa explains it as *paṣumân*, having beasts or cattle, or as a derivative of *paṣ*, to see, and meaning one who sees what is subtile, *sûkshmasya drashtâ*. Neither of these explanations has anything but Sâyaṇa's name to recommend it, but I adopt the former as a makeshift.

33 Playoga's son Âsanga, by ten thousand, O Agni, hath surpassed the rest in giving.
For me ten bright-hued oxen have come forward like lotus-stalks from out a lake upstanding.

34 What time her husband's perfect restoration to his lost strength and manhood was apparent,
His consort Ṣaṣvatî with joy addressed him, Now art thou well, my lord, and shalt be happy.

HYMN II. Indra.

Here is the Soma juice expressed; O Vasu, drink till thou art full:
Undaunted God, we give it thee.

2 Washed by the men, pressed out with stones, strained through the filter made of wool,
'Tis like a courser bathed in streams.

3 This juice have we made sweet for thee like barley, blending it with milk.
Indra, I call thee to our feast.

4 Beloved of all, Indra alone drinks up the flowing Soma juice
Among the Gods and mortal men.

5 The Friend, whom not the brilliant-hued, the badly-mixt or bitter draught
Repels, the far-extending God;

6 While other men than we with milk chase him as hunters chase a deer,
And with their kine inveigle him.

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33 *Ten bright-hued oxen:* meaning ten thousand, according to Sâyaṇa.

34 Âsanga, the King whose liberality, with that of his son (32), and perhaps his grandsons (30), has been eulogized in the four preceding stanzas, had, the legend says, been changed to a woman by the imprecation of the Gods and afterwards restored to his manhood in consequence of his repentance and the intercession of Medhâtithi and Medhyâtithi whom he richly rewarded. In this stanza Ṣaṣvatî congratulates him on his restoration. Professors Ludwig and Grassmann have translated the stanza more literally.

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1 *O Vasu:* or, Good Lord. 'Giver of dwellings,' according to Sâyaṇa.

2 *Strained through the filter made of wool:* more literally, 'cleansed by the tail-wool of the sheep,' the material of which the sieve, strainer, or filter used for clearing and purifying the Soma juice was made.

3 *Like barley:* or, like the sacrificial cake made of barley-meal.

4 *Alone drinks up:* he alone is to receive the entire libation, which other Gods only share among them.

5 *Brilliant-hued:* without sufficient mixture with milk to thicken it and change its colour. The meaning of this and the following stanza is: Indra prefers our libations, imperfectly prepared as they may be, to the milk-offerings with which other men endeavour to attract him.

7 For him, for Indra, for the God, be pressed three draughts of Soma juice
In the Juice-drinker's own abode.

8 Three reservoirs exude their drops, filled are three beakers to the brim,
All for one offering to the God.

9 Pure art thou, set in many a place, and blended in the midst with milk
And curd, to cheer the Hero best.

10 Here, Indra, are thy Soma-draughts pressed out by us, the strong, the pure:
They crave admixture of the milk.

11 O Indra, pour in milk, prepare the cake, and mix the Soma-draught:
I hear them say that thou art rich.

12 Quaffed juices fight within the breast. The drunken praise not by their wine,
The naked praise not when it rains.

13 Rich be the praiser of one rich, munificent and famed like thee:
High rank be his, O Lord of Bays.

14 Foe of the man who adds no milk, he heeds not any chanted hymn
Or holy psalm that may be sung.

15 Give us not, Indra, as a prey unto the scornful or the proud:
Help, Mighty One, with power and might.

16 This, even this, O Indra, we implore: as thy devoted friends,
The Kaṇvas praise thee with their hymns.

---

8 *Three reservoirs:* or troughs used in the preparation of the Soma-libations. They are called severally, *droṇakalaśa*, *pûtabhṛit*, and *âdhavanîya*.

9 *In the midst:* 'in the middle (of the day?).'—Hillebrandt.

12 This stanza breaks the connexion between stanzas 11 and 13, and is in itself almost unintelligible. Wilson paraphrases, after Sâyaṇa: 'The potations (of Soma) contend in thy interior (for thine exhilaration) like the ebriety caused by wine: thy [illegible] ise thee (filled full of *Soma*) like the udder (of a cow with [illegible] explanation of *nagnâḥ*, naked men, as worshippers, *stotâraḥ*, 'who do not desert the verses of the Veda,' is obviously impossible. *Û'dhaḥ*, udder, frequently means the rainy sky, and it may have this meaning here; so that the sense of the passage may possibly be, as Ludwig suggests, that neither great wealth nor abject poverty tends to make a man devout. The rich man when he drinks his wine at home and the ill-clad wretch exposed to the drenching rain are equally regardless of the Gods.

13 *Rich be the praiser of the rich:* this appears to be the continuation of 'thou art rich' of stanza 11.

14 Indra will not accept worship without oblation.

17 Naught else, O Thunderer, have I praised in the skilled singer's eulogy:
On thy land only have I thought.

18 The Gods seek him who presses out the Soma; they desire not sleep:
They punish sloth unweariedly.

19 Come hither swift with gifts of wealth—be not thou angry with us—like
A great man with a youthful bride.

20 Let him not, wrathful with us, spend the evening far from us to-day,
Like some unpleasant son-in-law.

21 For well we know this Hero's love, most liberal of the boons he gives,
His plans whom the three worlds display.

22 Pour forth the gift which Kaṇvas bring, for none more glorious do we know
Than the Strong Lord with countless aids.

23 O presser, offer Soma first to Indra, Hero, Ṣakra, him
The Friend of man, that he may drink;

24 Who, in untroubled ways, is best provider, for his worshippers,
Of strength in horses and in kine.

25 Pressers, for him blend Soma juice, each draught most excellent, for him
The Brave, the Hero, for his joy.

26 The Vṛitra-slayer drinks the juice. May he who gives a hundred aids
Approach, nor stay afar from us.

27 May the strong Bay Steeds, yoked by prayer, bring hither unto us our Friend,
Lover of Song, renowned by songs.

28 Sweet are the Soma juices, come! Blent are the Soma juices, come!
Ṛishi-like, mighty, fair of cheek, come hither quickly to the feast.

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19 *A great man:* the exact meaning of *mahā́n*, great, is not certain. Sâyaṇa explains it by *guṇairadhikaḥ*, eminent on account of his good qualities. 'Be not bashful, like the ardent husband of a new bride.'—Wilson. 'Like a rich man, newly married.'—Grassmann.

20 *Like some unpleasant son-in-law:* who sees that his company is unwelcome and consequently stays at home.

23 *First to Indra:* see VIII. 1. 26. *Ṣakra:* Indra, the Mighty One.

29 And lauds which strengthen thee for great bounty and valour, and exalt
Indra who doeth glorious deeds,

30 And songs to thee who lovest song, and all those hymns addressed to thee—
These evermore confirm thy might.

31 Thus he, sole doer of great deeds whose hand holds thunder, gives us strength,
He who hath never been subdued.

32 Vṛitra he slays with his right hand, even Indra, great with mighty-power,
And much-invoked in many a place.

33 He upon whom all men depend, all regions, all achievements, he
Takes pleasure in our wealthy chiefs.

34 All this hath he accomplished, yea, Indra, most gloriously renowned,
Who gives our wealthy princes strength.

35 Who drives his chariot seeking spoil, even from afar, to him he loves:
For swift is he to bring men wealth.

36 The Sage who, winning spoil with steeds, slays Vṛitra, Hero with the men,
His servant's faithful succourer.

37 O Priyamedhas, worship with collected mind this Indra whom
The Soma hath full well inspired.

38 Ye Kaṇvas, sing the Mighty One, Lord of the Brave, who loves renown,
All-present, glorified by song.

39 Strong Friend, who, with no trace of feet, restores the cattle to the men
Who rest their wish and hope on him.

40 Shaped as a Ram, Stone-hurler! once thou camest hither to the son
Of Kaṇva, wise Medhyâtithi.

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34 *All this hath he accomplished:* the slaughter of Vṛitra and other great deeds; or, he made all these creatures.

36 *The Sage:* Indra. *With the men:* accompanied by the Maruts.

37 *Priyamedhas:* members of the family of one of the Ṛishis.

39 *With no trace of feet:* without tracking the lost cattle (the rays of light) by their footsteps.

40 *Shaped as a Ram:* see I. 51. 1. The legend is told in the *Shaḍvinṣa Brâhmaṇa*, I. 1.

41 Vibhindu, thou hast helped this man,* giving him thousands four times ten,
And afterward eight thousand more.

42 And these twain pouring streams of milk, creative, daughters of delight,
For wedlock sake I glorify.

HYMN III.

Indra.

Drink, Indra, of the savoury juice, and cheer thee with our milky draught.
Be, for our weal, our Friend and sharer of the feast, and let thy wisdom guard us well.

2 In thy kind grace and favour may we still be strong: expose us not to foe's attack.
With manifold assistance guard and succour us, and bring us to felicity.

3 May these my songs of praise exalt thee, Lord, who hast abundant wealth.
Men skilled in holy hymns, pure, with the hues of fire, have sung them with their lauds to thee.

4 He, with his might enhanced by Rishis thousandfold, hath like an ocean spread himself.
His majesty is praised as true at solemn rites, his power where holy singers rule.

5 Indra for worship of the Gods, Indra while sacrifice proceeds,
Indra, as worshippers in battle-shock, we call, Indra that we may win the spoil.

6 With might hath Indra spread out heaven and earth, with power hath Indra lighted up the Sun.
In Indra are all creatures closely held; in him meet the distilling Soma-drops.

7 Men with their lauds are urging thee, Indra, to drink the Soma first.
The Ribhus in accord have lifted up their voice, and Rudras sung thee as the first.

---

41 *Vibhindu:* the prince, the institutor of the sacrifice.

42 The stanza is obscure, the meaning of *máhî*, a feminine dual which Sâyaṇa explains by *nirmâtryau*, makers or creators, *i. e.* heaven and earth, being uncertain. Sâyaṇa's paraphrase of the stanza is: 'I glorify these two (heaven and earth), the augmenters of water, the originators (of beings), the benefactors of the worshipper, on account of their generation (of the wealth so given to me).'—Wilson.

3 *With the hues of fire:* or, radiant as Agni.

7 *The Ribhus:* as deities connected with the seasons which are regulated by the Sun whom Indra has caused to shine.

8 Indra increased his manly strength at sacrifice, in the wild rapture of this juice.
And living men to-day, even as of old, sing forth their praises to his majesty.

9 I crave of thee that hero strength, that thou mayst first regard this prayer,
Wherewith thou holpest Bhṛigu and the Yatis and Praskaṇva when the prize was staked.

10 Wherewith thou sentest mighty waters to the sea, that, Indra, is thy manly strength.
For ever unattainable is this power of him to whom the worlds have cried aloud.

11 Help us, O Indra, when we pray to thee for wealth and hero might.
First help thou on to strength the man who strives to win, and aid our laud, O Ancient One.

12 Help for us, Indra, as thou holpest Paura once, this man's devotions bent on gain.
Help, as thou gavest Ruṣama and Ṣyâvaka and Svarṇara and Kṛipa aid.

13 What newest of imploring prayers shall, then, the zealous mortal sing ?
For have not they who laud his might, and Indra-power won for themselves the light of heaven ?

14 When shall they keep the Law and praise thee mid the Gods ? Who counts as Ṛishi and as sage ?
When ever wilt thou, Indra Maghavan, come nigh to presser's or to praiser's call ?

15 These songs of ours exceeding sweet, these hymns of praise ascend to thee,
Like ever-conquering chariots that display their strength, gain wealth, and give unfailing aid.

16 The Bhṛigus are like Suns, like Kaṇvas, and have gained all that their thoughts were bent upon.
The living men of Priyamedha's race have sung exalting Indra with their lauds.

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9 *Bhṛigu :* see Vol. I., Index. *Yatis :* an ancient race of ascetics connected with the Bhṛigus, and, according to one legend, said to have taken part in the creation of the world. *Praskaṇva :* a Ṛishi, son of Kaṇva, the seer of some hymns of Book I.

10 *The worlds :* all men, or all living creatures.

12 *Paura :* the son of King Puru. *Ruṣama*, *Syâvaka*, *Svarṇara*, and *Kṛipa* appear to have been princes especially favoured by Indra. Cf. stanza 2 of the following hymn.

17 Best slayer of the Vṛitras, yoke thy Bay Steeds, Indra, from afar.
Come with the High Ones hither, Maghavan, to us, Mighty, to drink the Soma juice.

18 For these, the bards and singers, have cried out to thee with prayer, to gain the sacrifice.
As such, O Maghavan, Indra, who lovest song, even as a lover hear my call.

19 Thou from the lofty plains above, O Indra, hurledst Vṛitra down.
Thou dravest forth the kine of guileful Mṛigaya and Arbuda from the mountain's hold.

20 Bright were the flaming fires, the Sun gave forth his shine, and Soma, Indra's juice, shone clear.
Indra, thou blewest the great Dragon from the air: men must regard that valorous deed.

21 The fairest courser of them all, who runneth on as 'twere to heaven.
Which Indra and the Maruts gave, and Pâkasthâman Kaurayâṇ,

22 To me hath Pâkasthâman given, a ruddy horse, good at the pole,
Filling his girth and rousing wealth;

23 Compared with whom no other ten strong coursers, harnessed to the pole,
Bear Tugrya to his dwelling-place.

24 Raiment is body, food is life, and healing ointment giveth strength.
As the free-handed giver of the ruddy steed, I have named Pâkasthâman fourth.

HYMN IV.

Indra.

THOUGH, Indra, thou art called by men eastward and westward, north and south,
Thou chiefly art with Ânava and Turvaṣa, brave Champion! urged by men to come.

---

17 *High Ones:* the Maruts.
18 *To gain the sacrifice:* to ensure its proper performance and the blessings which flow from it.
19 *Mṛigaya:* see IV. 16. 13. *Arbuda:* see Vol. I., Index.
20 *The great Dragon:* or Serpent, Ahi.
21 *Kaurayâṇ:* Kaurayâṇa, the son of Kuruyâṇa. Pâkasthâman, whose liberality is praised in stanzas 21—24, is not mentioned elsewhere.
23 *Tugrya:* Bhujyu, son of Tugra. See Vol. I., Index.

1 *Ânava:* descendant of the eponymous Anu. *Turvaṣa:* see Vol. I., Index.

2 Or, Indra, when with Ruma, Ruṣama, Ṣyâvaka, and Kṛipa thou rejoicest thee,
Still do the Kaṇvas, bringing praises, with their prayers, O Indra, draw thee hither: come.

3 Even as the wild-bull, when he thirsts, goes to the desert's watery pool,
Come hither quickly both at morning and at eve, and with the Kaṇvas drink thy fill.

4 May the drops gladden thee, rich Indra, and obtain bounty for him who pours the juice.
Soma pressed in the mortar didst thou take and drink, and hence hast won surpassing might.

5 With mightier strength he conquered strength, with energy he crushed their wrath.
O Indra, Strong in youth, all those who sought the fray bent and bowed down to thee like trees.

6 He who wins promise of thine aid goes girt as with a thousand mighty men of war.
He makes his son preëminent in hero might: he serves with reverential prayer.

7 With thee, the Mighty, for our Friend, we will not fear or feel fatigue.
May we see Turvaṣa and Yadu: thy great deed, O Hero, must be glorified.

8 On his left hip the Hero hath reclined himself: the proffered feast offends him not.
The milk is blended with the honey of the bee: quickly come hither, haste, and drink.

9 Indra, thy friend is fair of form and rich in horses, cars, and kine.
He evermore hath food accompanied by wealth, and radian joins the company.

10 Come like a thirsty antelope to the drinking-place: drink Soma to thy heart's desire.
Raining it down, O Maghavan, day after day, thou gainest thy surpassing might.

---

2 *Ruṣama, Ṣyâvaka,* and *Kṛipa* have been mentioned in stanza 12 of the preceding hymn. *Ruma* was another of Indra's favourites.

3 *The wild-bull:* or Gaura (Bos Gaurus), a kind of buffalo.

7 *May we see Turvaṣa and Yadu:* enjoying happiness through thy favour.—Sâyaṇa.

9 *Thy friend:* the man whom thou favourest. *Joins the company:* the assembly of his equals.

10 *Raining it down:* pouring down the transformed Soma in the shape of rain: See *Vedische Studien*, I. 88.

11 Priest, let the Soma juice flow forth, for Indra longs to drink thereof.
He even now hath yoked his vigorous Bay Steeds: the Vritra-slayer hath come near.

12 The man with whom thou fillest thee with Soma deems himself a pious worshipper.
This thine appropriate food is here poured out for thee: come, hasten forward, drink of it.

13 Press out the Soma juice, ye priests, for Indra borne upon his car.
The pressing-stones speak loud of Indra, while they shed the juice which, offered, honours him.

14 To the brown juice may his dear vigorous Bay Steeds bring Indra, to our holy task.
Hither let thy Car-steeds who seek the sacrifice bring thee to our drink-offerings.

15 Pûshan, the Lord of ample wealth, for firm alliance we elect.
May he with wisdom, Sakra! Looser! Much-invoked! aid us to riches and to seed.

16 Sharpen us like a razor in the barber's hands; send riches thou who settest free.
Easy to find with thee are treasures of the Dawn for mortal man whom thou dost speed.

17 Pûshan, I long to win thy love, I long to praise thee, Radiant God.
Excellent Lord, 'tis strange to me, no wish have I to sing the psalm that Pajra sings.

18 My kine, O Radiant God, seek pasture where they will, my during wealth, Immortal One.
Be our protector, Pûshan! be, most liberal Lord, propitious to our gathering strength.

19 Rich was the gift Kurunga gave, a hundred steeds at morning rites.
Among the gifts of Turvasas we thought of him, the opulent, the splendid King.

20 What by his morning songs Kânva, the powerful, hath, with the Priyamedhas, gained—

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15 *Pûshan:* may here be a name of Indra. *Looser:* of the chariot-horses when thou comest to sacrifices; or, according to Sâyaṇa, liberator (from sin).

17 *Pajra:* one of the Pajras, a celebrated priestly family, with whom the Kaṇvas appear to have been on hostile terms.

19 *Kurunga:* this prince's name does not occur again.

The herds of sixty thousand pure and spotless kine, have I, the Ṛishi, driven away.

21 The very trees were joyful at my coming: kine they obtained in plenty, steeds in plenty.

HYMN V.

Asvins.

When, even as she were present here, red Dawn hath shone from far away,
She spreadeth light on every side.

2 Like Heroes on your will-yoked car far-shining, Wonder-Workers! ye
Attend, O Asvins, on the Dawn.

3 By you, O Lords of ample wealth, our songs of praise have been observed:
As envoy have I brought the prayer.

4 Kaṇvas must praise the Asvins dear to many, making many glad,
Most rich, that they may succour us.

5 Most liberal, best at winning strength, inciters, Lords of splendour who
Visit the worshipper's abode.

6 So for devout Sudeva dew with fatness his unfailing mead,
And make it rich for sacrifice.

7 Hitherward running speedily with horses, as with rapid hawks,
Come, Asvins, to our song of praise:

8 Wherewith the three wide distances, and all the lights that are in heaven
Ye traverse, and three times of night.

9 O Finders of the Day, that we may win us food of kine and wealth,
Open the paths for us to tread.

10 O Asvins, bring us wealth in kine, in noble heroes, and in cars:
Bring us the strength that horses give.

11 Ye Lords of splendour, glorified, ye Wonder-Workers borne on paths
Of gold, drink sweets with Soma juice.

---

20 *Pure and spotless:* I follow Sâyaṇa's interpretation of *nírmajám*, but its correctness is at least doubtful. Von Roth suggests 'to the watering-place' as the meaning of the word, and Ludwig 'so that none remained behind.'

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3 *Lords of ample wealth:* 'affluent in sacrifices.'—Wilson. See V. 74. 7. *As envoy:* as the messenger of the patron of the sacrifice.

8 *Times of night:* *yâmas*, night-watches of three hours each.

11 *Sweets:* or meath, *mádhu;* here, perhaps, the milk.—Ludwig.

12 To us, ye Lords of ample wealth, and to our wealthy chiefs extend
Wide shelter, ne'er to be assailed.

13 Come quickly downward to the prayer of people whom ye favour most:
Approach not unto other folk.

14 Ye Aṣvins whom our minds perceive, drink of this lovely gladdening draught,
The meath which we present to you.

15 Bring riches hither unto us in hundreds and in thousands, source
Of plenteous food, sustaining all.

16 Verily sages call on you, ye Heroes, in full many a place.
Moved by the priests, O Aṣvins, come.

17 Men who have trimmed the sacred grass, bringing oblations and prepared,
O Aṣvins, are invoking you.

18 May this our hymn of praise to-day, most powerful to bring you, be,
O Aṣvins, nearest to your hearts.

19 The skin filled full of savoury meath, laid in the pathway of your car—
O Aṣvins, drink ye both therefrom.

20 For this, ye Lords of ample wealth, bring blessing for our herd, our kine,
Our progeny, and plenteous food.

21 Ye too unclose to us like doors the strengthening waters of the sky,
And rivers, ye who find the day.

22 When did the son of Tugra serve you, Men? Abandoned in the sea,
That with winged steeds your car might fly.

23 Ye, O Nâsatyas, ministered to Kaṇva with repeated aid,
When cast into the heated pit.

---

16 *By the priests: vâghâdbhiḥ:* according to Sâyaṇa, 'with horses.'

19 The Aṣvins appear to be invited to halt and drink the libations prepared for them by their worshippers, and not, as Sâyaṇa explains, to drink from the skin suspended in their own car.—Ludwig.

22 *The son of Tugra:* Bhujyu, whose rescue by the Aṣvins has frequently been related and referred to. The meaning is, I do not honour you only when I am in distress, as others whom you have aided have done.

23 *Ministered to Kaṇva:* see I. 112. 5, and 118. 7.

24 Come near with those most recent aids of yours which merit eulogy,
When I invoke you, Wealthy Gods.

25 As ye protected Kaṇva erst, Priyamedha and Upastuta,
Atri, Ṣinjâra, Aṣvins Twain!

26 And Anṣu in decisive fight, Agastya in the fray for kine,
And, in his battles, Sobhari.

27 For so much bliss, or even more, O Aṣvins, Wealthy Gods, than this,
We pray while singing hymns to you.

28 Ascend your car with golden seat, O Aṣvins, and with reins of gold,
That reaches even to the sky.

29 Golden is its supporting shaft, the axle also is of gold,
And both the wheels are made of gold.

30 Thereon, ye Lords of ample wealth, come to us even from afar,
Come ye to this mine eulogy.

31 From far away ye come to us, Aṣvins, enjoying plenteous food
Of Dâsas, O Immortal Ones.

32 With splendour, riches, and renown, O Aṣvins, hither come to us,
Nâsatyas, shining brilliantly.

33 May dappled horses, steeds who fly with pinions, bring you hitherward
To people skilled in sacrifice.

34 The wheel delayeth not that car of yours accompanied by song,
That cometh with a store of food.

35 Borne on that chariot wrought of gold, with coursers very fleet of foot,
Come, O Nâsatyas, swift as thought.

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24 *Wealthy Gods:* the meaning of *vrishaṇvasû* is uncertain: 'rich in showers' is Sâyaṇa's explanation, and 'excellent as steers' Prof. Ludwig's. I follow von Roth, but his interpretation is conjectural.

25 *Kaṇva, Priyamedha, Upastuta* and *Atri* have been mentioned in Book I. Sâyaṇa takes *ṣiñjâram* to be an epithet of Atri, 'repeating praises.'

26 *Anṣu:* a worshipper so named.—Sâyaṇa. *Agastya:* appears in I. 117. 11, where he is said to have been the family-priest of Khela. The great Rishi Agastya is the seer of Hymns 166—191 of Book I. See also VII. 33. 10. *Sobhari:* a Rishi, the seer of Hymns 19—22 of this Book.

31 *Plenteous food of Dâsas:* the meaning appears to be that even far away in the east the Dâsas or non-Âryan inhabitants sacrifice to the Aṣvins. Sâyaṇa explains the stanza differently: 'Immortal Aṣvins, destroyers of the cities of the *Dâsas*, ye bring to us food from afar.'—Wilson.

36 O Wealthy Gods, ye taste and find the brisk and watchful wild beast good.
Associate wealth with food for us.

37 As such, O Asvins, find for me my share of new-presented gifts,
As Kaṣu, Chedi's son, gave me a hundred head of buffaloes, and ten thousand kine.

38 He who hath given me for mine own ten Kings like gold to look upon.
At Chaidya's feet are all the people round about, all those who think upon the shield.

39 No man, not any, goes upon the path on which the Chedis walk.
No other prince, no folk is held more liberal of gifts than they.

HYMN VI.

Indra.

INDRA, great in his power and might, and like Parjanya rich in rain,
Is magnified by Vatsa's lauds.

2 When the priests, strengthening the Son of Holy Law, present their gifts,
Singers with Order's hymn of praise.

3 Since Kaṇvas with their lauds have made Indra complete the sacrifice,
Words are their own appropriate arms.

4 Before his hot displeasure all the peoples, all the men, bow down,
As rivers bow them to the sea.

5 This power of his shone brightly forth when Indra brought together, like
A skin, the worlds of heaven and earth.

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36 According to Sâyaṇa the *watchful wild beast* is the the Soma which must be chased or sought after by the Gods. Ludwig would read *svapatho,* with a transitive and causal meaning, instead of *svádatho, i e*, ye when ye appear in the morning *send to sleep* the wild beasts that have been awake all night. The stanza is obscure.

37 *Buffaloes:* or camels.

38 This stanza appears to be spoken by Kaṣu who is called Chaidya or son of Chedi. *Who think upon the shield:* who are practised in wearing armour of leather, according to Sâyaṇa.

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3 *Words are their own appropriate arms:* 'they declare all weapons needless.'—Wilson.

6 The fiercely-moving Vṛitra's head he severed with his thunder-bolt,
His mighty hundred-knotted bolt.

7 Here are—we sing them loudly forth—our thoughts among the best of songs,
Even lightnings like the blaze of fire.

8 When hidden thoughts, spontaneously advancing, glow, and with the stream
Of sacrifice the Kaṇvas shine.

9 Indra, may we obtain that wealth in horses and in herds of cows,
And prayer that may be noticed first.

10 I from my Father have received deep knowledge of the Holy Law:
I was born like unto the Sun.

11 After the lore of ancient time I make, like Kaṇva, beauteous songs,
And Indra's self gains strength thereby.

12 Whatever Ṛishis have not praised thee, Indra, or have lauded thee,
By me exalted wax thou strong.

13 When his wrath thundered, when he rent Vṛitra to pieces, limb by limb,
He sent the waters to the sea.

14 Against the Dasyu Sushṇa thou, Indra, didst hurl thy during bolt:
Thou, Dread One, hast a hero's fame.

15 Neither the heavens nor firmaments nor regions of the earth contain
Indra, the Thunderer with his might.

16 O Indra him who lay at length staying thy copious waters thou,
In his own footsteps, smotest down.

17 Thou hiddest deep in darkness him, O Indra, who had set his grasp
On spacious heaven and earth conjoined.

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10 *From my Father:* 'from Indra, the true protector,' according to Sāyaṇa.

12 *Have not praised thee:* have not praised thee yet, that is, will praise thee hereafter.—Ludwig.

16 *In his own footsteps:* or, in the (waters) at his feet. 'Into the rushing streams.'—Wilson.

17 *Conjoined:* like two bowls turned towards each other.

18 Indra, whatever Yatis and Bhṛigus have offered praise to thee,
Listen, thou Mighty, to my call.

19 Indra, these spotted cows yield thee their butter and the milky draught,
Aiders, thereby, of sacrifice;

20 Which, teeming, have received thee as a life-germ, Indra, with their mouth,
Like Sûrya who sustaineth all.

21 O Lord of Might, with hymns of praise the Kaṇvas have increased thy power,
The drops poured forth have strengthened thee.

22 Under thy guidance, Indra, mid thy praises, Lord of Thunder, shall
The sacrifice be suoo performed.

23 Indra, disclose much food for us, like a stronghold with store of kine:
Give progeny and heroic strength.

24 And, Indra, grant us all that wealth of fleet steeds which shone bright of old
Among the tribes of Nahushas.

25 Hither thou seemest to attract heaven's fold which shines before our eyes,
When, Indra, thou art kind to us.

26 Yea, when thou puttest forth thy power, Indra, thou governest the folk,
Mighty, unlimited in strength.

27 The tribes who bring oblations call to thee, to thee to give them help,
With drops to thee who spreadest far.

28 There where the mountains downward slope, there by the meeting of the streams
The Sage was manifest with song.

29 Thence, marking, from his lofty place downward he looks upon the sea,
And thence with rapid stir he moves.

---

18 *Yatis:* 'pious sages.'—Wilson. Angirases, according to Sâyaṇa.

20 The stanza is unintelligible to me. Sâyaṇa says that 'thee' means Indra in the shape of the grass which his fertilizing energy causes to grow, and by feeding on which the cows multiply. This energy of Indra's is all-supporting like the sun. See Wilson's note. Ludwig proposes an alteration of the text.

24 *Tribes of Nahushas;* or, perhaps, the neighbouring tribes.

28 *The Sage:* Indra. 'Sâyaṇa's conclusion of the purport of the verse is, that men ought to sacrifice in those places where *Indra* is said to be manifested.'—Wilson,

29 *The sea;* the reservoir of Soma juice.

30 Then, verily, they see the light refulgent of primeval seed,
Kindled on yonder side of heaven.

31 Indra, the Kaṇvas all exalt thy wisdom and thy manly power,
And, Mightiest! thine heroic strength.

32 Accept this eulogy of mine, Indra, and guard me carefully:
Strengthen my thought and prosper it.

33 For thee, O Mighty, Thunder-armed, we singers through devotion have
Fashioned the hymn that we may live.

34 To Indra have the Kaṇvas sung, like waters speeding down a slope:
The song is fain to go to him.

35 As rivers swell the ocean, so our hymns of praise make Indra strong,
Eternal, of resistless wrath.

36 Come with thy lovely Bay Steeds, come to us from regions far away:
O Indra, drink this Soma juice.

37 Best slayer of the Vṛitras, men whose sacred grass is ready trimmed
Invoke thee for the gain of spoil.

38 The heavens and earth come after thee as the wheel follows Etaṣa:
To thee flow Soma-drops effused.

39 Rejoice, O Indra, in the light, rejoice in Ṣaryaṇâvân, be
Glad in the sacrificer's hymn.

40 Grown strong in heaven, the Thunder-armed hath bellowed, Vṛitra-slayer, Bull,
Chief drinker of the Soma juice.

41 Thou art a Ṛishi born of old, sole Ruler over all by might:
Thou, Indra, guardest well our wealth.

42 May thy Bay Steeds with beauteous backs, a hundred, bring thee to the feast,
Bring thee to these our Soma-draughts.

43 The Kaṇvas with their hymns of praise have magnified this ancient thought
That swells with streams of meath and oil.

---

30 *The light:* the Sun which is lighted up beyond the range of men's sight.
38 *As the wheel follows Etaṣa;* as the chariot of the Sun follows the horse that draws it.
39 *Ṣaryaṇâvân* said to be a lake and district in Kurukshetra. See I. 84. 14, note.

44 Mid mightiest Gods let mortal man choose Indra at the sacrifice,
Indra, whoe'er would win, for help.

45 Thy steeds, by Priyamedhas praised, shall bring thee, God whom all invoke,
Hither to drink the Soma juice.

46 A hundred thousand have I gained from Parsu, from Tirindira,
And presents of the Yâdavas.

47 Ten thousand head of kine, and steeds three times a hundred they bestowed
On Pajra for the Sâma-song.

48 Kakuha hath reached up to heaven, bestowing buffaloes yoked in fours,
And matched in fame the Yâdavas.

HYMN VII.

Maruts.

O MARUTS, when the sage hath poured the Trishtup forth as food for you,
Ye shine amid the mountain-clouds.

2 When, Bright Ones, fain to show your might ye have determined on your course,
The mountain-clouds have bent them down.

3 Loud roaring with the winds the Sons of Prisni have upraised themselves:
They have poured out the streaming food.

4 The Maruts spread the mist abroad and make the mountains rock and reel,
When with the winds they go their way;

5 What time the rivers and the hills before your coming bowed them down,
So to sustain your mighty force.

---

46 *From Parsu, from Tirindira:* 'from Tirindira the son of Parsu.'—Wilson. Both names are Iranian (cf. Tiridates, Persa). See Weber's *Episches im Vedischen Ritual*, pp. 36—38 (Sitzungsberichte der K. P. Akademie der Wissenschaften, 1891, XXXVIII).

Yâdavas: or Yadus, descendants of the hero Yadu.

47 *Pajra;* see VIII. 4, 17.

48 *Kakuha:* or, the lofty one, meaning Tirindira. *Buffaloes:* or camels.

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1 *The Trishtup:* according to one of Sâyana's three interpretations, the Soma offering at the midday libation accompanied by hymns in the Trishtup metre.

6 We call on you for aid by night, on you for succour in the day,
On you while sacrifice proceeds.

7 These, verily, wondrous, red of hue, speed on their courses with a roar
Over the ridges of the sky.

8 With might they drop the loosened rein so that the Sun may run his course,
And spread themselves with beams of light.

9 Accept, ye Maruts, this my song, accept ye this mine hymn of praise,
Accept, Ṛibhukshans, this my call.

10 The dappled Cows have poured three lakes, meath for the Thunder-wielding God,
From the great cask, the watery cloud.

11 O Maruts, quickly come to us when, longing for felicity,
We call you hither from the sky.

12 For, Rudras and Ṛibhukshans, ye, Most Bountiful, are in the house,
Wise when the gladdening draught is drunk.

13 O Maruts, send us down from heaven riches distilling rapturousjoy,
With plenteous food, sustaining all.

14 When, Bright Ones, hither from the hills ye have resolved to take your way,
Ye revel in the drops effused.

15 Man should solicit with his lauds happiness which belongs to them,
So great a band invincible.

16 They who like fiery sparks with showers of rain blow through the heaven and earth,
Milking the spring that never fails.

17 With chariots and tumultuous roar, with tempests and with hymns of praise
The Sons of Pṛiṣni hurry forth.

18 For wealth, we think of that whereby ye aided Yadu, Turvaṣa,
And Kaṇva who obtained the spoil.

---

8 *They drop the loosened rein:* they speed forward to prepare the way for the Sun.

9 *Ṛibhukshans:* Mighty Ones, according to Sâyaṇa.

10 *The dappled Cows:* the Maruts. *Three lakes:* three large Soma receptacles, the *Droṇakalaṣa*, the *Âdhavanîya*, and the *Pûtabhṛit*. The meaning is, the Maruts have poured down abundant water from the rain-cloud.

19 May these our viands Bounteous Ones! that flow in streams like holy oil,
With Kâṇva's hymns, increase your might.

20 Where, Bounteous Lords for whom the grass is trimmed, are ye rejoicing now?
What Brahman is adoring you?

21 Is it not there where ye of old, supplied with sacred grass, for lauds
Inspired the strong in sacrifice?

22 They brought together both the worlds, the mighty waters, and the Sun,
And, joint by joint, the thunderbolt.

23 They sundered Vṛitra limb from limb and split the gloomy mountain-clouds,
Performing an heroic deed.

24 They reinforced the power and strength of Trita as he fought, and helped
Indra in battle with the foe.

25 They deck themselves for glory, bright, celestial, lightning in their hands,
And helms of gold upon their heads.

26 When eagerly ye from far away came to the cavern of the Bull,
He bellowed in his fear like Heaven.

27 Borne by your golden-footed steeds, O Gods, come hither to receive
The sacrifice we offer you.

28 When the red leader draws along their spotted deer yoked to the car.
The Bright Ones come, and shed the rain.

29 Sushoma, Ṣaryaṇâvân, and Ârjîka full of homes, have they,
These Heroes, sought with downward car.

---

19 *With Kâṇva's hymns:* hymns of the Ṛishi Punarvatsa, a descendant of Kaṇva.

21 *The strong in sacrifice:* the *Maghavans,* wealthy worshippers.

24 *Trita:* a Vedic deity, [illegible] third form, generally associated with Indra, Vâyu, and the [illegible] I., Index. *In battle with the foe:* or, to overcome Vṛitra.

26 *The cavern of the Bull:* perhaps, the hollow of the rain-cloud; 'the opening of the rainy (firmament).'—Wilson.

28 *Leader:* or side-horse.

29 *Ṣaryaṇâvân:* has occurred before (see I. 84. 14, and VIII 6. 39) as the name of a lake. *Ârjîka* is said by Sâyaṇa to be the name of a district, and he takes *sushóma* (containing excellent Soma) to be an adjective qualifying it. See Zimmer, *Altindisches Leben,* p. 19.

30 When, Maruts, will ye come to him, the singer who invokes you thus,
With favours to your suppliant?

31 What now? where have ye still a friend since ye left Indra all alone?
Who counteth on your friendship now?

32 The Kaṇvas sing forth Agni's praise together with our Maruts' who
Wield thunder and wear swords of gold.

33 Hither for new felicity may I attract the Impetuous Ones,
The Heroes with their wondrous strength.

34 Before them sink the very hills deeming themselves abysses: yea,
Even the mountains bend them down.

35 Steeds flying on their tortuous path through mid-air carry them, and give
The man who lauds them strength and life.

36 Agni was born the first of all, like Sûrya lovely with his light:
With lustre these have spread abroad.

HYMN VIII.

Aṣvins.

With all the succours that are yours, O Aṣvins, hither come to us:
Wonderful, borne on paths of gold, drink ye the meath with Soma juice.

2 Come now, ye Aṣvins, on your car decked with a sun-bright canopy,
Bountiful, with your golden forms, Sages with depth of intellect.

3 Come hither from the Nahushas, come, drawn by pure hymns, from mid-air.
O Aṣvins, drink the savoury juice shed in the Kaṇvas' sacrifice.

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31 *Left Indra all alone?:* This is merely a rhetorical question meaning, ye never did desert him. The Maruts alone stood by him when he fought with Vṛitra.

36 *With lustre these have spread abroad:* 'then they (the Maruts) stood round in their radiance.' 'The Scholiast intimates that this verse refers to the ceremony called *Âgnimâruta,* when *Agni* is first worshipped, then the *Maruts.*'—Wilson.

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3 *From the Nahushas:* or, according to others, from the neighbouring people.

4 Come to us hither from the heavens, come from mid-air, well-loved by us:
Here Kaṇva's son hath pressed for you the pleasant meath of Soma juice.

5 Come, Aṣvins, to give ear to us, to drink the Soma, Aṣvins, come.
Hail, Strengtheners of the praise-song! speed onward, ye Heroes, with your thoughts.

6 As, Heroes, in the olden time the Ṛishis called you to their aid,
So now, O Aṣvins, come to us, come near to this mine eulogy.

7 Even from the luminous sphere of heaven come to us, ye who find the light,
Carers for Vatsa, through our prayers and lauds, O ye who hear our call.

8 Do others more than we adore the Aṣvins with their hymns of praise?
The Ṛishi Vatsa, Kaṇva's son, hath magnified you with his songs.

9 The holy singer with his hymns hath called you, Aṣvins, hitherward;
Best Vṛitra-slayers, free from stain, as such bring us felicity.

10 What time, ye Lords of ample wealth, the Lady mounted on your car,
Then, O ye Aṣvins, ye attained all wishes that your hearts desired.

11 Come thence, O Aṣvins, on your car that hath a thousand ornaments:
Vatsa the sage, the sage's son, hath sung a song of sweets to you.

12 Cheerers of many, rich in goods, discoverers of opulence,
The Aṣvins, Riders through the sky, have welcomed this my song of praise.

13 O Aṣvins, grant us all rich gifts wherewith no man may interfere.
Make us observe the stated times: give us not over to reproach.

14 Whether, Nâsatyas, ye be nigh, or whether ye be far away,
Come thence, O Aṣvins, on your car that hath a thousand ornaments.

---

7 *Carers for Vatsa:* ye who favour and provide for Vatsa, the Ṛishi of Hymn VI. of this Book.

10 *The Lady:* Sûryâ, Daughter of the Sun. See. I. 116. 17.

15 Vatsa the Ṛishi with his songs, Nâsatyas, hath exalted you:
Grant him rich food distilling oil, graced with a thousand ornaments.

16 Bestow on him, O Aṣvins, food that strengthens, and that drops with oil,
On him who praises you for bliss, and, Lords of bounty, prays for wealth.

17 Come to us, ye who slay the foe, Lords of rich treasure, to this hymn.
O Heroes, give us high renown and these good things of earth for help.

18 The Priyamedhas have invoked you with all succours that are yours,
You, Aṣvins, Lords of solemn rites, with calls entreating you to come.

19 Come to us, Aṣvins, ye who bring felicity, auspicious Ones,
To Vatsa who with prayer and hymn, lovers of song, hath honoured you.

20 Aid us, O Heroes, for those hymns for which ye helped Goṣarya erst,
Gave Vaṣa, Daṣavraja aid, and Kaṇva and Medhâtithi;

21 And favoured Trasadasyu, ye Heroes, in spoil-deciding fray:
For these, O Aṣvins, graciously assist us in acquiring strength.

22 O Aṣvins, may pure hymns of ours, and songs and praises, honour you:
Best slayers everywhere of foes, as such we fondly yearn for you.

23 Three places of the Aṣvins, erst concealed, are made apparent now.
Both Sages, with the flight of Law come hither unto those who live.

HYMN IX. Aṣvins.

To help and favour Vatsa now, O Aṣvins, come ye hitherward.
Bestow on him a dwelling spacious and secure, and keep malignities away.

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20 *Goṣarya:* said by Sâyaṇa to be a name of Ṣayu. See I. 116, 22. *Vaṣa* and *Daṣavraja* are known only as *protégés* of the Aṣvins.

21 *Trasadasyu:* see Vol. I., Index.

23 *Three places:* according to Sâyaṇa, the three wheels of the Aṣvins' chariot are intended. The three places can only be heaven, firmament, and earth, hidden during the darkness of night and made visible by the coming of the Aṣvins and Dawn.

1 *Vatsa:* apparently another name of Ṣaṣakarṇa, called also Kâṇva or descendant of Kaṇva, the Ṛishi of the hymn.

2 All manliness that is in heaven, with the Five Tribes, or in mid-air,
Bestow, ye Asvins, upon us.

3 Remember Kânva first of all among the singers, Asvins, who
Have thought upon your wondrous deeds.

4 Asvins, for you with song of praise this hot oblation is effused,
This your sweet Soma juice, ye Lords of ample wealth, through which ye think upon the foe.

5 Whatever ye have done in floods, in the tree, Wonder-Workers, and in growing plants,
Therewith, O Asvins, succour me.

6 What force, Nâsatyas, ye exert, whatever, Gods, ye tend and heal,
This your own Vatsa gains not by his hymns alone: ye visit him who offers gifts.

7 Now hath the Rishi splendidly thought out the Asvins' hymn of praise.
Let the Atharvan pour the warm oblation forth, and Soma very rich in sweets.

8 Ye Asvins, now ascend your car that lightly rolls upon its way.
May these my praises make you speed hitherward like a cloud of heaven.

9 When, O Nâsatyas, we this day make you speed hither with our hymns,
Or, Asvins, with our songs of praise, remember Kânva specially.

10 As erst Kakshîvân and the Rishi Vyasva, as erst Dîrghatamas invoked your presence,
Or, in the sacrificial chambers, Vainya Prithî, so be ye mindful of us here, O Asvins.

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3 *Thought upon:* or touched upon, handled.

4 *Think upon the foe:* plan the destruction of the demon of darkness.

5 *Whatever ye have done:* Professor Wilson paraphrases after Sâyana: 'preserve me with that (healing virtue) deposited by you in the waters, in the trees, in the herbs.'

7 *The Atharvan:* the priest who has special charge of the fire and the Soma. I follow Ludwig in taking *átharvani* as a nominative and not as a locative as Sâyana does: 'he will sprinkle the sweet-flavoured *Soma* and the *gharma* (oblation) on the *Atharvan* fire.'—Wilson.

10 *Kakshîvân:* see I. 18. 1. *Vyasva:* see I. 112. 15. *Dîrghatamas:* see Vol. I., Index. *Vainya:* son of Vena. *Prithî:* the first anointed king.

11 Come as home-guardians, saving us from foemen, guarding our living creatures and our bodies,
Come to the house to give us seed and offspring,

12 Whether with Indra ye be faring, Asvins, or resting in one dwelling-place with Vâyu,
In concord with the Ribhus or Âdityas, or standing still in Vishnu's striding-places.

13 When I, O Asvins, call on you to-day that I may gather strength,
Or as all-conquering might in war, be that the Asvins' noblest grace.

14 Now come, ye Asvins, hitherward: here are oblations set for you;
These Soma-draughts to aid Yadu and Turvasa, these offered you mid Kanva's sons.

15 Whatever healing balm is yours, Nâsatyas, near or far away,
Therewith, great Sages, grant a home to Vatsa and to Vimada.

16 Together with the Goddess, with the Asvins' Speech have I awoke.
Thou, Goddess, hast disclosed the hymn, and holy gift from mortal men.

17 Awake the Asvins, Goddess Dawn! Up Mighty Lady of sweet strains!
Rise, straightway, priest of sacrifice! High glory to the gladdening draught!

18 Thou, Dawn, approaching with thy light shinest together with the Sun,
And to this man-protecting home the chariot of the Asvins comes.

19 When yellow stalks give forth the juice, as cows from udders pour their milk,
And voices sound the song of praise, the Asvins' worshippers show first.

20 Forward for glory and for strength, protection that shall conquer men,
And power and skill, most sapient Ones!

---

11 *Our living creatures:* our dependents and our cattle.

12 *Vishnu's striding-places:* from which he made his three great strides through earth, firmament, and heaven.

13 *That:* the granting of my request.

15 *And to Vimada:* as ye did to Vimada.—Sâyana. See Vol. I., Index.

16 *The Goddess:* Dawn. *The Asvins' Speech:* Vâk or Speech who glorifies the Asvins; *i. e.* the hymn that praises them.

19 *Yellow stalks:* of Soma plants.

20 *Forward for glory:* advance and come to give us glory, etc.

21 When, Asvins, worthy of our lauds, ye seat you in the father's house.
With wisdom or the bliss ye bring.

HYMN X.

Asvins.

WHETHER ye travel far away or dwell in yonder light of heaven,
Or in a mansion that is built above the sea, come thence, ye Asvins, hitherward.

2 Or if for Manu ye prepared the sacrifice, remember also Kanva's son.
I call Brihaspati, Indra, Vishnu, all the Gods, the Asvins borne by rapid steeds.

3 Those Asvins I invoke who work marvels, brought hither to receive,
With whom our friendship is most famed, and kinship passing that of Gods.

4 On whom the solemn rites depend, whose worshippers rise without the Sun:
These who foreknow the holy work of sacrifice, and by their Godhead drink the sweets of Soma juice.

5 Whether ye, Lords of ample wealth, now linger in the east or west,
With Druhyu, or with Anu, Yadu, Turvsa, I call you hither; come to me.

6 Lords of great riches, whether through the firmament ye fly or speed through heaven and earth,
Or with your Godlike natures stand upon your cars, come thence, O Asvins, hitherward.

HYMN XI.

Agni.

THOU, Agni, God mid mortal men, art guard of sacred rites, thou art
To be adored at sacrifice.

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21 *In the father's house:* in the sacrificial hall of the father of the family, the wealthy householder who institutes the sacrifice. This stanza is a continuation of 19, although the connexion is interrupted by the intervening stanza.

1 *Above the sea:* above the ocean of air.
3 *To receive:* our oblations.
4 *Without the sun:* Sâyana explains *asûré* differently, connecting in with *sûri* instead of *sûra:* 'of whom there are worshippers in a place where there is no worship.'—Wilson.
5 *Druhyu* and the other names stand for the tribes called after these ancient chieftains. See Vol. I., Index.

The hymn is translated in Max Müller's *History of Ancient Sanskrit Literature.*

2 O Mighty Agni, thou must be glorified at our festivals,
Bearing our offerings to the Gods.

3 O Jâtavedas Agni, fight and drive our foes afar from us,
Them and their godless enmities.

4 Thou, Jâtavedas, seekest not the worship of a hostile man,
However nigh it be to thee.

5 We sages, mortals as we are, adore the mighty name of thee,
Immortal Jâtavedas' name.

6 Sages, we call the Sage to help, mortals, we call the God to aid:
We call on Agni with our songs.

7 May Vatsa draw thy mind away even from thy loftiest dwelling-place,
Agni, with song that yearns for thee.

8 Thou art the same in many a place: mid all the people thou art Lord.
In fray and fight we call on thee.

9 When we are seeking strength we call Agni to help us in the strife,
The giver of rich gifts in war.

10 Ancient, adorable at sacrifices, Priest from of old, meet for our praise, thou sittest.
Fill full and satisfy thy body, Agni, and win us happiness by offering worship.

HYMN XII. Indra.

JOY, Mightiest Indra, known and marked, sprung most from Soma-draughts, wherewith
Thou smitest down the greedy fiend, for that we long.

2 Wherewith thou holpest Adhrigu, the great Dasagva, and the God
Who stirs the sunlight, and the sea, for that we long.

3 Wherewith thou dravest forth like cars Sindhu and all the mighty floods
To go the way ordained by Law, for that we long.

---

2 *Bearing our offerings to the Gods:* literally, 'the charioteer of solemn rites.'

1 *Joy: mádaḥ:* the rapturous exhilaration produced in Indra by drinking the Soma juice. *For that we long:* the short refrain or burden which generally concludes each stanza of each triplet of this hymn is sometimes rather loosely attached and cannot always be clearly brought out in the proper place in translation.

2 *Adhrigu:* according to Sâyaṇa a Ṛishi so named. See I. 112. 20. *Daṣagva:* one of the priestly family connected with, or identical with, the Angirases, 'the accomplisher of the ten (months' rite).'—Wilson. Ludwig thinks that *Daṣagva* here may mean the Sun. *The sea:* of air.

4 Accept this laud for aid, made pure like oil, thou Caster of the Stone,
Whereby even in a moment thou hast waxen great.

5 Be pleased, Song-lover, with this song: it flows abundant like the sea.
Indra, with all thy succours thou hast waxen great.

6 The God who from afar hath sent gifts to maintain our friendship's bond,
Thou, spreading them like rain from heaven, hast waxen great.

7 The beams that mark him have grown strong, the thunder rests between his arms,
When, like the Sun, he hath increased both Heaven and Earth.

8 When, Mighty Lord of Heroes, thou didst eat a thousand buffaloes,
Then grew and waxed exceeding great thine Indra-power.

9 Indra consumeth with the rays of Sûrya the malicious man:
Like Agni conquering the woods, he hath grown strong.

10 This newest thought of ours that suits the time approaches unto thee:
Serving, beloved in many a place, it metes and marks.

11 The pious germ of sacrifice directly purifies the soul.
By Indra's lauds it waxes great, it metes and marks.

12 Indra who wins the friend hath spread himself to drink the Soma-draught:
Like worshipper's dilating praise; it metes and marks.

13 He whom the sages, living men, have gladdened, offering up their hymns,
Hath swelled like oil of sacrifice in Agni's mouth.

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8 *Didst eat a thousand buffaloes:* the buffaloes probably represent the clouds which the Sun dissipates or consumes.—Ludwig. 'When thou hast slain thousands of mighty foes.'—Wilson.

10 *It metes and marks:* defines and discriminates Indra's good qualities.—Sâyaṇa.

11 The *germ of sacrifice* is probably the wish that prompts the offering.

Sâyaṇa explains differently: 'The devout praiser of the adorable (Indra) purifies in due succession the offering (of the Soma); with sacred hymns he magnifies (the might of Indra; he verily proclaims the measure (of his merits).'

12 *Worshipper's dilating praise:* I follow Sâyaṇa: but the stanza is unintelligible to me. 'Indra, the benefactor of his friend (the worshipper), has enlarged himself to drink the Soma, in like manner as the pious praise dilates and proclaims the measure of his merits.'—Wilson. The meaning of *vā́ṣī* (praise, according to Sâyaṇa) is uncertain. Von Roth thinks that the two press-stones are meant, and others explain it as the sword, knife, or axe used in sacrifice.

14 Aditi also hath brought forth a hymn for Indra, Sovran Lord:
The work of sacrifice for help is glorified.

15 The ministering priests have sung their songs for aid and eulogy:
God, thy Bays turn not from the rite which Law ordains.

16 If, Indra, thou drink Soma by Vishṇu's or Trita Âptya's side,
Or with the Maruts take delight in flowing drops;

17 Or, Ṣakra, if thou gladden thee afar or in the sea of air,
Rejoice thee in this juice of ours, in flowing drops.

18 Or, Lord of Heroes, if thou aid the worshipper who sheds the juice,
Or him whose laud delights thee, and his flowing drops.

19 To magnify the God, the God, Indra, yea, Indra for your help,
And promptly end the sacrifice—this have they gained.

20 With worship, him whom men adore, with Soma, him who drinks it most,
Indra with lauds have they increased—this have they gained.

21 His leadings are with power and might and his instructions manifold:
He gives the worshipper all wealth: this have they gained.

22 For slaying Vṛitra have the Gods set Indra in the foremost place.
Indra the choral bands have sung, for vigorous strength.

23 We to the Mighty with our might, with lauds to him who hears our call,
With holy hymns have sung aloud, for vigorous strength.

24 Not earth, nor heaven, nor firmaments contain the Thunder-wielding God:
They shake before his violent rush and vigorous strength.

25 What time the Gods, O Indra, set thee foremost in the furious fight,
Then thy two beautiful Bay Steeds carried thee on.

26 When Vṛitra, stayer of the floods, thou slewest, Thunderer with might,
Then thy two beautiful Bay Steeds carried thee on.

27 When Vishṇu, through thine energy, strode wide those three great steps of his,
Then thy two beautiful Bay Steeds carried thee on.

28 When thy two beautiful Bay Steeds grew great and greater day by day,
Even then all creatures that had life bowed down to thee.

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16 *Trita Âptya:* see VIII. 7. 24, note. Here he appears as the preparer of celestial Soma for Indra.

29 When, Indra, all the Marut folk humbly submitted them to thee,
Even then all creatures that had life bowed down to thee.

30 When yonder Sun, that brilliant light, thou settest in the heaven above,
Even then all creatures that had life bowed down to thee.

31 To thee, O Indra, with this thought the sage lifts up this eulogy,
Akin and leading as on foot to sacrifice.

32 When in thine own dear dwelling all gathered have lifted up the voice
Milk-streams at worship's central spot, for sacrifice,

33 As Priest, O Indra, give us wealth in brave men and good steeds and kine
That we may first remember thee for sacrifice.

HYMN XIII.

Indra.

INDRA, when Soma juices flow, makes his mind pure and meet for lauds.
He gains the power that brings success, for great is he.

2 In heaven's first region, in the seat of Gods, is he who brings success,
Most glorious, prompt to save, who wins the water-floods.

3 Him, to win strength, have I invoked, even Indra mighty for the fray.
Be thou most near to us for bliss, a Friend to aid.

4 Indra, Song-lover, here for thee the worshipper's libation flows
Rejoicing in this sacred grass thou shinest forth.

5 Even now, O Indra, give us that which, pressing juice, we crave of thee.
Bring us wealth manifold which finds the light of heaven.

6 What time the zealous worshipper hath boldly sung his songs to thee,
Like branches of a tree up-grows what they desire.

7 Generate songs even as of old, give ear unto the singer's call:
Thou for the pious hast grown great at each carouse.

---

31 The second line is difficult. Wilson, following Sâyaṇa, paraphrases the stanza: 'The wise (worshipper), Indra, offers thee this gratifying sincere praise along with pious rites at the sacrifice, as (a man places) a kinsman in (a prominent) position.'

32 *Milk-streams:* the sweetly-flowing hymns.

Wilson remarks: 'This is probably an ancient hymn, both by its repetitions and combination of simplicity and obscurity.'

---

7 *Generate songs:* by granting the prayers of the singers.

8 Sweet strains that glorify him play like waters speeding down a slope,
Yea, him who in this song is called the Lord of Heaven;
9 Yea, who alone is called the Lord, the single Ruler of the folk,
By worshippers seeking aid: may he joy in the draught.
10 Praise him, the Glorious, skilled in song, Lord of the two victorious Bays:
They seek the worshipper's abode who bows in prayer.
11 Put forth thy strength: with dappled Steeds come, thou of mighty intellect,
With swift Steeds to the sacrifice, for 'tis thy joy.
12 Grant wealth to those who praise thee, Lord of Heroes, Mightiest Indra: give
Our princes everlasting fame and opulence.
13 I call thee when the Sun is risen, I call thee at the noon of day:
With thy car-horses, Indra, come well-pleased to us.
14 Speed forward hither, come to us, rejoice thee in the milky draught:
Spin out the thread of ancient time, as well is known.
15 If, Ṣakra, Vṛitra-slayer, thou be far away or near to us,
Or in the sea, thou art the guard of Soma juice.
16 Let songs we sing and Soma-drops expressed by us make Indra strong:
The tribes who bring oblations find delight in him.
17 Him sages longing for his aid, with offerings brought in eager haste,
Him, even as branches, all mankind have made to grow.
18 At the Trikadrukas the Gods span sacrifice that stirred the mind:
May our songs strengthen him who still hath strengthened us.
19 When, true to duty, at due times the worshipper offers lauds to thee,
They call him Purifier, Pure, and Wonderful.

---

14 *Spin out the thread of ancient times:* 'extend the ancient sacrifice.'—Wilson.

The due performance of sacrifice is regarded as an unbroken thread reaching through a succession of Rishis from ancient to modern times.

15 *In the sea:* in the firmament, or ocean of air.

17 *All mankind: kshoṇīḥ.* But see M. Müller, *Vedic Hymns*, I. 310.

18 *At the Trikadrukas:* according to Sâyaṇa these are the first three days of the Abhiplava ceremony. According to some modern scholars they are probably three peculiar Soma-vessels, or an oblation consisting of three offerings of Soma. *Span sacrifice:* see above note on 14. *That stirred the mind:* that urged others to follow the example.

19 *Him:* a change of person, Indra being meant.

20 That mind of Rudra, fresh and strong, moves conscious in the ancient ways,
With reference whereto the wise have ordered this.

21 If thou elect to be my Friend drink of this sacrificial juice,
By help whereof we may subdue all enemies.

22 O Indra, Lover of the song, when shall thy praiser be most blest?
When wilt thou grant us wealth in herds of kine and steeds?

23 And thy two highly-lauded Bays, strong stallions, draw thy car who art
Untouched by age, most gladdening car for which we pray.

24 With ancient offerings we implore the Young and Strong whom many praise.
He from of old hath sat upon dear sacred grass.

25 Wax mighty, thou whom many laud for aids which Ṛishis have extolled.
Pour down for us abundant food and guard us well.

26 O Indra, Caster of the Stone, thou helpest him who praises thee:
From sacrifice I send to thee a mind-yoked hymn.

27 Here, yoking for the Soma-draught these Horses, sharers of thy feast,
Thy Bay Steeds, Indra, fraught with wealth, consent to come.

28 Attendants on thy glory, let the Rudras roar assent to thee,
And all the Marut companies come to the feast.

29 These his victorious followers hold in the heavens the place they love,
Leagued in the heart of sacrifice, as well we know.

30 That we may long behold the light, what time the ordered rite proceeds,
He duly measures, as he views, the sacrifice.

31 O Indra, strong is this thy car, and strong are these Bay Steeds of thine:
O Śatakratu, thou art strong, strong is our call.

---

20 *Have ordered this*: song of praise, or holy ceremony.—Ludwig.

26 *Mind-yoked*: made ready by the poet's mind, as a chariot—to which the hymn is frequently compared—is equipped for a journey.

28 *The Rudras*: the sons of Rudra, the Maruts.

29 *The heart*, literally navel, that is the central point, *of sacrifice*, is the receptacle on which oblations are placed, or the *uttaravedî* or north altar.

31 *Strong: vṛishâ*: as has been noticed before (see I. 177. 2. 3.) some of the Vedic poets delight in the repetition of this word and derivatives from the same root. Sâyaṇa explains *vṛishâ*: as 'showerer of benefits,' and Ludwig translates it by 'stierkräftig,' strong as a bull. The original meaning of the word is male, masculine, and, hence, strong.

32 Strong is the press-stone, strong thy joy, strong is the flowing Soma juice:
Strong is the rite thou furtherest, strong is our call.

33 As strong I call on thee the Strong, O Thunderer with thy thousand aids:
For thou hast won the hymn of praise. Strong is our call.

HYMN XIV.

Indra.

If I, O Indra, were, like thee, the single Sovran of all wealth,
My worshipper should be rich in kine.

2 I should be fain, O Lord of Power, to strengthen and enrich the sage,
Were I the Lord of herds of kine.

3 To worshippers who press the juice thy goodness, Indra, is a cow
Yielding in plenty kine and steeds.

4 None is there, Indra, God or man, to hinder thy munificence,
The wealth which, lauded, thou wilt give.

5 The sacrifice made Indra strong when he unrolled the earth, and made
Himself a diadem in heaven.

6 Thine aid we claim, O Indra, thine who after thou hast waxen great
Hast won all treasures for thine own.

7 In Soma's ecstasy Indra spread the firmament and realms of light,
When he cleft Vala limb from limb.

8 Showing the hidden he drave forth the cows for the Angirases,
And Vala he cast headlong down.

9 By Indra were the luminous realms of heaven established and secured,
Firm and immovable from their place.

10 Indra, thy laud moves quickly like a joyous wave of water-floods:
Bright shine the drops that gladden thee.

11 For thou, O Indra, art the God whom hymns and praises magnify:
Thou blessest those who worship thee.

12 Let the two long-maned Bay Steeds bring Indra to drink the Soma juice,
The Bountiful to our sacrifice.

13 With waters' foam thou torest off, Indra, the head of Namuchi,
Subduing all contending hosts.

14 The Dasyus, when they fain would climb by magic arts and mount to heaven,
Thou, Indra, castest down to earth.

15 As Soma-drinker conquering all, thou scatteredst to every side
Their settlement who poured no gifts.

HYMN XV.

Indra.

SING forth to him whom many men invoke, to him whom many laud:
Invite the powerful Indra with your songs of praise.

2 Whose lofty might—for doubly strong is he—supports the heavens and earth,
And hills and plains and floods and light with manly power.

3 Such, Praised by many! thou art King: alone thou smitest Vṛitras dead,
To gain, O Indra, spoils of war and high renown.

4 We sing this strong and wild delight of thine which conquers in the fray,
Which, Caster of the Stone! gives room and shines like gold.

5 Wherewith thou also foundest lights for Âyu and for Manu's sake:
Now joying in this sacred grass thou beamest forth.

6 This day too singers of the hymn praise, as of old, this might of thine:
Win thou the waters day by day, thralls of the strong.

7 That lofty Indra-power of thine, thy strength and thine intelligence,
Thy thunderbolt for which we long, the wish makes keen.

8 O Indra, Heaven and Earth augment thy manly power and thy renown:
The waters and the mountains stir and urge thee on.

9 Vishṇu the lofty ruling Power, Varuṇa, Mitra sing thy praise:
In thee the Maruts' company have great delight.

---

13 *With waters' foam:* with a thunderbolt in the form of foam, according to a later legend. See Lanman, *Sanskrit Reader*, p. 375, who takes Namuchi to be a waterspout in a lake, and 'with foam' to mean 'accompanied by foam.'

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4 *Wild delight:* Soma juice, the cause of thy rapture.

5 *For Âyu and for Manu's sake:* that is for man. Âyu was the son of Purûravas and Urvaśî.

6 *Thralls of the strong:* controlled and imprisoned by Vṛitra.

7 *The wish:* our wishes expressed in prayer and praise.

10 O Indra, thou wast born the Lord of men, most liberal of thy gifts:
Excellent deeds for evermore are all thine own.

11 Ever, alone, O highly-praised, thou sendest Vṛitras to their rest:
None else than Indra executes the mighty deed.

12 Though here and there, in varied hymns, Indra, men call on thee for aid,
Still with our heroes fight and win the light of heaven.

13 Already have all forms of him entered our spacious dwelling-place:
For victory stir thou Indra, up, the Lord of Might.

HYMN XVI.

Indra.

PRAISE Indra whom our songs must laud, sole Sovran of mankind, the Chief
Most liberal who controlleth men.

2 In whom the hymns of praise delight, and all the glory-giving songs,
Like the floods' longing for the sea.

3 Him I invite with eulogy, best King, effective in the fight,
Strong for the gain of mighty spoil.

4 Whose perfect ecstasies are wide, profound, victorious, and give
Joy in the field where heroes win.

5 Him, when the spoils of war are staked, men call to be their advocate:
They who have Indra win the day.

6 Men honour him with stirring songs, and magnify with solemn rites:
Indra is he who giveth ease.

7 Indra is Priest and Ṛishi, he is much invoked by many men,
And mighty by his mighty powers.

8 Meet to be lauded and invoked, true Hero with his deeds of might,
Victorious even when alone.

---

13 *All forms of him:* the various qualities of Indra have been celebrated. *Stir thou:* the Ṛishi addresses himself. *Lord of Might: ṣáchîpatim:* in later literature, lord or husband of Ṣachî or his might personified and regarded as his consort.

7 *Priest; brahmâ*, mean[illegible] Sâyana, greater than all. See VI. 45. 7, 'The Brahman who [illegible].' that is, Indra regarded as a priest. *Ṛishi;* according t[illegible]holder of all the Âryan race.'

9 The men, the people magnify that Indra with their Sâma songs,
With hymns and sacred eulogies:

10 Him who advances them to wealth, sends light to lead them in the war,
And quells their foemen in the fray.

11 May he, the saviour much-invoked, may Indra bear us in a ship
Safely beyond all enemies.

12 As such, O Indra, honour us with gifts of booty, further us,
And lead us to felicity.

HYMN XVII. Indra.

COME, we have pressed the juice for thee; O Indra, drink this Soma here:
Sit thou on this my sacred grass.

2 O Indra, let thy long-maned Bays, yoked by prayer, bring thee hitherward:
Give ear and listen to our prayers.

3 We Soma-bearing Brahmans call thee Soma-drinker with thy friend,
We, Indra, bringing Soma juice.

4 Come unto us who bring the juice, come unto this our eulogy,
Fair-visored! drink thou of the juice.

5 I pour it down within thee, so through all thy members let it spread:
Take with thy tongue the pleasant drink.

6 Sweet to thy body let it be, delicious be the savoury juice:
Sweet be the Soma to thine heart.

7 Like women, let this Soma-draught, invested with its robe, approach,
O active Indra, close to thee.

8 Indra, transported with the juice, vast in his bulk, strong in his neck
And stout arms, smites the Vṛitras down.

9 O Indra, go thou forward, thou who rulest over all by might:
Thou Vṛitra-slayer slay the fiends.

10 Long be thy grasping-hook wherewith thou givest ample wealth to him
Who sheds the juice and worships thee.

---

3 *With thy friend:* Indra's companion, the thunderbolt. 'With suitable praise.'—Wilson.

7 *Like women:* dressed in white garments and moving slowly. *Its robe:* the milk that colours it.

11 Here, Indra, is thy Soma-draught, made pure upon the sacred grass:
Run hither, come and drink thereof.

12 Famed for thy radiance, worshipped well! this juice is shed for thy delight:
Thou art invoked, Âkhaṇḍala!

13 To Kuṇḍapâyya, grandson's son, grandson of Ṣringavṛish! to thee,
To him have I addressed my thought.

14 Strong pillar thou, Lord of the home! armour of Soma-offerers:
The drop of Soma breaketh all the strongholds down, and Indra is the Ṛishis' Friend.

15 Holy Pṛidâkusânu, winner of the spoil, one eminent o'er many men,
Lead on the wild horse Indra with his vigorous grasp forward to drink the Soma juice.

HYMN XVIII. Âdityas.

Now let the mortal offer prayer to win the unexampled grace
Of these Âdityas and their aid to cherish life.

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12 *Famed for thy radiance,* [illegible] words thus rendered, *ṣâchigo* and *ṣâchipûjana,* have [illegible] explained by the Commentator, and their meaning is still uncertain. According to Sâyaṇa, the former may mean 'thou whose cattle are strong,' or 'thou whose radiance is renowned,' and the latter 'thou of renowned adoration' or 'whose hymns are renowned' See Wilson's note. *Thou art invoked, Âkhaṇḍala!*: or, 'Thou, O Destroyer, art invoked.' This appellation of Indra does not occur again in the Ṛigveda. See Muir, *O. S. Texts,* IV. 190.

13 *Kuṇḍapâyya* and *Ṣringavṛish* appear here to be names of men. According to Sâyaṇa, *kuṇḍapâyya* is the name of a particular Soma-ceremony, and the offspring of *Ṣringavṛish* is Indra himself. '(Indra), who wast the offspring of Ṣringavṛish, of whom the *kuṇḍapâyya* rite was the protector, (the sages) have fixed (of old) their minds upon this ceremony.' See Wilson's note who observes that 'the construction is loose, and the explanation not very satisfactory.'

14 *Lord of the home:* apparently the householder who institutes the sacrifice is addressed. *he vâstoshpate grihapate.*—Sâyaṇa. *The Ṛishis' Friend: múnînâm sákhâ,* the friend of the Munis, sages, saintly men or ascetics; of us Ṛishis, according to Sâyaṇa.

15 *Pṛidâkusânu:* I follow Ludwig in taking this to be the name of the institutor of the sacrifice. According to Sâyaṇa who explains it as 'lifting up the head or back like a serpent,' or 'to be propitiated, as a serpent is, with gems, charms, medicaments, etc.,' it is an epithet of Indra; and the leader forward of Indra in the second line is the worshipper, understood. Grassmann banishes the last three stanzas to his Appendix as not originally forming part of the hymn.

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1 *Âdityas:* see I. 14. 3.

2 For not an enemy molests the paths which these Âdityas tread:
Infallible guards, they strengthen us in happiness.

3 Now soon may Bhaga, Savitar, Varuṇa, Mitra, Aryaman
Give us the shelter widely spread which we implore.

4 With Gods come thou whose fostering care none checks, O Goddess Aditi:
Come, dear to many, with the Lords who guard us well.

5 For well these Sons of Aditi know to keep enmities aloof:
Unrivalled, giving ample room, they save from woe.

6 Aditi guard our herd by day, Aditi, free from guile, by night,
Aditi, ever strengthening, save us from grief!

7 And in the day our hymn is this: May Aditi come nigh to help,
With loving-kindness bring us weal and chase our foes.

8 And may the Aṣvins, the divine Pair of Physicians, send us health:
May they remove iniquity and chase our foes.

9 May Agni bless us with his fires, and Sûrya warm us pleasantly:
May the pure Wind breathe sweet on us, and chase our foes.

10 Drive ye disease and strife away, drive ye away malignity:
Âdityas, keep us ever far from sore distress.

11 Remove from us the arrow, keep famine, Âdityas! far away:
Keep enmities afar from us, Lords of all wealth!

12 Now, O Âdityas, grant to us the shelter that lets man go free,
Yea, even the sinner from his sin, ye Bounteous Gods!

13 Whatever mortal with the power of demons fain would injure us,
May he, impetuous, suffer harm by his own deeds.

14 May sin o'ertake our human foe, the man who speaketh evil things,
Him who would cause our misery, whose heart is false.

15 Gods, ye are with the simple ones, ye know each mortal in your hearts:
Ye, Vasus, well discriminate the false and true.

16 Fain would we have the sheltering aid of mountains and of water-floods:
Keep far from us iniquity, O Heaven and Earth.

17 So with auspicious sheltering aid do ye, O Vasus, carry us
Beyond all trouble and distress, borne in your ship.

---

4 *With the Lords: sûribhiḥ;* that is, the Gods.

13 *With the power of demons:* 'from his diabolical nature.'—Wilson.

18 Âdityas, ye Most Mighty Ones, grant to our children and their seed
Extended term of life that they may live long days.

19 Sacrifice, O Âdityas, is your inward monitor: be kind,
For in the bond of kindred we are bound to you.

20 The Maruts' high protecting aid, the Aṣvins, and the God who saves,
Mitra and Varuṇa for weal we supplicate.

21 Grant us a home with triple guard, Aryaman, Mitra, Varuṇa!
Unthreatened, Maruts! meet for praise, and filled with men.

22 And as we human beings, O Âdityas, are akin to death,
Graciously lengthen ye our lives that we may live.

HYMN XIX.

Agni.

SING praise to him, the Lord of Light. The Gods have made the God to be their messenger,
And sent oblation to the Gods.

2 Agni, the Bounteous Giver, bright with varied flames, laud thou, O singer Sobhari—
Him who controls this sacred food with Soma blent, who hath first claim to sacrifice.

3 Thee have we chosen skilfullest in sacrifice, Immortal Priest among the Gods,
Wise finisher of this holy rite:

4 The Son of Strength, the blessèd, brightly-shining One, Agni whose light is excellent.
May he by sacrifice win us in heaven the grace of Mitra, Varuṇa, and the Floods.

5 The mortal who hath ministered to Agni with oblation, fuel, ritual lore,
And reverence, skilled in sacrifice,

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19 *Your inward monitor:* or near remembrancer, not suffering you to rest until you have rewarded men for their devotions. Ludwig says that the *hîḷáḥ* of the text is really *hi îḷaḥ:* For sacrifice, Âdityas, is your nearest dwelling-place.

20 *The God who saves:* Indra, who is especially the tutelary God of Âryans.

21 *With triple guard:* or, triply defending or defended. According to Sâyaṇa, protecting from heat, cold, and wet; or three-storeyed.

22 *Akin to death:* born subject to death.

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1 *The Gods:* in the first line are, according to Sâyaṇa, the priests, *i. e.* those who praise: *dîvyanti stuvantîti devâ ṛitvijo;* but the word may be taken in its ordinary signification.

5 *Ritual lore: védena* here can hardly mean, as Sâyaṇa explains it, 'by studying the Veda.' It may perhaps mean 'by knowledge of the proper use of the sacred formulas,' or as M. Müller says, 'by the bundle of grass' used in sacrifice. See *Anc. S. Literature,* p. 28, note, and p. 205.

6 Verily swift to run are his fleet-footed steeds, and most resplendent fame is his.
No trouble caused by Gods or wrought by mortal man from any side o'ertaketh him.

7 May we by thine own fires be well supplied with fire, O Son of Strength, O Lord of Might:
Thou as our Friend hast worthy men.

8 Agni, who praises like a guest of friendly mind, is as a car that brings us gear.
Also in thee is found perfect security: thou art the Sovran Lord of wealth.

9 That man, moreover, merits praise who brings, auspicious Agni, sacrificial gifts:
May he win riches by his thoughts.

10 He for whose sacrifice thou standest up erect is prosperous and rules o'er men.
He wins with coursers and with singers skilled in song: with heroes he obtains the prize.

11 He in whose dwelling Agni is chief ornament, and, all-desired, loves his laud well,
And zealously tends his offerings—

12 His, or the lauding sage's word, his, Son of Strength! who is most prompt with sacred gifts,
Set thou beneath the Gods, Vasu, above mankind, the speech of the intelligent.

13 He who with sacrificial gifts or homage bringeth very skilful Agni nigh,
Or him who flashes fast with song,

14 The mortal who with blazing fuel, as his laws command, adores the Perfect God,
Blest with his thoughts in splendour shall exceed all men, as though he overpassed the floods.

15 Give us the splendour, Agni, which may overcome each greedy fiend in our abode,
The wrath of evil-hearted folk.

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7 *Hast worthy men:* in us thy worshippers.

10 *With coursers and with singers:* is successful in chariot-races and is rewarded by the Gods for his sacrifices.

12 *Set thou beneath the Gods* and *above mankind,* is said to mean 'spread through all the sky.' The meaning of this and the preceding stanza is somewhat obscurely expressed.

14 *The Perfect God: áditim,* explained by Sâyaṇa as *akhaṇḍanîyam,* indivisible, complete.

16 That, wherewith Mitra, Varuṇa, and Aryaman, the Aṣvins, Bhaga give us light,
That may we, by thy power finding best furtherance, worship, O Indra, helped by thee.

17 O Agni, most devout are they, the sages who have set thee Sage exceeding wise,
O God, for men to look upon:

18 Who have arranged thine altar. Blessèd God, at morn, brought thine oblation, pressed the juice.
They by their deeds of strength have won them mighty wealth, who have set all their hope in thee.

19 May Agni worshipped bring us bliss, may the gift, Blessèd One, and sacrifice bring bliss:
Yea, may our praises bring us bliss.

20 Show forth the mind that brings success in war with fiends, wherewith thou conquerest in fight.
Bring down the many firm hopes of our enemies, and let us vanquish with thine aid.

21 I praise with song the Friend of man, whom Gods sent down to be herald and messenger,
Best worshipper, bearer of our gifts.

22 Thou unto sharp-toothed Agni, Young and Radiant God, proclaimest with thy song the feast—
Agni, who for our sweet strains moulds heroic strength when sacred oil is offered him,

23 While, served with sacrificial oil, now upward and now downward Agni moves his sword,
As doth the Asura his robe.

24 The God, the Friend of man, who bears our gifts to heaven, the God with his sweet-smelling mouth,
Distributes, skilled in sacrifice, his precious things, Invoking Priest, Immortal God.

25 Son of Strength, Agni, if thou wert the mortal, bright as Mitra! worshipped with our gifts!
And I were the Immortal God,

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16 *That:* radiance or splendour.

20 *Bring down the many firm hopes:* there is no substantive in the text, and hopes, resolves, thoughts or something similar must be supplied.

21 *The Friend of man:* or *mánuṛhitam* may mean 'him who was established by Manus.'

23 *His sword:* the flashing flame. *The Asura:* the Sun, according to Sâyaṇa. *Robe:* outward form.

26 I would not give thee up, Vasu, to calumny or misery, O Bounteous One.
My worshipper should feel no hunger or distress, nor, Agni, should he live in sin.

27 Like a son cherished in his father's house, let our oblation rise unto the Gods.

28 With thine immediate aid may I, excellent Agni, ever gain my wish,
A mortal with a God to help.

29 O Agni, by thy wisdom, by thy bounties, by thy leading may I gather wealth.
Excellent Agni, thou art called my Providence: delight thou to be liberal.

30 Agni, he conquers by thine aid that brings him store of noble heroes and great strength,
Whose bond of friendship is thy choice.

31 Thy spark is black and crackling, kindled in due time, O Bounteous, it is taken up.
Thou art the dear Friend of the mighty Mornings: thou shinest in glimmerings of the night.

32 We Sobharis have come to him, for succour, who is good to help with thousand powers,
The Sovran, Trasadasyu's Friend.

33 O Agni, thou on whom all other fires depend, as branches on the parent stem,
I make the treasures of the folk, like songs, mine own, while I exalt thy sovran might.

34 The mortal whom, Âdityas, ye, Guileless, lead to the farther bank
Of all the princes, Bounteous Ones!—

35 Whoe'er he be, Man-ruling Kings! the Regent of the race of men—
May we, O Mitra, Varuṇa, and Aryaman, like him be furtherers of your law.

36 A gift of fifty female slaves hath Trasadasyu given me, Purukutsa's son,
Most liberal, kind, lord of the brave.

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26 *In sin:* such as neglect of the Gods in consequence of poverty.

33 The meaning of the second line appears to be: 'I praise Agni better than other men. I overpower their hymns and secure for myself the rewards which they were intended to obtain.'

36 *Female slaves: vadhū̃nâm: vadhū̃* means usually a bride, a wife, a woman in general, and here handmaids or female slaves, the wives or daughters of conquered Dâsas, appear to be meant. According to von Roth, mares or other female draught-animals are intended.

37 And Syâva too for me led forth a strong steed at Suvâstu's ford:
A herd of three times seventy kine, good lord of gifts, he gave to me.

HYMN XX.

Maruts.

Let none, Swift Travellers! check you: come hither, like-spirited, stay not far away,
Ye benders even of what is firm.

2 Maruts, Ribhukshans, Rudras, come ye with your cars strong-fellied and exceeding bright.
Come, ye for whom we long, with food, to sacrifice, come ye with love to Sobhari.

3 For well we know the vigorous might of Rudra's Sons, the Maruts, who are passing strong,
Swift Vishṇu's band, who send the rain.

4 Islands are bursting forth and misery is stayed: the heaven and earth are joined in one.
Decked with bright rings, ye spread the broad expanses out, when ye, Self-luminous, stirred yourselves.

5 Even things immovable shake and reel, the mountains and the forest trees at your approach,
And the earth trembles as ye come.

6 To lend free course, O Maruts, to your furious rush, heaven high and higher still gives way,
Where they, the Heroes mighty with their arms, display their gleaming ornaments on their forms.

7 After their Godlike nature they, the bull-like Heroes, dazzling and impetuous, wear
Great splendour as they show erect.

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37 *Suvâstu* is in all probability the Soastos of Arrian (Suwad or Swat) near the Kôphên or Kâbul river. *Kine:* there is no substantive in the text. The stanza, which has no comment in the printed edition, is very obscure and can be only conjecturally translated. See Ludwig's Translation and Commentary, I. 427, and IV. 380.

4 Sâyaṇa seems to explain this verse, 'The islands fall asunder, the firmest (trees) experience distress; they (the winds) distress heaven and earth; the waters hurry onward, O bright weaponed, self-shining ones, when you agitate them.'—E. B. C.'s note in Wilson's Translation. The stanza is difficult. I have followed, generally, Ludwig's version. *Islands:* the higher unsubmerged grounds. *Misery:* caused by the preceding hot and dry weather. *Are joined in one:* as the heavy rain obscures the horizon. *Bright rings:* worn on the arms or the ankles or carried by the Maruts on their shoulders. See I. 166. 9.

7 *Bull-like:* th[illegible] *[illegible]ishapsavaḥ* is uncertain. *Show erect:* *áhrutapsavaḥ* is [illegible]

8 The pivot of the Sobharis' chariot within the golden box is balmed with milk.
May they the Well-born, Mighty, kindred of the Cow, aid us to food and to delight.

9 Bring, ye who sprinkle balmy drops, oblations to your vigorous Marut company,
To those whose leader is the Bull.

10 Come hither, O ye Maruts, on your strong-horsed car, solid in look, with solid naves.
Lightly like wingèd falcons, O ye Heroes, come, come to enjoy our offerings.

11 Their decoration is the same: their ornaments of gold are bright upon their arms;
Their lances glitter splendidly.

12 They toil not to defend their bodies from attack, strong Heroes with their mighty arms.
Strong are your bows and strong the weapons in your cars, and glory sits on every face.

13 Whose name extendeth like a sea, alone, resplendent, so that all have joy in it,
And life-power like ancestral might.

14 Pay honour to these Maruts and sing praise to them, for of the wheel-spokes of the car
Of these loud roarers none is last: this is their power, this moves them to give mighty gifts.

15 Blest by your favouring help was he, O Maruts, at the earlier flushings of the morn,
And even now shall he be blest.

16 The strong man to whose sacrifice, O Heroes, ye approach that ye may taste thereof,
With glories and with war that winneth spoil shall gain great bliss, ye Shakers of the world.

17 Even as Rudra's Sons, the brood of the Creator Dyaus, the Asura, desire,
O Youthful Ones, so shall it be:

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8 *Box:* the interior of the chariot. *With milk:* with fertilizing rain sent by the Maruts. *The Cow:* Priṣni.

9 *Ye who sprinkle balmy drops:* priests who offer libations. *Whose leader is the Bull:* whom Indra leads. Or, it may be, whose chariot is drawn by bulls, as in the following stanza.

10 *Solid in look:* or with bull-like, or strong look.

14 *None is last:* no part of their chariot wheel is behind the rest in speed. *This moves them to give mighty gifts:* or, this (characteristic belongs to them) through greatness of their gifts.

15 *He:* your worshipper.

18 And these the bounteous, worthy of the Maruts who move onward pouring down the rain—
Even for their sake, O Youthful Ones, with kindest heart take us to you to be your own.

19 O Sobhari, with newest song sing out unto the youthful purifying Bulls,
Even as a plougher to his steers.

20 Who, like a celebrated boxer, overcome the challengers in every fight:
They who, like shining bulls, are most illustrious—honour those Maruts with thy song.

21 Allied by common ancestry, ye Maruts, even the Cows, alike in energy,
Lick, all by turns, each other's head.

22 Even mortal man, ye Dancers breast-adorned with gold, attains to brotherhood with you.
Mark ye and notice us, O Maruts; evermore your friendship is secured to us.

23 O Maruts, rich in noble gifts, bring us a portion of the Maruts' medicine,
Ye Coursers who are Friends to us.

24 Haters of those who serve you not, bliss-bringers, bring us bliss with those auspicious aids
Wherewith ye are victorious and guard Sindhu well, and succour Krivi in his need.

25 Maruts, who rest on fair trimmed grass, what balm soever Sindhu or Asiknî hath,
Or mountains or the seas contain,

26 Ye carry on your bodies, ye who see it all: so bless us graciously therewith.
Cast, Maruts, to the ground our sick man's malady: replace the dislocated limb.

---

18 *The bounteous:* the liberal institutors of sacrifice.

19 *Purifying bulls:* the strong Maruts who send the sweet rain.

21 *Allied by common ancestry:* as the offspring of Prisni. *The Cows:* the Maruts. *Lick....each other's head:* as they crowd together in their course. According to Sâyana, 'the cows severally lick up the quarters of the sky.'

22 *Ye Dancers:* ye who dance through the air.

24 *Krivi:* the eponymus of a warrior tribe in the Panjâb, in later times combined with, or identical with the Panchâlas. Sâyana takes *krivim* here to mean a well: 'with which you provided a well (for Gotama).'—Wilson.

25 *Asiknî:* the Acesines of Quintus Curtius, the Vedic name of the Chandrabhâgâ, the modern Chenâb.

26 *Replace the dislocated limb:* 're-establish his enfeebled frame.'—Wilson.

HYMN XXI.

Indra.

WE call on thee, O Matchless One! We seeking help, possessing nothing firm ourselves,
Call on thee wonderful in fight:

2 On thee for aid in sacrifice. This youth of ours, the bold, the mighty, hath gone forth.
We therefore, we thy friends, Indra, have chosen thee, free-giver, as our Guardian God.

3 Come hither, for the drops are here, O Lord of corn-lands, Lord of horses, Lord of kine:
Drink thou the Soma, Soma's Lord!

4 For we the kinless singers have drawn hither thee, O Indra, who hast numerous kin.
With all the forms thou hast, come thou of bull-like strength, come near to drink the Soma juice.

5 Sitting like birds beside thy meath, mingled with milk, that gladdeneth and exalteth thee,
Indra, to thee we sing aloud.

6 We speak to thee with this our reverential prayer. Why art thou pondering yet awhile?
Here are our wishes; thou art liberal, Lord of Bays: we and our hymns are present here.

7 For not in recent times alone, O Indra, Thunder-armed, have we obtained thine aid.
Of old we knew thy plenteous wealth.

8 Hero, we knew thy friendship and thy rich rewards: these, Thunderer, now we crave of thee.
O Vasu, for all wealth that cometh of the kine, sharpen our powers, fair-visored God.

9 Him who of old hath brought to us this and that blessing, him I magnify for you,
Even Indra, O my friends, for help:

10 Borne by Bay Steeds, the Lord of heroes, ruling men, for it is he who takes delight.
May Maghavan bestow on us his worshippers hundreds of cattle and of steeds.

11 Hero, may we, with thee for Friend, withstand the man who pants against us in his wrath,
In fight with people rich in kine.

12 May we be victors in the singer's battle-song, and meet the wicked, Much-invoked!

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2 *This youth of ours;* the noble who has instituted the sacrifice.

With heroes smite the foeman and show forth our strength.
O Indra, further thou our thoughts.

13 O Indra, from all ancient time rivalless ever and companionless art thou:
Thou seekest comradeship in war.

14 Thou findest not the wealthy man to be thy friend: those scorn thee who are flown with wine.
What time thou thunderest and gatherest, then thou, even as a Father, art invoked.

15 O Indra, let us not, like fools who waste their lives at home, with friendship such as thine
Sit idly by the poured-out juice.

16 Giver of kine, may we not miss thy gracious gifts: let us not rob thee of thine own.
Strip even the strong places of the foe, and bring: thy gifts can never be made vain.

17 Indra or blest Sarasvatî alone bostows such wealth, treasure so great, or thou,
O Chitra, on the worshipper.

18 Chitra is King, and only kinglings are the rest who dwell beside Sarasvatî.
He, like Parjanya with his rain, hath spread himself with thousand, yea, with myriad gifts.

HYMN XXII. Asvins.

HITHERWARD have I called to-day, for succour, that most wondrous car
Which ye ascended, Asvins, ye whose paths are red, swift to give ear, for Sûryâ's sake.

2 Car ever young, much longed-for, easily invoked, soon guided, first in deeds of might,
Which waits and serves, O Sobhari, with benevolence, without a rival or a foe.

---

13 *Thou seekest comradeship in war:* befriendest thy worshippers when they need thine assistance in battle.

14 *Gatherest:* the clouds. - M. Müller.

17 *Chitra:* the name of this king does not occur elsewhere in the Rigveda.

18 *King: râjâ. Kinglings: râjakâḥ. Parjanya:* God of the rain-cloud, regarded as the type of liberal beneficence.

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1 *Ye whose paths are red: rudravartanî:* this epithet of the Asvins is variously explained; 'having a path which causes weeping in battle,' or 'whose paths are praised,'—Sâyaṇa; 'advancing on the path to battle.'—Wilson; 'proceeding on terrible roads.'—Muir; 'going on Rudra's path.'—Ludwig; 'on your light path.'—Grassmann; 'going on a reddish path.'—Pischel. See *Vedische Studien*, I., pp. 15 and 55—60. *For Sûryâ's sake:* who chose the Asvins as her husbands. See I. 116. 17.

3 These Aṣvins with our homage, these Two Omnipresent Deities
Hitherward will we bring for kind help, these who seek the dwelling of the worshipper.

4 One of your chariot wheels is moving swiftly round, one speeds for you its onward course.
Like a milch-cow, O Lords of splendour, and with haste let your benevolence come to us.

5 That chariot of yours which hath a triple seat and reins of gold,
The famous car that traverseth the heaven and earth, thereon Nâsatyas, Aṣvins, come.

6 Ye with your plough, when favouring Manu with your help, ploughed the first harvest in the sky.
As such will we exalt you, Lords of splendour, now, O Aṣvins, with our prayer and praise.

7 Come to us, Lords of ample wealth, by paths of everlasting Law,
Whereby to high dominion ye with mighty strength raised Tṛikshi, Trasadasyu's son.

8 This Soma pressed with stones is yours, ye Heroes, Lords of plenteous wealth.
Approach to drink the Soma, come, drink in the worshipper's abode.

9 O Aṣvins, mount the chariot, mount the golden seat, ye who are Lords of plenteous wealth,
And bring to us abundant food.

10 The aids wherewith ye helped Paktha and Adhrigu, and Babhru severed from his friends,—
With those, O Aṣvins, come hither with speed and soon, and heal whatever is diseased.

11 When we continually invoke the Aṣvins, the resistless, at this time of day,
We lovers of the song, with songs,

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4 The movements of the two wheels are not very intelligibly described. See I. 30. 19, and V. 73. 3 *Like a milch-cow:* a common type of liberality.

6 *Ploughed the first harvest:* first ploughed the ground and sowed and reaped: that is, taught, by example, men to do so. Cp. I. 117. 21: 'Ploughing and sowing barley, O ye Aṣvins, milking out food for men, ye wonder-workers, Blasting away the Dasyu with your trumpet, ye have bestowed wide light upon the Ârya.'

7 *Tṛikshi:* see VI 46. 8.

10 *Paktha*, *Adhrigu*, and *Babhru* are said to have been kings.

12 Through these, ye Mighty Ones, come hither to my call which brings all blessings, wears all forms,—
Through which, All-present Heroes, lavishest of food ye strengthened Krivi, come through these.

13 I speak to both of these as such, these Asvins whom I reverence at this time of day:
With homage we entreat them both.

14 Ye who are Lords of splendour, ye whose paths are red, at eve, at morn, at sacrifice,
Give us not utterly as prey to mortal foe, ye Rudras, Lords of ample wealth.

15 For bliss I call the blissful car, at morn the inseparable Asvins with their car
I call, like Sobhari our sire.

16 Rapid as thought, and strong, and speeding to the joy, bringing your swiftly-coming help,
Be to us a protection even from far away, Lords of great wealth, with many aids.

17 Come, Wonder-Workers, to our home, our home, O Asvins, rich in cattle, steeds, and gold,
Chief drinkers of the Soma's juice!

18 Choice-worthy strength, heroic, firm and excellent, uninjured by the Rakshas foe,
At this your coming nigh, ye Lords of ample wealth and all good things, may we obtain.

HYMN XXIII. Agni.

WORSHIP thou Jâtavedas, pray to him who willingly accepts,
Whose smoke wanders at will, and none may grasp his flame.

2 Thou, all men's friend, Visvamanas, exaltest Agni with thy song,
The Giver, and his flames with which no cars contend.

3 Whose resolute assault, to win vigour and food, deserves our praise,—

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12 *Krivi*: see VIII. 20. 24.
14 *Ye Rudras*: ye red-hued or bright Gods.
17 *Rich in cattle*: proleptic; which your coming will make rich.

The Rishi is Visvamanas the son of Vyasva.
1 *Who willingly accepts*: *prativyâm*: according to Sâyaṇa, 'disposed to encounter enemies.'
2 The second line is difficult, as the adjective *vishpardhasaḥ* stands without a substantive and may be either the accusative plural or the genitive singular: 'who is the giver of chariots to the unenvious (worshipper).'—Wilson.
3 *Assault*: on the oblations which the fire consumes.

Through whose discovering power the priest obtaineth wealth.

4 Up springs the imperishable flame, the flame of the Refulgent One
Most bright, with glowing jaws and glory in his train.

5 Skilled in fair sacrifice, extolled, arise in Godlike loveliness,
Shining with lofty splendour, with effulgent light.

6 Called straight to our oblations, come, O Agni, through our eulogies,
As thou hast been our envoy bearing up our gifts.

7 I call your Agni, from of old Invoking Priest of living men:
Him with this song I laud and magnify for you.

8 Whom, wondrous wise, they animate with solemn rites and his fair form,
Kind as a friend to men who keep the holy Law.

9 Him, true to Law, who perfecteth the sacrifice, Law-loving ones!
Ye with your song have gratified in the place of prayer.

10 May all our sacrifices go to him the truest Angiras,
Who is among mankind the most illustrious Priest.

11 Imperishable Agni, thine are all these high enkindled lights,
Like horses and like stallions showing forth their strength.

12 So give us, Lord of Power and Might, riches combined with hero strength,
And guard us with our sons and grandsons in our frays.

13 Soon as the eager Lord of men is friendly unto Manu's race,
Agni averteth from us all the demon host.

14 O Hero Agni, Lord of men, on hearing this new laud of mine,
Burn down the Râkshasas, enchanters, with thy flame.

15 No mortal foe can e'er prevail by arts of magic over him
Who serveth Agni well with sacrificial gifts.

16 Vyaṣva the sage, who sought the Bull, hath won thee, finder of good things:
As such may we enkindle thee for ample wealth.

17 Uṣanâ Kâvya stablished thee, O Agni, as Invoking Priest:
Thee, Jâtavedas, Sacrificing Priest for man.

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9 *Law-loving ones:* 'pious worshippers.'—Wilson. *Have gratified:* or must gratify.

16 *Who sought the Bull:* the strong Agni. According to Sâyaṇa, 'the showerer (of rain).'

17 *Uṣanâ Kâvya:* see Vol. I., Index.

18 All Deities of one accord appointed thee their messenger:
Thou, God, through hearing, hadst first claim to sacrifice.

19 Him may the mortal hero make his own immortal messenger,
Far-spreading, Purifier, him whose path is black.

20 With lifted ladles let us call him splendid with his brilliant flame,
Men's ancient Agni, wasting not, adorable.

21 The man who pays the worship due to him with sacrificial gifts
Obtains both plenteous nourishment and hero fame.

22 To Jâtavedas Agni, chief in sacrifices, first of all
With homage goes the ladle rich with sacred gifts.

23 Even as Vyaṣva did, may we with these most high and liberal hymns
Pay worship unto Agni of the splendid flame.

24 Now sing, as Sthûrayûpa sang, with lauds to him who spreadeth far,
To Agni of the home, O Ṛishi, Vyaṣva's son.

25 As welcome guest of human kind, as offspring of the forest kings,
The sages worship ancient Agni for his aid.

26 For men's oblations brought to him who is the mighty Lord of all,
Sit, Agni, mid our homage, on the sacred grass.

27 Grant us abundant treasures, grant the opulence which many crave,
With store of heroes, progeny, and high renown.

28 Agni, Most Youthful of the Gods, send evermore the gift of wealth
Unto Varosushâman and to all his folk.

29 A mighty Conqueror art thou, O Agni, so disclose to us
Food in our herds of kine and gain of ample wealth.

30 Thou, Agni, art a glorious God: bring hither Mitra, Varuṇa,
Imperial Sovrans, holy-minded, true to Law.

---

18 *Through hearing:* and, by causing the Gods to hear, men's prayers,

24 *Sthûrayûpa:* said by Sâyaṇa to be the name of a Ṛishi.

25 *Forest kings:* tall trees, or trees in general.

28 *Varosushâman:* I follow the St. Petersburg Lexicon in joining *varo* to *sushâmṇe* and taking the whole as one word and the name of a chief. Ludwig translates somewhat as follows: 'Agni, send quickly to the folk who know the goodly Sâman well, the gift of wealth, for ever, Youngest God! to all.' But in a later volume of his work (III. p. 162) he comes to the conclusion that Sushâman is a proper name, and that *varo* (which may, he thinks, be an interjection) must not be combined with it.

HYMN XXIV.

Indra.

COMPANIONS, let us learn a prayer to Indra whom the thunder arms,
To glorify your bold and most heroic Friend.

2 For thou by slaying Vṛitra art the Vṛitra-slayer, famed for might.
Thou, Hero, in rich gifts surpassest wealthy chiefs.

3 As such, when glorified, bring us riches of very wondrous fame,
Set in the highest rank, Wealth-giver, Lord of Bays!

4 Yea, Indra, thou disclosest that preëminent dear wealth of men:
Boldly, O Bold One, glorified, bring it to us.

5 The workers of destruction stay neither thy right hand nor thy left:
Nor hosts that press about thee, Lord of Bays, in fight.

6 O Thunder-armed, I come with songs to thee as to a stall with kine:
Fulfil the wish and thought of him who sings thy praise.

7 Chief Vṛitra-slayer, through the hymn of Viṣvamanas think of all,
All that concerneth us, Excellent, Mighty Guide.

8 May we, O Vṛitra-slayer, O Hero, find this thy newest boon,
Longed-for, and excellent, thou who art much invoked!

9 O Indra, Dancer, Much-invoked! as thy great power is unsurpassed,
So be thy bounty to the worshipper unchecked.

10 Most Mighty, most heroic One, for mighty bounty fill thee full.
Though strong, strengthen thyself to win wealth, Maghavan!

11 O Thunderer, never have our prayers gone forth to any God but thee:
So help us, Maghavan, with thine assistance now.

12 For, Dancer, verily I find none else for bounty, saving thee,
For splendid wealth and power, thou Lover of the Song.

13 For Indra pour ye out the drops; meath blent with Soma let him drink:
With bounty and with majesty will he further us.

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9 *Dancer:* of the dance of war. According to Sâyaṇa, 'dancer, or who causes to dance, *i. e.* agitator, exciter, from Indra's faculty of internal impulse in all beings.'—Wilson.

14 I spake to the Bay Coursers' Lord, to him who gives ability:
Now hear the son of Aṣva as he praises thee.

15 Never was any Hero born before thee mightier than thou:
None certainly like thee in goodness and in wealth.

16 O ministering priest, pour out of the sweet juice what gladdens most:
So is the Hero praised who ever prospers us.

17 Indra, whom Tawny Coursers bear, praise such as thine, preëminent,
None by his power or by his goodness hath attained.

18 We, seeking glory, have invoked this Master of all power and might
Who must be glorified by constant sacrifice.

19 Come, sing we praise to Indra, friends, the Hero who deserves the laud,
Him who with none to aid o'ercomes all tribes of men.

20 To him who wins the kine, who keeps no cattle back, Celestial God,
Speak wondrous speech more sweet than butter and than meath.

21 Whose hero powers are measureless, whose bounty ne'er may be surpassed,
Whose liberality, like light, is over all.

22 As Vyaṣva did, praise Indra, praise the Strong unfluctuating Guide,
Who gives the foe's possessions to the worshipper.

23 Now, son of Vyaṣva, praise thou him who to the tenth time still is new,
The very Wise, whom living men must glorify.

24 Thou knowest, Indra, Thunder-armed, how to avoid destructive powers,
As one secure from pitfalls each returning day.

---

14 *Son of Aṣva:* *i. e.* of Vyaṣva, the Ṛishi Viṣvamanas.

20 *Who keeps no cattle back:* either literally who aids his worshippers to win cattle in their raids and gives them all the booty; or, who sends forth all the kine or rays of light that he has recovered from the powers of darkness. According to Sâyaṇa, 'who rejects no praise.'

23 *Who to the tenth time still is new:* continually renews his liberality to us. This seems to be the meaning of the *daṣamám návam* (tenth-new) of the text. Sâyaṇa explains differently: 'who is the tenth (of the pervading vital principles), the adorable.'

24 *Destructive powers:* the plural of Nirṛiti, Death or Destruction. I adopt Ludwig's interpretation of the second line.

25 O Indra, bring that aid wherewith of old, Most Wondrous! thou didst slay
His foes for active Kutsa: send it down to us.

26 So now we seek thee fresh in might, Most Wonderful in act! for gain:
For thou art he who conquers all our foes for us.

27 Who will set free from ruinous woe, or Ârya on the Seven Streams:
O valiant Hero, bend the Dâsa's weapon down.

28 As to Varosushâman thou broughtest great riches, for their gain,
To Vyaṣva's sons, Blest Lady, rich in ample wealth!

29 Let Nârya's sacrificial meed reach Vyaṣva's Soma-bearing sons:
In hundreds and in thousands be the great reward.

30 If one should ask thee, Where is he who sacrificed? Whither lookest thou?
Like Vala he hath passed away and dwelleth now on Gomatî.

HYMN XXV. Mitra-Varuṇa.

I WORSHIP you who guard this All, Gods holiest among the Gods,
You, faithful to the Law, whose power is sanctified.

2 So, too, like charioteers are they, Mitra and sapient Varuṇa,
Sons high-born from of old, whose holy laws stand fast.

3 These Twain, possessors of all wealth, most glorious, for supremest sway
Aditi, Mighty Mother, true to Law, brought forth.

---

27 *Ârya on the Seven Streams:* from any Âryan enemy in the land of the Seven Rivers, probably the Indus, the five rivers of the Panjâb, and the Kubhâ.

28 *Varosushâman:* see VIII. 23. 28. *Blest Lady:* Ushas or Dawn is addressed.

29 *Nârya's sacrificial meed:* Nârya appears to be the name of the institutor of the sacrifice.

30 Ludwig observes: 'This stanza clearly refers to the greatness of the reward given by Nârya, and its meaning is: here are so many cows (presented by Nârya) that one might think [illegible] of the sacrifice, Vala had given up his cows [which he had stolen from the Gods, and hidden in a cave], and taken his departure.' Ushas says also, 'my cows are quite superfluous here, and I will drive them away to some other place.' The stanza is addressed to Ushas, and the second line is the answer she is to give to the question contained in the first. *Gomatî:* some affluent of the Indus, which in later times lent its name to the Gomatî, or Gumti, which flows through Oudh and falls into the Ganges.

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2 *Charioteers:* furtherers of eternal Law. See VII. 66. 12.

4 Great Varuṇa and Mitra, Gods, Asuras and imperial Lords,
True to Eternal Law proclaim the high decree.

5 The offspring of a lofty Power, Daksha's Two Sons exceeding strong,
Who, Lords of flowing rain, dwell in the place of food.

6 Ye who have gathered up your gifts, celestial and terrestrial food,
Let your rain come to us fraught with the mist of heaven.

7 The Twain, who from the lofty sky seem to look down on herds below,
Holy, imperial Lords, are set to be revered.

8 They, true to Law, exceeding strong, have sat them down for sovran rule:
Princes whose laws stand fast, they have obtained their sway.

9 Pathfinders even better than the eye, with unobstructed sight,
Even when they close their lids, observant, they perceive.

10 So may the Goddess Aditi, may the Nâsatyas guard us well,
The Maruts guard us well, endowed with mighty strength.

11 Do ye, O Bounteous Gods, protect our dwelling-place by day and night:
With you for our defenders may we go unharmed.

12 May we, unharmed, serve bountiful Vishṇu, the God who slayeth none:
Self-moving Sindhu hear and be the first to mark.

13 This sure protection we elect, desirable and reaching far,
Which Mitra, Varuṇa, and Aryaman afford.

14 And may the Sindhu of the floods, the Maruts, and the Asvin Pair,
Boon Indra, and boon Vishṇu have one mind with us.

15 Because these warring Heroes stay the enmity of every foe,
As the fierce water-flood repels the furious ones.

16 Here this one God, the Lord of men, looks forth exceeding far and wide:
And we, for your advantage, keep his holy laws.

17 We keep the old accustomed laws, the statutes of supremacy,
The long-known laws of Mitra and of Varuṇa.

---

5 *Daksha's Two Sons:* or sons of power or energy, according to Sâyaṇa. Daksha, as a creative power, is frequently associated with Aditi. *Place of food:* heaven from which the food-producing rain comes.

12 *Sindhu:* the Indus. According to Sâyaṇa, Vishṇu who causes wealth to flow to his worshippers.

18 He who hath measured with his ray the boundaries of heaven and earth,
And with his majesty hath filled the two worlds full,

19 Sûrya hath spread his light aloft up to the region of the sky,
Like Agni all aflame when gifts are offered him.

20 With him who sits afar the word is lord of food that comes from kine,
Controller of the gift of unempoisoned food.

21 So unto Sûrya, Heaven, and Earth at morning and at eve I speak.
Bringing enjoyments ever rise thou up for us.

22 From Ukshaṇyâyana a bay, from Harayâṇa a white steed,
And from Sushâman we obtained a harnessed car.

23 These two shall bring me further gain of troops of tawny-coloured steeds,
The carriers shall they be of active men of war.

24 And the two sages have I gained who hold the reins and bear the whip,
And the two great strong coursers, with my newest song.

HYMN XXVI.

Asvins.

I CALL your chariot to receive united praise mid princely men,
Strong Gods who pour down wealth, of never vanquished might!

2 Ye to Varosushâman come, Nâsatyas, for this glorious rite,
With your protecting aid, Strong Gods, who pour down wealth.

---

20 Varuṇa has only to command and men have milk and wholesome food. Sâyaṇa explains differently: 'Raise your voice in the spacious hall of sacrifice to him who is lord over food derived from cattle.'—Wilson.

21 *Thou:* Sûrya, that is, according to Sâyaṇa, Mitra and Varuṇa in Sûrya's shape.

22 *Sushâman:* here without *Varo,* the prefix or interjection or whatever it may be. See VIII. 23. 28.

23 *These two:* horses.

24 *Two sages: víprâ:* the meaning is uncertain. According to Sâyaṇa the word is an epithet of 'coursers': 'sagacious.'—Wilson. Ludwig thinks that the grooms (probably enslaved enemies) are ironically called sages, or as he translates, Brâhmans. Dr. Muir translates the stanza differently: 'I have celebrated at the same time with a new hymn, these two sages and mighty [princes], strong, swift, and carrying whips.' But this rendering has little to recommend it.

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1 *Princely men:* the *Sûris* or institutors of the sacrifice.

2 *Varosushâman:* see VIII. 23. 28. *Who pour down wealth: vṛishaṇvasû;* see IV. 50. 10, note.

3 So with oblations we invoke you, rich in ample wealth, to-day,
When night hath passed, O ye who send us plenteous food.

4 O Asvins, Heroes, let your car, famed, best to travel, come to us,
And, for his glory, mark your zealous servant's lauds.

5 Asvins, who send us precious gifts, even when offended, think of him:
For ye, O Rudras, lead us safe beyond our foes.

6 For, Wonder-Workers, with fleet steeds ye fly completely round this All,
Stirring our thoughts, ye Lords of splendour, honey-hued.

7 With all-sustaining opulence, Asvins, come hitherward to us,
Ye rich and noble Heroes, ne'er to be o'erthrown.

8 To welcome this mine offering, O ye Indralike Nâsatyas, come
As Gods of best accord this day with other Gods.

9 For we, like Vyasva, lifting up our voice like oxen, call on you:
With all your loving kindness, Sages, come to us.

10 O Rishi, laud the Asvins well. Will they not listen to thy call?
Will they not burn the Panis who are nearer them?

11 O Heroes, listen to the son of Vyasva, and regard me here,
Varuna, Mitra, Aryaman, of one accord.

12 Gods whom we yearn for, of your gifts, of what ye bring to us, bestow
By princes' hands on me, ye Mighty, day by day.

13 Him whom your sacrifices clothe, even as a woman with her robe,
The Asvins help to glory honouring him well.

14 Whoso regards your care of men as succour widest in its reach,
About his dwelling go, ye Asvins, loving us.

15 Come to us ye who pour down wealth, come to the home which men must guard:
Like shafts, ye are made meet for sacrifice by song.

16 Most fetching of all calls, the laud, as envoy, Heroes, called to you:
Be it your own, O Asvin Pair.

17 Be ye in yonder sea of heaven, or joying in the home of food,
Listen to me, Immortal Ones.

---

5 *Rudras:* bright Gods.

6 *Honey-hued: mâdhuvarnâ:* 'of fascinating complexion.'—Wilson.

15 *Like shafts:* as arrows are sharpened for their work, so the Asvins are prepared for the sacrifice by the Rishi's hymn. The word *vishudrûhâ*, explained by Sâyana as two arrows, is difficult, and other readings and explanations have been suggested.

18 This river with his lucid flow attracts you, more than all the streams,—
Even Sindhu with his path of gold.

19 O Asvins, with that glorious fame come hither, through our brilliant song,
Come ye whose ways are marked with light.

20 Harness the steeds who draw the car, O Vasu, bring the well-fed pair.
O Vâyu, drink thou of our meath: come unto our drink-offerings.

21 Wonderful Vâyu, Lord of Right, thou who art Tvashṭar's son-in-law,
Thy saving succour we elect.

22 To Tvashṭar's son-in-law we pray for wealth whereof he hath control:
For glory we seek Vâyu, men with juice effused.

23 From heaven, auspicious Vâyu, come; drive hither with thy noble steeds:
Come on thy mighty car with wide-extending seat.

24 We call thee to the homes of men, thee wealthiest in noble food,
And liberal as a press-stone with a horse's back.

25 So, glad and joyful in thine heart, do thou, God, Vâyu, first of all
Vouchsafe us water, strength, and thought.

HYMN XXVII. Visvedevas.

CHIEF Priest is Agni at the laud, as stones and grass at sacrifice:
With song I seek the Maruts, Brahmaṇaspati, Gods for help much to be desired.

---

18 *With his lucid flow: svetayâvarî:* taken by Sâyaṇa as the name of a river.

21 *Tvashṭar's son-in-law:* the Commentators give no satisfactory explanation. Saraṇyû, Tvashṭar's daughter, was the wife of Vivasvân, who cannot be identified with Vâyu. See Hillebrandt, *Vedische Mythologie*, I. p. 521.

24 The second line is difficult. The press-stone which produces the Soma juice which makes the Gods bountiful is regarded as a type of liberality; it may be calle[illegible], literally, horse-backed, because it bears its load of Soma [illegible] horse. 'Sharp-backed', 'with sharp ridges', as suggested by Pischel, gives a better meaning.

---

1 *Chief Priest:* according to Sâyaṇa, *purôhitaḥ* here is taken in its primary sense of 'placed in front,' that is, set by the priests on the *uttaravedî* or northern altar or fire-receptacle. *The laud: ukthá:* a kind of religious service consisting of the recitation of certain eulogistic verses.

2 I sing to cattle and to Earth, to trees, to Dawns, to Night, to plants.
O all ye Vasus, ye possessors of all wealth, be ye the furtherers of our thoughts.

3 Forth go, with Agni, to the Gods our sacrifice of ancient use,
To the Âdityas, Varuṇa whose Law stands fast, and the all-lightening Marut troop.

4 Lords of all wealth, may they be strengtheners of man, destroyers of his enemies.
Lords of all wealth, do ye, with guards which none may harm, preserve our dwelling free from foes.

5 Come to us with one mind to-day, come to us all with one accord,
Maruts with holy song, and, Goddess Aditi, Mighty One, to our house and home.

6 Send us delightful things, ye Maruts, on your steeds: come ye, O Mitra, to our gifts.
Let Indra, Varuṇa, and the Âdityas sit, swift Heroes, on our sacred grass.

7 We who have trimmed the grass for you, and set the banquet in array,
And pressed the Soma, call you, Varuṇa, like men, with sacrificial fires aflame.

8 O Maruts, Vishṇu, Aṣvins, Pûshan, haste away with minds turned hitherward to me.
Let the Strong Indra, famed as Vṛitra's slayer, come first with the winners of the spoil.

9 Ye Guileless Gods, bestow on us a refuge strong on every side,
A sure protection, Vasus, unassailable from near at hand or from afar.

10 Kinship have I with you, and close alliance, O ye Gods, destroyers of our foes.
Call us to our prosperity of former days, and soon to new felicity.

11 For now have I sent forth to you, that I may win a fair reward,
Lords of all wealth, with homage, this my song of praise like a milch-cow that faileth not.

---

2 *I sing to:* or I glorify, in order that I may win or propitiate them.

6 *Come ye, O Mitra:* Varuṇa and Aryaman being understood.

7 *Like men: manushvát:* or after the manner of Manus.

11 *Like a milch-cow that faileth not:* the meaning of *anyám* here is somewhat uncertain. Sâyaṇa explains it by *adṛishṭapûrvám*, unprecedented, and Grassmann by 'a stream that never dries up.' I have adopted Ludwig's interpretation.

12 Excellent Savitar hath mounted up on high for you, ye sure and careful Guides.
Bipeds and quadrupeds, with several hopes and aims, and birds have settled to their tasks.

13 Singing their praise with Godlike thought let us invoke each God for grace,
Each God to bring you help, each God to strengthen you.

14 For of one spirit are the Gods with mortal man, co-sharers all of gracious gifts.
May they increase our strength hereafter and to-day, providing ease and ample room.

15 I laud you, O ye Guileless Gods, here where we meet to render praise.
None, Varuṇa and Mitra, harms the mortal man who honours and obeys your laws.

16 He makes his house endure, he gathers plenteous food who pays obedience to your will.
Born in his sons anew he spreads as Law commands, and prospers every way unharmed.

17 E'en without war he gathers wealth, and goes his way on pleasant paths,
Whom Mitra, Varuṇa, and Aryaman protect, sharing the gift, of one accord.

18 E'en on the plain for him ye make a sloping path, an easy way where road is none:
And far away from him the ineffectual shaft must vanish, shot at him in vain.

19 If ye appoint the rite to-day, kind Rulers, when the Sun ascends,
Lords of all wealth, at sunset or at waking-time, or be it at the noon of day,

20 Or, Asuras, when ye have sheltered the worshipper who goes to sacrifice, at eve,
May we, O Vasus, ye possessors of all wealth, come then into the midst of you.

21 If ye to-day at sunrise, or at noon, or in the gloom of eve,
Lords of all riches, give fair treasure to the man, the wise man who hath sacrificed,

22 Then we, imperial Rulers, claim of you this boon, your wide protection, as a son.
May we, Âdityas, offering holy gifts, obtain that which shall bring us greater bliss.

HYMN XXVIII.

Visvedevas.

THE Thirty Gods and Three besides, whose seat hath been the sacred grass,
From time of old have found and gained.

2 Varuṇa, Mitra, Aryaman, Agnis, with Consorts, sending boons,
To whom our Vashaṭ! is addressed:

3 These are our guardians in the west, and northward here, and in the south,
And on the east, with all the tribe.

4 Even as the Gods desire so verily shall it be. None minisheth this power of theirs,
No demon, and no mortal man.

5 The Seven carry seven spears; seven are the splendours they possess,
And seven the glories they assume.

HYMN XXIX.

Visvedevas.

ONE is a youth brown, active, manifold: he decks the golden one with ornament.

2 Another, luminous, occupies the place of sacrifice, Sage, among the Gods.

3 One brandishes in his hand an iron knife, firm, in his seat amid the Deities.

4 Another holds the thunderbolt, wherewith he slays the Vṛitras, resting in his hand.

---

1 *Thirty Gods and Three:* see I. 139. 11.

2 *Agnis:* Agni in his various forms and under different names. *With Consorts:* with the Gnâs, Celestial Dames, wives of the Gods. *Vashaṭ!:* the exclamation made when the oblation is offered.

4 *No demon and no mortal man:* or no mortal who presents no offerings to the Gods.

5 *The Seven:* the Maruts, seven, or seven times nine, or seven times seven in number. Sâyaṇa mentions the legend of their birth, which will be found in the *Râmâyaṇa*, Book I., Cantos 46, 47. The meaning is merely that the Maruts carry lances, that is, their lightnings, and are splendidly adorned. See I. 37. The connexion of this stanza with the preceding is not obvious.

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1 *One:* Soma. 'The yellow Soma juice is itself an ornament to the gold on the finger (Atharvaveda, XVIII. 3. 18, hiraṇyapâvâḥ) of the priest.'—Ludwig. According to others, Soma as the Moon is intended, who 'decorates (himself) with golden ornaments.'—Wilson.

2 *Another, luminous:* Agni.

3 *One brandishes:* Tvashṭar, as the Artificer of the Gods.

4 *Another holds the thunderbolt:* Indra.

5 Another bears a pointed weapon: bright is he, and strong, with healing medicines.

6 Another, thief-like, watches well the ways, and knows the places where the treasures lie.

7 Another with his mighty stride hath made his three steps thither where the Gods rejoice.

8 Two with one Dame ride on with wingèd steeds, and journey forth like travellers on their way.

9 Two, highest, in the heavens have set their seat, worshipped with holy oil, Imperial Kings.

10 Some, singing lauds, conceived the Sâma-hymn, great hymn whereby they caused the Sun to shine.

HYMN XXX. Visvedevas.

NOT one of you, ye Gods, is small, none of you is a feeble child:
All of you, verily, are great.

2 Thus be ye lauded, ye destroyers of the foe, ye Three-and-Thirty Deities,
The Gods of man, the Holy Ones.

3 As such defend and succour us, with benedictions speak to us:
Lead us not from our fathers' and from Manu's path into the distance far away.

4 Ye Deities who stay with us, and all ye Gods of all mankind,
Give us your wide protection, give shelter for cattle and for steed.

HYMN XXXI. Various Deities.

THAT Brahman pleases Indra well, who worships, sacrifices, pours Libation, and prepares the meal.

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5 *Another*: Rudra. See I. 43. 4.

6 *Another*: Pûshan. See I. 42.

7 *Another with his mighty stride*: Vishnu. *Thither*: to his station in the height of heaven.

8 *Two with one Dame*: the Asvins with Sûryâ. See I. 116. 17.

9 *Two, highest*: Mitra and Varuna.

10 *Some, singing lauds*: the Angirases, or, according to Sâyana, the Atris.

2 *Three-and-Thirty Deities*: see I. 139. 11. *The Gods of man*: or, God whom Manu worshipped, which interpretation is supported by stanza 3.

4 *Who stay with us*: or are present at this sacrifice.

1 *Brahman*: here any pious worshipper, not one of the regular professional priests, but the institutor of sacrifice who during the ceremony may be regarded as their chief. *Prepares the meal*: *pasupurodâsikam pachati*: Sâyana; 'cooks the cake which is an essential part of the animal sacrifice, etc.'

2 Ṣakra protects from woe the man who gives him sacrificial cake
And offers Soma blent with milk.

3 His chariot shall be glorious, sped by Gods, and mighty shall he be,
Subduing all hostilities.

4 Each day that passes, in his house flows his libation, rich in milk,
Exhaustless, bringing progeny.

5 O Gods, with constant draught of milk, husband and wife with one accord
Press out and wash the Soma juice.

6 They gain sufficient food: they come united to the sacred grass,
And never do they fail in strength.

7 Never do they deny or seek to hide the favour of the Gods:
They win high glory for themselves.

8 With sons and daughters by their side they reach their full extent of life,
Both decked with ornaments of gold.

9 Serving the Immortal One with gifts of sacrificial meal and wealth,
They satisfy the claims of love and pay due honour to the Gods.

10 We claim protection from the Hills, we claim protection of the Floods,
Of him who stands by Vishṇu's side.

11 May Pûshan come, and Bhaga, Lord of wealth, All-bounteous, for our weal:
Broad be the path that leads to bliss:

12 Aramati, and, free from foes, Viṣva with spirit of a God,
And the Âdityas' peerless might.

13 Seeing that Mitra, Aryaman, and Varuṇa are guarding us,
The paths of Law are fair to tread.

---

9 *The Immortal One: amṛitâya:* Agni, or the Immortal (host), that is, the Gods in general. According to Sâyaṇa, 'that they may obtain immortality (in their sons and descendants).' *They satisfy:* this *pâda* is considered by some, on metrical and other grounds, to be an interpolation. According to Pischel (*Vedische Studien*, I. p. 178), the half-line refers to the beating and preparation of the rough stalks of the Soma plant.

10 *Of him who stands by Vishṇu's side:* of Vishṇu and his associate Indra. —Ludwig.

12 *Aramati:* the Genius of Devotion. *Viṣva:* Dyaus?—Ludwig. 'All the worshippers,' according to Sâyaṇa.

14 I glorify with song, for wealth, Agni the God, the first of you.
We honour as a well-loved Friend the God who prospereth our fields.

15 As in all frays the hero, so swift moves his car whom Gods attend.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.

16 Ne'er are ye injured, worshipper, presser of juice, or pious man.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.

17 None in his action equals him, none holds him far or keeps him off.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.

18 Such strength of heroes shall be his, such mastery of fleet-foot steeds.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.

HYMN XXXII.

Indra.

KAṆVAS, tell forth with song the deeds of Indra, the Impetuous,
Wrought in the Soma's wild delight.

2 Strong God, he slew Anarṣani, Sṛibinda, Pipru, and the fiend
Ahîṣuva, and loosed the floods.

3 Thou broughtest down the dwelling-place, the height of lofty Arbuda.
That exploit, Indra, must be famed.

4 Bold, to your famous Soma I call the fair-visored God for aid,
Down like a torrent from the hill.

5 Rejoicing in the Soma-draughts, Hero, burst open, like a fort,
The stall of horses and of kine.

6 If my libation gladdens, if thou takest pleasure in my laud,
Come with thy Godhead from afar.

---

14 *Who prospereth our fields: kshetrasâdhasam:* Sâyaṇa explains *kshetra* (the modern Hindî *khet,* a field), as sacrifice : 'the bountiful perfecter of the sacrifice.'—Wilson.

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1 *The Impetuous: ṛijîshiṇaḥ:* 'the drinker of the stale *Soma.*'—Wilson.

2 *The fiend:* the Dâsa, or savage. All the names are names of demons of drought, of whom Pipru has been mentioned frequently in preceding Books.

3 *Arbuda:* see I. 51. 6; II. 11. 20; 14. 4.

4 *Like a torrent from the hill:* 'as (a traveller invokes) the water from a cloud.'—Wilson.

7 O Indra, Lover of the Song, the singers of thy praise are we:
O Soma-drinker, quicken us.

8 And, taking thy delight with us, bring us still undiminshed food:
Great is thy wealth, O Maghavan.

9 Make thou us rich in herds of kine, in steeds, in gold: let us exert
Our strength in sacrificial gifts.

10 Let us call him to aid whose hands stretch far, to whom high laud is due,
Who worketh well to succour us.

11 He, Śatakratu, even in fight acts as a Vṛitra-slayer still:
He gives his worshippers much wealth.

12 May he, this Śakra, strengthen us, Boon God who satisfies our needs,
Indra, with all his saving helps.

13 To him, the mighty stream of wealth, the Soma-presser's rescuing Friend,
To Indra sing your song of praise;

14 Who bringeth what is great and firm, who winneth glory in his wars,
Lord of vast wealth through power and might.

15 There liveth none to check or stay his energies and gracious deeds:
None who can say, He giveth not.

16 No debt is due by Brahmans now, by active men who press the juice:
Well hath each Soma-draught been paid.

17 Sing ye to him who must be praised, say lauds to him who must be praised,
Bring prayer to him who must be praised.

18 May he, unchecked, strong, meet for praise, bring hundreds, thousands forth to light,
Indra who aids the worshipper.

19 Go with thy Godlike nature forth, go where the folk are calling thee:
Drink, Indra, of the drops we pour.

---

11 *Śatakratu:* Lord of a Hundred Powers.

12 *Śakra:* the Mighty.

16 The Brahmans or worshippers have, by offering libations, discharged their obligations to the Gods, and the Gods have repaid them, or will soon repay them for their offerings.

18 *Hundreds, thousands:* countless treasures for us to enjoy.

20 Drink milky draughts which are thine own, this too which was with Tugrya once,
This is it, Indra, that is thine.

21 Pass him who pours libations out in angry mood or after sin:
Here drink the juice we offer thee.

22 Over the three great distances, past the Five Peoples go thy way,
O Indra, noticing our voice.

23 Send forth thy ray like Sûrya: let my songs attract thee hitherward
Like waters gathering to the vale.

24 Now to the Hero fair of cheek, Adhvaryu, pour the Soma forth:
Bring of the juice that he may drink:

25 Who cleft the water-cloud in twain, loosed rivers for their downward flow,
And set the ripe milk in the kine.

26 He, meet for praise, slew Vṛitra, slew Ahîṣuva, Ûrṇavâbha's son,
And pierced through Arbuda with frost.

27 To him your matchless Mighty One, unconquerable Conqueror,
Sing forth the prayer which Gods have given:

28 Indra, who in the wild delight of Soma juice considers e
All holy Laws among the Gods.

29 Hither let these thy Bays who share thy banquet, Steeds with golden manes,
Convey thee to the feast prepared.

30 Hither, O thou whom many laud, the Bays whom Priyamedha praised
Shall bring thee to the Soma-draught.

HYMN XXXIII. Indra.

We compass thee like waters, we whose grass is trimmed and Soma pressed.
Here where the filter pours its stream, thy worshippers round thee, O Vṛitra-slayer, sit.

---

20 *Which was with Tugrya:* like that which thy favourite Bhujyu (see Vol. I., Index) formerly offered thee.

22 *The three great distances:* the space in front of thee, behind thee, and at thy side. *Noticing our voice:* hearing and attending to our invocations. Come to us who are thy true worshippers, and pass by others who worship thee in the hope of being avenged upon their enemies or of obtaining pardon for some sin.

26 *Ûrṇavâbha's son:* Aurṇavâbha: a demon of drought. See II. 11, 18. *With frost:* making the piercing cold of winter his weapon.

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1 *The filter:* or woollen strainer through which the Soma juice is run to purify it.

2 Men, Vasu! by the Soma, with lauds call thee to the foremost place:
When comest thou athirst unto the juice as home, O Indra, like a bellowing bull?

3 Boldly, Bold Hero, bring us spoil in thousands for the Kaṇvas' sake:
O active Maghavan, with eager prayer we crave the yellow-hued with store of kine.

4 Medhyâtithi, to Indra sing, drink of the juice to make thee glad.
Close-knit to his Bay Steeds, bolt-armed, beside the juice is he: his chariot is of gold.

5 He who is praised as strong of hand both right and left, most wise and bold:
Indra who, rich in hundreds, gathers thousands up, honoured as breaker-down of forts.

6 The bold of heart whom none provokes, who stands in bearded confidence;
Much-lauded, very glorious, overthrowing foes, strong Helper, like a bull with might.

7 Who knows what vital power he wins, drinking beside the flowing juice?
This is the fair-cheeked God who, joying in the draught, breaks down the castles in his strength.

8 As a wild elephant rushes on, this way and that way, mad with heat,
None may compel thee, yet come hither to the draught: thou movest mighty in thy power.

9 When he, the Mighty, ne'er o'erthrown, stedfast, made ready for the fight,
When Indra Maghavan lists to his praiser's call, he will not stand aloof, but come.

10 Yea, verily, thou art a Bull, with a bull's rush, whom none may stay:

---

2 *As home:* as familiar to thee as thine own home.

3 *The yellow-hued:* there is no substantive, but gold must be intended.

6 *In bearded confidence:* a conjectural paraphrase. *Smáṣrushu* (in (his) beard) is said by Sâyaṇa to mean here 'in combats,' that is, perhaps, as Ludwig suggests, among ranks of men bristling with spears. But this can hardly be the meaning of the word which 'is probably an idiomatic expression for the fierce look of a warrior who challenges the foe.'—Ludwig. So, in the Edda, Thôrr, when about to meet a foe, is said to have 'raised his beard's voice.' See Grimm, *Teutonic Mythology*, I. 177 (English Translation).

8 *Mad with heat:* that is, *mast*, or as phonetically spelt, *must*.

10 *Thou art a Bull: vrishâ:* or strong and mighty. As has been observed before (VIII. 13. 31, note), some of the Vedic poets delight in the repetition of this word and its derivatives.

Thou, Mighty One, art celebrated as a Bull, famed as a Bull both near and far.

11 Thy reins are very bulls in strength, bulls' strength is in thy golden whip.
Thy car, O Maghavan, thy Bays are strong as bulls: thou, Ṣatakratu, art a Bull.

12 Let the strong presser press for thee. Bring hither, thou straight-rushing Bull.
The mighty makes the mighty run in flowing streams for thee whom thy Bay Horses bear.

13 Come, thou most potent Indra, come to drink the savoury Soma juice.
Maghavan, very wise, will quickly come to hear the songs, the prayer, the hymns of praise.

14 When thou hast mounted on thy car let thy yoked Bay Steeds carry thee
Past other mens' libations, Lord of Hundred Powers, thee, Vṛitra-slayer, thee our Friend.

15 O thou Most Lofty One, accept our laud as nearest to thine heart.
May our libations be most sweet to make thee glad, O Soma-drinker, Heavenly Lord.

16 Neither in thy decree nor mine, but in another's he delights,—
The man who brought us unto this.

17 Indra himself hath said, The mind of woman brooks not discipline,
Her intellect hath little weight.

18 His pair of horses, rushing on in their wild transport, draw his car:
High-lifted is the stallion's yoke.

19 Cast down thine eyes and look not up. More closely set thy feet. Let none
See what thy garment veils, for thou, a Brahman, hast become a dame.

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11 *Golden whip:* the lightning, with which Indra lashes the clouds, his horses.

12 *The mighty makes the mighty run:* the priest makes the Soma juice flow.

16 The last four stanzas of the hymn are not very intelligible, nor is their connexion with the preceding verses obvious. Stanzas 16 and 18 appear to be spoken by a woman and 17 by a man. Stanza 19 is said to be addressed by Indra to Âsanga son of Playoga who had been changed to a woman by the imprecation of the Gods, and who was afterwards restored to manhood.

HYMN XXXIV. Indra.

COME hither, Indra, with thy Bays, come thou to Kaṇva's eulogy.
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.

2 May the stone draw thee as it speaks, the Soma-stone with ringing voice.
Ye by command of yonder Dyaus, etc.

3 The stones' rim shakes the Soma here like a wolf worrying a sheep.
Ye, etc.

4 The Kaṇvas call thee hitherward for succour and to win the spoil.
Ye, etc.

5 I set for thee, as for the Strong, the first draught of the juices shed.

6 Come with abundant blessings, come with perfect care to succour us.

7 Come, Lord of lofty thought, who hast infinite wealth and countless aids.

8 Adorable mid Gods, the Priest good to mankind shall bring thee near.

9 As wings the falcon, so thy Bays rushing in joy shall carry thee.

10 Come from the enemy to us, to Svâhâ! and the Soma-draught.

11 Come hither with thine ear inclined to hear, take pleasure in our lauds.

12 Lord of well-nourished Horses, come with well-fed Steeds alike in hue.

13 Come hither from the mountains, come from regions of the sea of air.

The Ṛishi is Nipâtithi of the family of Kaṇva, but stanzas 16—18 are ascribed in the Index to the thousand Vasurochishas who are said to have been a division of the family of Angiras.

1 The exact meaning of the second line, which is the burden of the first fifteen stanzas, is obscure. *Ye* probably means Indra's horses, and *God bright by day! (divâvaso)* Indra himself; that is, ye, horses, and thou, Indra, have gone to heaven. The Scholiast offers two different explanations, in one case boldly altering two words of the text. See Wilson's Translation, note.

8 *The Priest good to mankind:* or, the Invoking Priest, Invoker or Herald established by Manu, namely Agni.

10 *Svâhâ:* an exclamation used in sacrifice; Ave! or Hail!

14 Disclose to us, O Hero, wealth in thousands both of kine and steeds

15 Bring riches hitherward to us in hundreds, thousands, myriads.
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.

16 The thousand steeds, the mightiest troop, which we and Indra have received
From Vasurochis as a gift,

17 The brown that match the wind in speed, and bright bay coursers fleet of foot,
Like Suns, resplendent are they all.

18 Mid the Pârâvata's rich gifts, swift steeds whose wheels run rapidly,
I seemed to stand amid a wood.

HYMN XXXV.

Aṣvins.

WITH Agni and with Indra, Vishṇu, Varuṇa, with the Âdityas, Rudras, Vasus, closely leagued;
Accordant, of one mind with Sûrya and with Dawn, O Aṣvins, drink the Soma juice.

2 With all the Holy Thoughts, all being, Mighty Ones! in close alliance with the Mountains, Heaven, and Earth;
Accordant, of one mind with Sûrya and with Dawn, O Aṣvins, drink the Soma juice.

3 With all the Deities, three times eleven, here, in close alliance with the Maruts, Bhṛigus, Floods;
Accordant, of one mind with Sûrya and with Dawn, O Aṣvins, drink the Soma juice.

4 Accept the sacrifice, attend to this my call: come nigh, O ye Twain Gods, to all libations here.
Accordant, of one mind with Sûrya and with Dawn, O Aṣvins, bring us strengthening food.

5 Accept our praise-song as a youth accepts a maid. Come nigh, O ye Twain Gods, to all libations here.
Accordant, of one mind with Sûrya and with Dawn, O Aṣvins, bring us strengthening food.

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16 *Vasurochis: vásurochishaḥ* is probably the ablative singular, and not the nominative plural, of the name of the institutor of the sacrifice. Wilson, following Sâyaṇa, translates: 'We, the thousand Vasurochishas, and Indra (our leader), when we obtain vigorous herds of horses,—.'

18 *The Pârâvata* is Vasurochis. The Pârâvatas are probably the παρυηταί of Ptolemy, who were settled northwards of Arachosia.—Ludwig.

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5 *A youth:* literally two youths. 'As youths are delighted (by the voices of maidens.'—Wilson.

6 Accept the songs we sing, accept the solemn rite. Come nigh, O ye Twain Gods, to all libations here.
Accordant, of one mind with Sûrya and with Dawn, O Asvins, bring us strengthening food.

7 Ye fly as starlings fly unto the forest trees; like buffaloes ye seek the Soma we have shed.
Accordant, of one mind with Sûrya and with Dawn, come thrice, O Asvins, to our home.

8 Ye fly like swans, like those who travel on their way; like buffaloes ye seek the Soma we have shed.
Accordant, of one mind with Sûrya and with Dawn, come thrice, O Asvins, to our home.

9 Ye fly to our oblation like a pair of hawks; like buffaloes ye seek the Soma we have shed.
Accordant, of one mind with Sûrya and with Dawn, come thrice, O Asvins, to our home.

10 Come hitherward and drink and satisfy yourselves, bestow upon us progeny and affluence.
Accordant, of one mind with Sûrya and with Dawn, O Asvins, grant us vigorous strength.

11 Conquer your foes, protect us, praise your worshippers; bestow upon us progeny and affluence.
Accordant, of one mind with Sûrya and with Dawn, O Asvins, grant us vigorous strength.

12 Slay enemies, animate men whom ye befriend; bestow upon us progeny and affluence.
Accordant, of one mind with Sûrya and with Dawn, O Asvins, grant us vigorous strength.

13 With Mitra, Varuna, Dharma, and the Maruts in your company approach unto your praiser's call.
Accordant, of one mind with Sûrya and with Dawn, and with the Âdityas, Asvins! come.

14 With Vishnu and the Angirases attending you, and with the Maruts come unto your praiser's call.
Accordant, of one mind with Sûrya and with Dawn, and with the Âdityas, Asvins! come.

15 With Ribhus and with Vâjas, O ye Mighty Ones, leagued with the Maruts come ye to your praiser's call.
Accordant, of one mind with Sûrya and with Dawn, and with the Âdityas, Asvins! come.

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8 Ye come eagerly to the Soma as thirsty *hansas* (swans, geese, or flamingoes) travellers, and buffaloes hasten to the water.
13 *Dharma:* Right, Justice, Law, Virtue or Duty personified.

16 Give spirit to our prayer and animate our thoughts; slay ye the Râkshasas and drive away disease.
Accordant, of one mind with Sûrya and with Dawn, the presser's Soma, Aṣvins! drink.

17 Strengthen the Ruling Power, strengthen the men of war; slay ye the Râkshasas and drive away disease.
Accordant, of one mind with Sûrya and with Dawn, the presser's Soma, Aṣvins! drink.

18 Give strength unto the milch-kine, give the people strength, slay ye the Râkshasas and drive away disease.
Accordant, of one mind with Sûrya and with Dawn, the presser's Soma, Aṣvins! drink.

19 As ye heard Atri's earliest eulogy, so hear Ṣyâvâṣva, Soma-presser, ye who reel in joy.
Accordant, of one mind with Sûrya and with Dawn, drink juice, O Aṣvins, three days old.

20 Further like running streams Ṣyâvâṣva's eulogies who presses out the Soma, ye who reel in joy.
Accordant, of one mind with Sûrya and with Dawn, drink juice, O Aṣvins, three days old.

21 Seize, as ye grasp the reins, Ṣyâvâṣva's solemn rites who presses out the Soma, ye who reel in joy.
Accordant, of one mind with Sûrya and with Dawn, drink juice, O Aṣvins, three days old.

22 Drive down your chariot hitherward: drink ye the Soma's savoury juice.
Approach, ye Aṣvins, come to us: I call you, eager for your aid. Grant treasures to the worshipper.

23 When sacrifice which tells our reverence hath begun, Heroes! to drink the gushing juice,
Approach, ye Aṣvins, come to us: I call you, eager for your aid. Grant treasures to the worshipper.

24 Sate you with consecrated drink, with juice effused, ye Deities.
Approach, ye Aṣvins, come to us: I call you, eager for your aid. Grant treasures to the worshipper.

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17 *The Ruling Power: kshatrám:* hence *Kshatriya,* a man of the princely or military order.

18 *The people: viṣas:* hence *Vaiṣya,* a man of the mercantile class or order.

19 *Atri's:* as he was the progenitor of the Ṛishi of the Hymn. See Vol. I., Index.

21 *Solemn rites:* that is, the oblations presented thereat.

24 *Consecrated drink:* libations offered with the sacrificial exclamation Svâhâ! Ave! or Hail!

HYMN XXXVI.

Indra.

THOU helpest him whose grass is trimmed, who sheds the juice, O Ṣatakratu, drink Soma to make thee glad.
The share which they have fixed for thee, thou, Indra, Victor o'er all hosts and space, begirt with Maruts, Lord of Heroes, winner of the floods.

2 Maghavan, help thy worshipper: let him help thee. O Ṣatakratu, drink Soma to make thee glad.
The share which they have fixed for thee, etc.

3 Thou aidest Gods with food, and that with might aids thee. O Ṣatakratu, drink Soma to make thee glad.

4 Creator of the heaven, creator of the earth, O Ṣatakratu, drink Soma to make thee glad.

5 Father of cattle, father of all steeds art thou. O Ṣatakratu, drink Soma to make thee glad.

6 Stone-hurler, glorify the Atris' hymn of praise. O Ṣatakratu, drink Soma to make thee glad.

7 Hear thou Syâvâṣva while he pours to thee, as erst thou heardest Atri when he wrought his holy rites.
Indra, thou only gavest Trasadasyu aid in the fierce fight with heroes, strengthening his prayers.

HYMN XXXVII.

Indra.

THIS prayer, and those who shed the juice, in wars with Vṛitra thou holpest, Indra, Lord of Strength, with all thy succours.
O Vṛitra-slayer, from libation poured at noon, drink of the Soma juice, thou blameless Thunderer.

2 Thou mighty Conqueror of hostile armaments, O Indra, Lord of Strength, with all thy saving help.

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1 *Which they have fixed:* which all the Gods have assigned. This half-verse is the refrain of stanzas 1—6. *And space, begirt:* or, and wide space, girt. *The floods:* the waters of heaven, the rain.

2 *Let him help thee:* according to Sâyaṇa, 'protect thyself (by drinking the Soma).' 'The mutual relation between the God and his worshipper is expressed, and the translation 'help thyself' is ridiculous.'—Ludwig.

3 *Food:* sacrificial food. *That:* food, especially in the shape of Soma.

7 *Trasadasyu:* an especial favourite of Indra and the Aṣvins, celebrated for his victories and liberality. See Index.

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1 *O Vṛitra-slayer, etc:* this half-verse is repeated as a refrain in the five following stanzas.

3 Sole Ruler, thou art Sovran of this world of life, O Indra, Lord of Strength, with all thy saving help.

4 Thou only sunderest these two consistent worlds, O Indra, Lord of Strength, with all thy saving help.

5 Thou art the Lord supreme o'er rest and energy, O Indra, Lord of Strength, with all thy saving help.

6 Thou helpest one to power, and one thou hast not helped, O Indra, Lord of Strength, with all thy saving aid.

7 Hear thou Ṣyâvâṣva while he sings to thee, as erst thou heardest Atri when he wrought his holy rites.
Indra, thou only gavest Trasadasyu aid in the fierce fight with heroes, strengthening his powers.

HYMN XXXVIII. Indra-Agni.

YE Twain are Priests of sacrifice, winners in war and holy works:
Indra and Agni, mark this well.

2 Ye bounteous riders on the car, ye Vṛitra-slayers unsubdued:
Indra and Agni, mark this well.

2 The men with pressing-stones have pressed this meath of yours which gives delight:
Indra and Agni, mark this well.

4 Accept our sacrifice for weal, sharers of praise! the Soma shed:
Indra and Agni, Heroes, come.

5 Be pleased with these libations which attract you to our sacred gifts:
Indra and Agni, Heroes, come.

6 Accept this eulogy of mine whose model is the Gâyatrî: Indra and Agni, Heroes, come.

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4 *Consistent worlds:* there is no substantive in the text, and *lokau* (worlds) is supplied by Sâyaṇa.

5 *Rest and energy:* or peace and war. 'Prosperity and gains.'—Wilson.

6 *To power:* *ksatrâya:* the rule exercised by princes.

7 Repeated from [illegible] with the alteration of two words—*rébhataḥ*, singing, [illegible] pouring (libations), and *kshatrâṇi* (princely) powers instead of *bráhmâṇi*, prayers, 'as if,' observes Dr. Muir, 'the former *(brahmâṇi,)* contained a reference to the functions of the priest, and the latter to those of the prince.'—*O. S. Texts*, I. 263.

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1 *Mark this well:* 'hear (the praise) of this (thy worshipper).'—Wilson.

2 *Bounteous:* *toṣâsâ:* according to Sâyaṇa, 'destroyers (of foes).'

6 *Whose model is the Gâyatrî:* composed in Gâyatrî metre.

7 Come with the early-faring Gods, ye who are Lords of genuine wealth:
Indra-Agni, to the Soma-draught!

8 Hear ye the call of Atris, hear Syâvâsva as he sheds the juice:
Indra-Agni to the Soma-draught!

9 Thus have I called you to our aid as sages called on you of old:
Indra-Agni to the Soma draught!

10 Indra's and Agni's grace I claim, Sarasvatî's associates
To whom this psalm of praise is sung.

HYMN XXXIX. Agni.

THE glorious Agni have I praised, and worshipped with the sacred food.
May Agni deck the Gods for us. Between both gathering-places he goes on his embassy, the Sage. May all the others die away.

2 Agni, burn down the word within their bodies through our newest speech,
All hatreds of the godless, all the wicked man's malignities. Away let the destroyers go. May all the others die away.

3 Agni, I offer hymns to thee, like holy oil within thy mouth.
Acknowledge them among the Gods, for thou art the most excellent, the worshipper's blissful messenger. Let all the others die away.

4 Agni bestows all vital power even as each man supplicates.
He brings the Vasus strengthening gifts, and grants delight, in rest and stir, for every calling on the Gods. Let all the others die away.

5 Agni hath made himself renowned by wonderful victorious act.
He is the Priest of all the tribes, chosen with sacrificial meeds. He urges Deities to receive. Let all the others die away.

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7 *Early-faring Gods:* 'But Thou wast up at break of day.'—George Herbert.

10 *Sarasvatî's associates:* according to Sâyaṇa, 'to whom praise belongs.'

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1 *Deck the Gods for us:* 'brighten the gods with the oblations at our sacrifice.'—Wilson. *Both gathering-places:* heaven and earth. *All the others: anyaké same:* meaning, according to Sâyaṇa, all our enemies.

2 *All hatred of the godless: arâtîr arâvṇâm* must be read instead of *arâtî ravâvṇâm.*—Ludwig.

5 *With sacrificial meeds: dákshiṇâbhiḥ:* his *dakshiṇâs* or honoraria as Priest are the oblations which he receives as a God.

6 Agni knows all that springs from Gods, he knows the mystery of men.
Giver of wealth is Agni, he uncloses both the doors to us when worshipped with our newest gift. Let all the others die away.

7 Agni inhabiteth with Gods and men who offer sacrifice.
He cherisheth with great delight much wisdom, as all things that be, God among Gods adorable. May all the others die away.

8 Agni who liveth in all streams, Lord of the Sevenfold Race of men,
Him dweller in three homes we seek, best slayer of the Dasyus for Mandhâtar, first in sacrifice. Let all the others die away.

9 Agni the Wise inhabiteth three gathering-places, triply formed.
Decked as our envoy let the Sage bring hither and conciliate the Thrice Eleven Deities. Let all the others die away.

10 Our Agni, thou art first among the Gods, and first mid living men.
Thou only rulest over wealth. Round about thee, as natural dams, circumfluous the waters run. Let all the others die away.

HYMN XL. Indra-Agni.

INDRA and Agni, surely ye as Conquerors will give us wealth,
Whereby in fight we may o'ercome that which is strong and firmly fixed, as Agni burns the woods with wind. Let all the others die away.

2 We set no snares to tangle you; Indra we worship and adore, Hero of heroes mightiest.
Once may he come unto us with his Steed, come unto us to win us strength, and to complete the sacrifice.

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6 *That springs from Gods:* the past and the present, while *the mystery of men* is the future.—Ludwig. *Both the doors:* of wealth, or, perhaps of heaven also.

8 *Lord of the Sevenfold Race of men:* perhaps meaning, God of all men, like Vaiṣvânara; or the reference may be to the seven priests: 'Who is ministered to by seven priests.'—Wilson. 'Acting as seven priests.'—M. Müller. *Mandhâtar:* said to be the same as Mândhâtar, son of Yuvanâṣva, and Ṛishi of X. 134.

9 *Three gathering-places:* heaven, firmament, and earth.

10 *Round about thee...the waters run:* Cf. 'Him, pure, resplendent, Offspring of the Waters, the waters pure have on all sides encompassed' (II. 35. 3).

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1 *Let all the others die away:* this refrain recurs in all stanzas of the hymn except the final.

2 *Once: kaddchit:* expressive of impatience.—Ludwig.

3 For, famous Indra-Agni, ye are dwellers in the midst of frays.
Sages in wisdom, ye are knit to him who seeketh you as friends. Heroes, bestow on him his wish.

4 Nabhâka-like, with sacred song Indra's and Agni's praise I sing,
Theirs to whom all this world belongs, this heaven and this mighty earth which bear rich treasure in their lap.

5 To Indra and to Agni send your prayers, as was Nabhâka's wont,—
Who oped with sideway opening the sea with its foundations seven—Indra all powerful in his might.

6 Tear thou asunder, as of old, like tangles of a creeping plant,
Demolish thou the Dâsa's might. May we with Indra's help divide the treasure he hath gathered up.

7 What time with this same song these men call Indra-Agni sundry ways,
May we with our own heroes quell those who provoke us to the fight, and conquer those who strive with us.

8 The Two refulgent with their beams rise and come downward from the sky.
By Indra's and by Agni's hest, flowing away, the rivers run which they released from their restraint.

9 O Indra, many are thine aids, many thy ways of guiding us,
Lord of the Bay Steeds, Hinva's Son. To a Good Hero come our prayers, which soon shall have accomplishment.

10 Inspire him with your holy hymns, the Hero bright and glorious,
Him who with might demolisheth even the brood of Sushṇa, and winneth for us the heavenly streams.

11 Inspire him worshipped with fair rites, the glorious Hero truly brave.
He brake in pieces Sushṇa's brood who still expected not the stroke, and won for us the heavenly streams. Let all the others die away.

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4 *Nabhâka-like:* Nabhâka may have been the father of Nâbhâka the Ṛishi of the hymn.

5 *Who oped:* 'who overspread (with their lustre).'—Wilson. The Commentator does not explain the passage.

7 *This same song:* a hymn like our own, for victory in battle.

8 *The Two refulgent with their beams:* apparently the Sun and Moon. According to Sâyaṇa, Indra and Agni are intended.

9 *Hinva's Son:* Hinva (the driver, impeller, instigator of actions), a father invented for Indra by the poet. *To a Good Hero:* to Indra. 'The meaning of the verse, even with the help of the scholiast, is far from intelligible.'—Wilson.

12 Thus have we sung anew to Indra-Agni, as sang our sires, Angirases, and Mandhâtar.
Guard us with triple shelter and preserve us: may we be masters of a store of riches.

HYMN XLI. Varuṇa.

To make this Varuṇa come forth, sing thou a song unto the band of Maruts wiser than thyself,—
This Varuṇa who guardeth well the thoughts of men like herds of kine.
Let all the others die away.

2 Him altogether praise I with the song and hymns our fathers sang, and with Nâbhâka's eulogies,—
Him dwelling at the rivers' source, surrounded by his Sisters Seven.

3 The nights he hath encompassed, and stablished the morns with magic art: visible over all is he.
His dear Ones, following his Law, have prospered the Three Dawns for him.

4 He, visible o'er all the earth, stablished the quarters of the sky:
He measured out the eastern place, that is the fold of Varuṇa: like a strong herdsman is the God.

5 He who supports the worlds of life, he who well knows the hidden names mysterious of the morning-beams,
He cherishes much wisdom, Sage, as heaven brings forth each varied form.

6 In whom all wisdom centres, as the nave is set within the wheel.
Haste ye to honour Trita, as kine haste to gather in the fold, even as they muster steeds to yoke.

---

1 *To make this Varuṇa come forth:* Sâyaṇa explains *prábhûtaye* as an adjective=*prakṛishṭadhanâya:* 'to that opulent Varuṇa.'—Wilson. *Wiser:* more skilled in singing. *The thoughts:* holy thoughts and devotions. The refrain, Let all, etc., recurs at the end of every stanza.

2 *Nâbhâka's:* that is, mine own. *Sisters Seven:* the five rivers of the Panjâb, the Indus, and perhaps the Kubhâ. See I 32, note.

3 *His dear O*[illegible] nights, which give place to the mornings. *Three Dawns:* [illegible] morning, noon, and evening.

4 *The fold:* or, perhaps, the course, meaning the place from which he starts.

6 *Trita:* Varuṇa, here, apparently, identified with this ancient God who represents the expanse of heaven. According to Sâyaṇa, (Varuṇa) 'who abides in the three worlds.'

7 He wraps these regions as a robe; he contemplates the tribes of Gods and all the works of mortal men.
Before the home of Varuṇa all the Gods follow his decree.

8 He is an Ocean far-removed, yet through the heaven to him ascends the worship which these realms possess.
With his bright foot he overthrew their magic, and went up to heaven.

9 Ruler, whose bright far-seeing rays, pervading all three earths, have filled the three superior realms of heaven.
Firm is the seat of Varuṇa: over the Seven he rules as King.

10 Who, after his decree, o'erspread the Dark Ones with a robe of light;
Who measured out the ancient seat, who pillared both the worlds apart as the Unborn supported heaven. Let all the others die away.

HYMN XLII. Varuṇa.

LORD of all wealth, the Asura propped the heavens, and measured out the broad earth's wide expanses.
He, King supreme, approached all living creatures. All these are Varuṇa's holy operations.

2 So humbly worship Varuṇa the Mighty; revere the wise Guard of the World Immortal.
May he vouchsafe us triply-barred protection. O Earth and Heaven, within your lap preserve us.

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7 This stanza is very obscure, and my rendering is conjectural. The commentary is defective, and von Roth and Ludwig think that the correctness of one word in the text is doubtful. According to the slight alteration suggested by the latter scholar, 'under the lead' would stand instead of 'before the home.'

8 The first line of this stanza also is difficult. Wilson, following Sâyaṇa, translates: 'He is the hidden ocean; swift he mounts (the heaven) as (the sun) the sky; when he has placed the sacrifice in those (regions of the firmament).' Ludwig's interpretation, which I follow, requires *tiráḥ* to be read instead of *turáḥ* (swift). *Their magic:* the magical arts of the fiends of darkness.

9 *Firm:* so Hesiod (Theog. V. 127) calls Ouranos = Varuṇa the ἕδος ἀσφαλές, the firm seat of the Gods. See M. Müller, *Chips from a German Workshop*, IV. xx (new edition). *The Seven:* rivers, understood.

10 *The Dark Ones*: the nights, which Varuṇa turns into days. But see *Chips*, IV. xxii. *The Unborn:* the primeval, everlasting, uncreated Divine Being. According to Sâyaṇa, the Sun.

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1 *The Asura:* the High God, Varuṇa. 'The wise spirit.'—M. Müller.

2 *Of the World Immortal: amṛitasya:* according to Sâyaṇa, of amrit or ambrosia.

3 Sharpen this song of him who strives his utmost, sharpen, God Varuṇa, his strength and insight;
May we ascend the ship that bears us safely, whereby we may pass over all misfortune.

4 Aṣvins, with songs the singer stones have made you hasten hitherward,
Nâsatyas, to the Soma-draught. Let all the others die away.

5 As the sage Atri with his hymns, O Aṣvins, called you eagerly,
Nâsatyas, to the Soma-draught. Let all the others die away.

6 So have I called you to our aid, even as the wise have called of old,
Nâsatyas, to the Soma-draught. Let all the others die away.

HYMN XLIII. Agni.

THESE songs of mine go forth as lauds of Agni, the disposing Sage,
Whose worshipper is ne'er o'erthrown.

2 Wise Agni Jâtavedas, I beget a song of praise for thee.
Who willingly receivest it.

3 Thy sharpened flames, O Agni, like the gleams of light that glitter through,
Devour the forests with their teeth.

4 Gold-coloured, bannered with the smoke, urged by the wind, aloft to heaven
Rise, lightly borne, the flames of fire.

5 These lightly kindled fiery flames are all around made visible,
Even as the gleamings of the Dawns.

6 As Jâtavedas speeds along, the dust is black beneath his feet,
When Agni spreads upon the earth.

7 Making the plants his nourishment, Agni devours and wearies not,
Seeking the tender shrubs again.

8 Bending him down with all his tongues, he flickers with his fiery glow:
Splendid is Agni in the woods.

9 Agni, thine home is in the floods: into the plants thou forcest way,
And as their Child art born anew.

10 Worshipped with offerings shines thy flame, O Agni, from the sacred oil,
With kisses on the ladle's mouth.

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3 *The ship:* a metaphorical expression for hymn and sacrifice. Cf. I. 46. 7; 140. 12; IX. 89. 2; X. 44. 6; 63. 10; 101. 2; 105. 9.

11 Let us serve Agni with our hymns, Disposer, fed on ox and cow,
Who bears the Soma on his back.

12 Yea, thee, O Agni, do we seek with homage and with fuel, Priest
Whose wisdom is most excellent.

13 O worshipped with oblations, pure Agni, we call on thee as erst
Did Bhṛigu, Manus, Angiras.

14 For thou, O Agni, by the fire, Sage by the Sage, Good by the Good,
Friend by the Friend, art lighted up.

15 So wealth in thousands, food with store of heroes give thou to the sage,
O Agni, to the worshipper.

16 O Agni, Brother, made by strength, Lord of red steeds and brilliant sway,
Take pleasure in this laud of mine.

17 My praises, Agni, go to thee, as the cows seek the stall to meet
The lowing calf that longs for milk.

18 Agni, best Angiras, to thee all people who have pleasant homes
Apart, have turned as to their wish.

19 The sages skilled in holy song and thinkers with their thoughts have urged
Agni to share the sacred feast.

20 So, Agni, unto thee the Priest, Invoker, strong in forays, pray
Those who spin out the sacrifice.

21 In many a place, the same in look art thou, a Prince o'er all the tribes:
In battles we invoke thine aid.

---

11 *Fed on ox and cow:* 'the eater of the ox, the eater of the marrow.'—Wilson. *Who bears the Soma on his back:* *sómaprishṭhâya:* 'on whose back the libation is poured.'—Wilson.

14 Sâyaṇa refers to the *Aitareya Bráhmaṇa*, I. 16, 'which describes how the fire produced by friction from the two *araṇis* [fire-sticks] is thrown into the Âhavaníya fire, in the Atithyeshṭi ceremony. "In the verse *twam hyagne* [For thou, O Agni] etc., the one *vipra* (a sage) means one Agni, the other *vipra* the other Agni; the one *san* (being, existing) means the one, the other *san* (in *satá*) the other Agni.' (Haug's trans.).'—Note by E. B. C. in Wilson's Translation. *Sán* and *satá* may also mean 'good.'

16 *Made by strength:* produced by violent agitation of the fire-stick.

22 Pray thou to Agni, pray to him who blazes served with sacred oil:
Let him give ear to this our call.

23 We call on thee as such, as one who hears, as Jâtavedas, one,
Agni! who beats away our foes.

24 I pray to Agni, King of men, the Wonderful, the President
Of holy Laws: may he give ear.

25 Him like a bridegroom, him who stirs all people, like a noble horse,
Like a fleet steed, we instigate.

26 Slaying things deadly, burning up foes, Râkshasas, on every side,
Shine, Agni, with thy sharpened flame.

27 Thou whom the people kindle even as Manus did, best Angiras!
O Agni, mark thou this my speech.

28 O Agni, made by strength! be thou born in the heavens or born in floods,
As such we call on thee with songs.

29 Yea, all the people, all the folk who have good dwellings, each apart,
Send food for thee to eat thereof.

30 O Agni, so may we, devout, gazed at by men, throughout our days
Pass lightly over all distress.

31 We venerate with cheerful hearts the cheerful Agni, dear to all,
Burning, with purifying flame.

32 So thou, O Agni rich in light, beaming like Sûrya with thy rays
Boldly demolishest the gloom.

33 We pray to thee for this thy gift, Victor! the gift that faileth not,
O Agni, choicest wealth from thee.

HYMN XLIV. Agni.

PAY service unto Agni with your fuel, rouse your Guest with oil:
In him present your offerings.

2 Agni, do thou accept my laud, be magnified by this my song:
Welcome my sweetly-spoken words.

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28 *In the heavens:* as the Sun. *In floods:* in the waters of the firmament as lightning.

30 *Gazed at by men:* objects of their admiration. 'Beholding men.'—Wilson. 'Living (among men).'—St. Petersburg Lexicon.

3 Agni, envoy, I place in front; the oblation-bearer I address:
Here let him seat the Deities.

4 Agni, the lofty flames of thee enkindled have gone up on high,
Thy bright flames, thou Refulgent One.

5 Belovèd! let my ladles full of sacred oil come near to thee:
Agni, accept our offerings.

6 I worship Agni—may he hear!—the cheerful, the Invoker, Priest
Of varied splendour, rich in light.

7 Ancient Invoker, meet for praise, belovèd Agni, wise and strong,
The visitant of solemn rites.

8 Agni, best Angiras, accept straightway these offerings, and guide
The seasonable sacrifice.

9 Excellent God, with brilliant flames, enkindled bring thou hitherward,
Knowing the way, the Heavenly Host.

10 Him, Sage and Herald, void of guile, ensign of sacrifices, him
Smoke-bannered, rich in light, we seek.

11 O Agni, be our Guardian thou, God, against those who injure us:
Destroy our foes, thou Son of Strength.

12 Making his body beautiful, Agni the Sage hath waxen by
The singer and his ancient hymn.

13 I invocate the Child of Strength, Agni with purifying flame,
At this well-ordered sacrifice.

14 So Agni, rich in many friends, with fiery splendour, seat thyself
With Gods upon our sacred grass.

15 The mortal man who serves the God Agni within his own abode,
For him he causes wealth to shine.

16 Agni is head and height of heaven, the Master of the earth is he:
He quickeneth the waters' seed.

17 Upward, O Agni, rise thy flames, pure and resplendent, blazing high,
Thy lustres, fair effulgences.

---

14 *Rich in many friends:* 'thou who hast Mitra's splendour.'—Ludwig.

15 *For him he causes wealth to shine:* or, 'To him he shines forth opulence.' 'To him he gives riches.'—Wilson.

16 *The waters' seed:* as lightning, he impregnates the wate rs of the air.

18 For, Agni, thou as Lord of Light rulest o'er choicest gifts: may I,
Thy singer, find defence in thee.

19 O Agni, they who understand stir thee to action with their thoughts:
So let our songs enhance thy might.

20 We ever claim the friendship of Agni, the singing messenger,
Of Godlike nature, void of guile.

21 Agni who bears most holy sway, the holy Singer, holy Sage,
Shines holy when we worship him.

22 Yea, let my meditations, let my songs exalt thee evermore:
Think, Agni, of our friendly bond.

23 If I were thou and thou wert I, O Agni, every prayer of thine
Should have its due fulfilment here.

24 For Excellent and Lord of wealth art thou, O Agni, rich in light:
May we enjoy thy favouring grace.

25 Agni, to thee whose laws stand fast our resonant songs of praise speed forth
As rivers hasten to the sea.

26 Agni, the Youthful Lord of men, who stirreth much and eateth all,
The Sage, I glorify with hymns.

27 To Agni let us haste with lauds, the Guide of sacrificial rites,
Armed with sharp teeth, the Mighty One.

28 And let this man, good Agni, be with thee the singer of thy praise:
Be gracious, Holy One, to him.

29 For thou art sharer of our feast, wise, ever watchful as a Sage:
Agni, thou shinest in the sky.

30 O Agni, Sage, before our foes, before misfortunes fall on us,
Excellent Lord, prolong our lives.

HYMN XLV. Indra.

HITHERWARD! they who light the flame and straightway trim the sacred grass,
Whose Friend is Indra ever young.

---

26 *Eateth all:* consumes the entire oblation.—Sâyaṇa. But the meaning is probably general.
28 *This man:* the Ṛishi or singer himself.
29 *In the sky:* or, up to heaven.

2 High is their fuel, great their laud, wide is their splinter from the stake,
Whose Friend is Indra ever young.

3 Unquelled in fight the hero leads his army with the warrior chiefs,
Whose Friend is Indra ever young.

4 The new-born Vṛitra-slayer asked his Mother, as he seized his shaft,
Who are the fierce? Who are renowned?

5 Ṣavasî answered, He who seeks thine enmity will battle like
A stately elephant on a hill.

6 And hear, O Maghavan; to him who craves of thee thou grantest all:
Whate'er thou makest firm is firm.

7 What time the Warrior Indra goes to battle, borne by noble steeds,
Best of all charioteers is he.

8 Repel, O Thunder-armed, in all directions all attacks on us:
And be our own most glorious God.

9 May Indra set our car in front, in foremost place to win the spoil,
He whom the wicked injure not.

10 Thine enmity may we escape, and, Ṣakra, for thy bounty, rich
In kine, may we come near to thee;

11 Softly approaching, Thunder-armed! wealthy by hundreds, rich in steeds,
Unrivalled, ready with our gifts.

12 For thine exalted excellence gives to thy worshippers each day
Hundreds and thousands of thy boons.

13 Indra, we know thee breaker-down even of strong forts, winner of spoil,
As one who conquers wealth for us.

14 Though thou art highest, Sage and Bold! let the drops cheer thee when we come
To thee as to a trafficker.

---

2 *Splinter:* the first shaving, splinter, or strip of wood, cut from the *yûpa* or sacrificial post, and used in the sacrifice.

4 As soon as he was born Indra showed his warlike disposition, and asked what worthy opponents he should have.

5 *Ṣavasî*, or, the Strong Dame; his mother Aditi. *A stately elephant:* I follow Sâyaṇa who explains *ápsaḥ* as *darṣanîyo gajaḥ*, a beautiful elephant, although in other places the word seems to mean beauty (I. 124 7), and forehead (V. 80, 6). The allusion is to the size and strength of Vṛitra, Indra's future antagonist.

14 *As to a trafficker:* as to one who knows the value of our worship and oblations and will give us something in return.

15 Bring unto us the treasure of the opulent man who, loth to give,
Hath slighted thee for gain of wealth.

16 Indra, these friends of ours, supplied with Soma, wait and look to thee,
As men with fodder to the herd.

17 And thee who art not deaf, whose ears are quick to listen, for our aid,
We call to us from far away.

18 When thou hast listened, make our call one which thou never wilt forget,
And be our very nearest Friend.

19 When even now, when we have been in trouble, we have thought of thee,
O Indra, give us gifts of kine.

20 O Lord of Strength, we rest on thee, as old men rest upon a staff:
We long to have thee dwell with us.

21 To Indra sing a song of praise, Hero of mighty valour, him
Whom no one challenges to war.

22 Hero, the Soma being shed, I pour the juice for thee to drink:
Sate thee and finish thy carouse.

23 Let not the fools, or those who mock, beguile thee when they seek thine aid:
Love not the enemies of prayer.

24 Here let them with rich milky draught cheer thee to great munificence:
Drink as the wild-bull drinks the lake.

25 Proclaim in our assemblies what deeds, new and ancient, far away
The Vṛitra-slayer hath achieved.

26 In battle of a thousand arms Indra drank Kadrû's Soma juice:
There he displayed his manly might.

27 True undeniable strength he found in Yadu and in Turvaṣa,
And conquered through the sacrifice.

---

23 *The enemies of prayer:* according to Sâyaṇa those who hate Brâhmans.

24 *The wild-bull:* the *gaura*.

26 *Kadrû's Soma juice:* Kadrû here is apparently the name of a Ṛishi or of one of the officiating priests. The St. Petersburg Lexicon takes it to mean, from a *kadrú* or Soma-vessel.

27 *Undeniable: ahnavâyyám*, according to Sâyaṇa, is the name of the enemy of Turvaṣa and Yadu: 'he overcame Ahnavâyya in battle.'—Wilson.

28 Him have I magnified, our Lord in common, Guardian of your folk,
Discloser of great wealth in kine;

29 Ṛibhukshan, not to be restrained, who strengthened Tugra's son in lauds,
Indra beside the flowing juice;

30 Who for Triṣoka clave the hill that formed a wide receptacle,
So that the cows might issue forth.

31 Whate'er thy plan or purpose be, whate'er, in transport, thou wouldst do,
Do it not, Indra, but be kind.

32 But little hath been heard of done upon the earth by one like thee:
Let thine heart, Indra, turn to us.

33 Thine then shall be this high renown, thine shall these lofty praises be,
When, Indra, thou art kind to us.

34 Not for one trespass, not for two, O Hero, slay us, nor for three,
Nor yet for many trespasses.

35 I fear one powerful like thee, the crusher-down of enemies,
Mighty, repelling all attack.

36 O wealthy God, ne'er may I live to see my friend or son in need:
Hitherward let thy heart be turned.

37 What friend, O people, unprovoked, hath ever said unto a friend,
He turns and leaves us in distress?

38 Hero, insatiate enjoy this Soma juice so near to thee,
Even as a hunter rushing down.

---

29 *Ṛibhukshan:* Indra, Lord of the Ṛibhus. *Tugra's son:* Bhujyu. According to Sâyaṇa, *tugryavṛidham* means 'augmenter of water.'

30 *The hill* is the massive rain-cloud, and *the cows* are streams of water.

31 *Do it not:* 'Sâyaṇa understands this, "do it not, for thou hast done it for us,—only make us happy." Could it be that the worshipper had a feeling of nemesis? or would he monopolize all?'—Note by E. B. C. in Wilson's Translation.

32 'In the following verses (32—36) the poet seems to express disappointment at the inadequate manifestation of Indra's power, while he at the same time entreats his grace and forgiveness.'—*O. S. Texts*, V. p. 111.

37 This stanza is Indra's answer to the poet's complaint. Th[illegible]aning seems to be: no friend without good cause calls his friend a trai[illegible] What then have I done, or left undone, that thou shouldst say that I [illegible]orsaken thee? See Ludwig's Commentary on the very difficult *jahā k*[illegible] *[illegible]ahākaḥ*.

39 Hither I draw those Bays of thine yoked by our hymn, with splendid car,
That thou mayst give unto the priests.

40 Drive all our enemies away, smite down the foes who press around,
And bring the wealth for which we long:

41 O Indra, that which is concealed in strong firm place precipitous:
Bring us the wealth for which we long:

42 Great riches which the world of men shall recognize as sent by thee:
Bring us the wealth for which we long.

HYMN XLVI.

Indra.

We, Indra, Lord of ample wealth, our Guide, depend on one like thee,
Thou driver of the Tawny Steeds.

2 For, Hurler of the Bolt, we know thee true, the giver of our food,
We know thee giver of our wealth.

3 O thou whose majesty the bards celebrate with their songs, thou Lord
Of hundred powers and hundred aids.

4 Fair guidance hath the mortal man whom Aryaman, the Marut host,
And Mitra, void of guile, protect.

5 Kine, steeds, and hero strength he gains, and prospers, by the Âdityas sped,
Ever in wealth which all desire.

6 We pray to Indra for his gift, to him the Fearless and the Strong,
We pray to him the Lord of wealth.

7 For verily combined in him are all the fearless powers of aid.
Him, rich in wealth, let swift Steeds bring to us, his Bays, to Soma juice for his carouse:

8 Yea, that most excellent carouse, Indra, which slays most enemies,
With Heroes wins the light of heaven, and is invincible in war:

The hymn appears to be composed of two or more originally separate hymns (see Pischel, *Vedische Studien*, I. pp. 7—9). There are seventeen varieties of metre (see Index of Hymns). The hymn is difficult and obscure in parts, where only conjectural translations can be given.

7 *Powers of aid:* or, succourers; the Maruts may be intended.

9 Which merits fame, all-bountiful! and, unsubdued, hath victory in deeds of might.
So come to our libations, Strongest! Excellent! May we obtain a stall of kine.

10 Responding to our wish for cows, for steeds, and chariots, as of old,
Be gracious, Greatest of the Great!

11 For, Hero, nowhere can I find the bounds of thy munificence.
Still do thou favour us, O Bolt-armed Maghavan: with strength hast thou rewarded hymns.

12 High, glorifier of his friend, he knows all generations, he whom many praise.
All races of mankind with ladles lifted up invoke that Mighty Indra's aid.

13 Be he our Champion and Protector in great deeds, rich in all wealth, the Vṛitra-slayer, Maghavan.

14 In the wild raptures of the juice sing to your Hero with high laud, to him the Wise,
To Indra, glorious in his name, the Mighty One, even as the hymn alloweth it.

15 Thou givest wealth to me myself, thou givest treasure, Excellent! and the strong steed,
O Much-invoked, in deeds of might, yea, even now.

16 Him, Sovran Ruler of all precious things, who even hath power o'er this fair form of his,
As now it taketh shape, and afterward,

17 We praise, so that the Mighty One may speed to you, Pourer of bounties, Traveller, prepared to go.
Thou favourest the Maruts known to all, by song and sacrifice. With song and praise I sing to thee.

18 We in the sacrifice perform their will whose voice is lifted high,
The worship of those Thundering Ones who o'er the ridges of these mountains fly in troops.

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13 This stanza may have been the conclusion of one of the original hymns.

14 *As the hymn alloweth it:* in due accordance with the metre.

16 Sâyaṇa explains the latter part of the first line and the following part of the second as, 'who overcomes this obstructor (the enemy) as he wages war.' I follow Ludwig's interpretation who refers to III. 53. 8, 'Maghavan weareth every shape at pleasure, effecting magic changes in his body;' and VI. 47. 18, 'Indra moves multiform by his illusions.'

18 *Their will:* the pleasure of the Maruts.

19 O Indra, Mightiest, bring us that which crushes men of evil minds,
Wealth suited to our needs, O Stirrer of the thought, best wealth, O thou who stirrest thought.

20 O Winner, noble winner, strong, wondrous, most splendid, excellent,
Sole Lord of victory, bring all-overpowering wealth, joy-giving, chief in deeds of might.

21 Now let the godless man approach who hath received reward so great
As Vaṣa Aṣvya, when this light of morning dawned, received from Pṛithuṣravas, from Kanîta's son.

22 Steeds sixty thousand and ten thousand kine, and twenty hundred camels I obtained;
Ten hundred brown in hue, and other ten red in three spots: in all, ten thousand kine.

23 Ten browns that make my wealth increase, fleet steeds whose tails are long and fair,
Turn with swift whirl my chariot wheel;

24 The gifts which Pṛithuṣravas gave, Kanîta's son munificent.
He gave a chariot wrought of gold: the prince was passing bountiful, and won himself most lofty fame.

25 Come thou to this great rite of ours, Vâyu! to give us vigorous light.
We have served thee that thou mightest give much to us, yea, mightest quickly give great wealth.

26 Who with thrice seven times seventy horses comes to us, invested with the rays of morn,
Through these our Soma-draughts and those who press, to give, drinker of pure bright Soma juice.

27 Who hath inclined this glorious one, bounteous himself, to give me gifts,
Borne on firm chariot with the prosperous Nahusha, wise, to a man yet more devout.

---

20 *O winner:* of wealth to be given to thy worshippers. 'O bountiful, most bountiful.'—Wilson.

21 *Vaṣa Aṣvya:* the Ṛishi of the hymn. See I. 112. 10. *Pṛithuṣravas:* see I 116. 21.

22 *In all, ten thousand kine:* the exact meaning is not very clear. The last line is rendered differently in Wilson's Translation: 'a thousand brown mares,—and ten times ten thousand cows with three red patches.'

26 *Who*: apparently Vâyu, but, according to Sâyaṇa, Pṛithuṣravas.

27 *On firm chariot:* literally, on a car made of the wood of the Araḍu tree (Calosanthes Indica). But Sâyaṇa makes two proper names of the words, 'with Araḍva and Aksha.'

28 Sole Lord in beauty meet for praise, O Vâyu, dropping fatness down,
Hurried along by steeds, by camels, and by hounds, spreads forth thy train: even this it is.

29 So, as a prize dear to the strong, the sixty thousand have I gained,
Bulls that resemble vigorous steeds.

30 To me come oxen like a herd, yea, unto me the oxen come.

31 And in the grazing herd he made a hundred camels bleat for me,
And twenty hundred mid the white.

32 A hundred has the sage received, Dâsa Balbûtha's and Taruksha's gifts.
These are thy people, Vâyu, who rejoice with Indra for their guard, rejoice with Gods for guards.

33 And now to Vaṣa Aṣvya here this stately woman is led forth,
Adorned with ornaments of gold.

HYMN XLVII. Âdityas.

Great help ye give the worshipper, Varuṇa, Mitra, Mighty Ones!
No sorrow ever reaches him whom ye, Âdityas, keep from harm.
Yours are incomparable aids, and good the succour they afford.

2 O Gods, Âdityas, well ye know the way to keep all woes afar.
As the birds spread their sheltering wings, spread your protection over us.

3 As the birds spread their sheltering wings let your protection cover us.
We mean all shelter and defence, ye who have all things for your own.

4 To whomsoever they, Most Wise, have given a home and means of life,
O'er the whole riches of this man they, the Âdityas, have control.

5 As drivers of the car avoid ill roads, let sorrows pass us by.
May we be under Indra's guard, in the Âdityas' favouring grace.

6 For verily men sink and faint through loss of wealth which ye have given.
Much hath he gained from you, O Gods, whom ye, Âdityas, have approached.

---

28 The *steeds, camels,* and *hounds* are apparently the fantastic forms of the clouds that fly before Vâyu or the wind.

31 *Mid the white*: herds of cows.

32 *Dâsa Balbûtha*: probably an aboriginal ally of Prithuṣravas. See Weber, *Episches im vedischen Ritual*, p. 30.

33 *This stately woman*: probably the wife of the conquered King.—Ludwig.

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1 *Yours are, etc*: the refrain recurs in every verse of the hymn.

7 On him shall no fierce anger fall, no sore distress shall visit him,
To whom, Âdityas, ye have lent your shelter that extendeth far.

8 Resting in you, O Gods, we are like men who fight in coats of mail.
Ye guard us from each great offence, ye guard us from each lighter fault.

9 May Aditi defend us, may Aditi guard and shelter us,
Mother of wealthy Mitra and of Aryaman and Varuṇa.

10 The shelter, Gods, that is secure, auspicious, free from malady,
A sure protection, triply strong, even that do ye extend to us.

11 Look down on us, Âdityas, as a guide exploring from the bank.
Lead us to pleasant ways as men lead horses to an easy ford.

12 Ill be it for the demons' friend to find us or come near to us.
But for the milch-cow be it well, and for the man who strives for fame.

13 Each evil deed made manifest, and that which is concealed, O Gods,
The whole thereof remove from us to Trita Âptya far away.

14 Daughter of Heaven, the dream that bodes evil to us or to our kine,
Remove, O Lady of the Light, to Trita Âptya far away.

15 Even if, O Child of Heaven, it make a garland or a chain of gold,
The whole bad dream, whate'er it be, to Trita Âptya we consign.

16 To him whose food and work is this, who comes to take his share therein,
To Trita, and to Dvita, Dawn! bear thou the evil dream away.

---

13 *To Trita Âptya far away:* Trita Âptya is a divinity dwelling in the remotest part of the heavens to whom it was customary to wish away and consign any threatened calamity or unpleasantness. As Sâyaṇa regards Trita Âptya as the Rishi of the hymn, he is compelled to force a different interpretation on the first half of the second line: '(let it not be found) in Trita Âptya, keep it far from us.'—Wilson.

14 *Daughter of Heaven:* Ushas or Dawn.

15 'The sense would then be 'even though parts of it be pleasant, we put the whole of the evil dream away.''—Macdonell, Journal of R. A. S., July, 1893, p. 461.

16 *To him:* to Trita whose business it is to receive these consignments. *To Dvita:* a similar being, sometimes associated with Trita. See V. 18. 2.

17 As we collect the utmost debt, even the eighth and sixteenth part,
So unto Âptya we transfer together all the evil dream.

18 Now have we conquered and obtained, and from our trespasses are free.
Shine thou away the evil dream, O Dawn, whereof we are afraid. Yours are incomparable aids, and good the succour they afford.

HYMN XLVIII. Soma.

WISELY have I enjoyed the savoury viand, religious-thoughted, best to find out treasure,
The food to which all Deities and mortals, calling it meath, gather themselves together.

2 Thou shalt be Aditi as thou hast entered within, appeaser of celestial anger.
Indu, enjoying Indra's friendship, bring us—as a swift steed the car—forward to riches.

3 We have drunk Soma and become immortal; we have attained the light, the Gods discovered.
Now what may foeman's malice do to harm us? What, O Immortal, mortal man's deception?

4 Absorbed into the heart, be sweet, O Indu, as a kind father to his son, O Soma,
As a wise Friend to friend: do thou, wide-ruler, O Soma, lengthen out our days for living.

5 These glorious drops that give me freedom have I drunk. Closely they knit my joints as straps secure a car.
Let them protect my foot from slipping on the way: yea, let the drops I drink preserve me from disease.

6 Make me shine bright like fire produced by friction: give us a clearer sight and make us better.
For in carouse I think of thee, O Soma, Shall I, as a rich man, attain to comfort?

7 May we enjoy with an enlivened spirit the juice thou givest, like ancestral riches.
O Soma, King, prolong thou our existence as Sûrya makes the shining days grow longer.

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1 *Meath: mádhu:* or, sweet.
2 *Within:* within my heart. *Indu:* Soma.
3 *We have drunk Soma:* see Muir, *O. S. Texts,* III. 264, 265.
5 *From slipping on the way:* 'may they keep us from a loosely-knit worship.'—Wilson.

8 King Soma, favour us and make us prosper: we are thy devotees; of this be mindful.
Spirit and power are fresh in us, O Indu: give us not up unto our foeman's pleasure.

9 For thou hast settled in each joint, O Soma, aim of men's eyes and guardian of our bodies.
When we offend against thine holy statutes, as a kind Friend, God, best of all, be gracious.

10 May I be with the Friend whose heart is tender, who, Lord of Bays! when quaffed will never harm me—
This Soma now deposited within me. For this, I pray for longer life to Indra.

11 Our maladies have lost their strength and vanished: they feared, and passed away into the darkness.
Soma hath risen in us, exceeding mighty, and we are come where men prolong existence.

12 Fathers, that Indu which our hearts have drunken, Immortal in himself, hath entered mortals.
So let us serve this Soma with oblation, and rest securely in his grace and favour.

13 Associate with the Fathers thou, O Soma, hast spread thyself abroad through earth and heaven.
So with oblation let us serve thee, Indu, and so let us become the lords of riches,

14 Give us your blessing, O ye Gods, preservers. Never may sleep or idle talk control us.
But evermore may we, as friends of Soma, speak to the synod with brave sons around us.

15 On all sides, Soma, thou art our life-giver: aim of all eyes, light-finder, come within us.
Indu, of one accord with thy protections both from behind and from before preserve us.

HYMN XLIX. Agni.

AGNI, come hither with thy fires; we choose thee as Invoking Priest.
Let the extended ladle full of oil balm thee, best Priest, to sit on sacred grass.

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9 *Aim of men's eyes:* or, beholder of men.
12 *Immortal in himself:* see note on I. 18. 4.
13 *Soma:* here the Moon-God, who is intimately connected with the Pitṛis or Fathers. See *Hymns of the Atharva-veda*, XVIII. 4. 72.

I place at the end of this Book the eleven hymns, called the Vâlakhilya, which are usually inserted after Hymn XLVIII. These hymns are not

2 For unto thee, O Angiras, O Son of Strength, move ladles in the sacrifice.
To Agni, Child of Force, whose locks drop oil, we seek, foremost in sacrificial rites.

3 Agni, thou art Disposer, Sage, Herald, bright God! and worshipful,
Best offerer, cheerful, to be praised in holy rites, pure Lord! by singers with their hymns.

4 Most Youthful and Eternal, bring the longing Gods to me, the guileless, for the feast.
Come, Vasu, to the banquet that is well-prepared: rejoice thee, gracious, with our songs.

5 Famed art thou, Agni, far and wide, Preserver, righteous, and a Sage.
The holy singers, O refulgent kindled God! arrangers, call on thee to come.

6 Shine, Most Resplendent! blaze, send bliss unto the folk, and to thy worshipper: Great art thou.
So may my princes, with good fires, subduing foes, rest in the keeping of the Gods.

7 O Agni, as thou burnest down to earth even high-grown underwood,
So, bright as Mitra is, burn him who injures us, him who plots ill against thy friend.

8 Give us not as a prey to mortal enemy, nor to the wicked friend of fiends.
With conquering guards, auspicious, unassailable, protect us, O Most Youthful God.

9 Protect us, Agni, through the first, protect us through the second hymn,
Protect us through three hymns, O Lord of Power and Might, through four hymns, Vasu, guard thou us.

---

reckoned in the division of the Ṛigveda into Maṇḍalas (Books) and Anuvâkas (Chapters), and Sâyaṇa does not notice them in his Commentary. See Wilson's Translation, V. p. 96, note by Cowell. See also Max Müller's *Vedic Hymns* I. (Sacred Books of the East, Vol. XXXII.), pp. xlvi—xlviii.

Eleven must be added to the number of this hymn and of all that follow in this Book to make them correspond with the numbers in Max Müller's edition of the text.

2 *Whose locks drop oil:* 'butter-haired.'—Wilson.

5 *The arrangers:* of the ritual of sacrifice.

6 *Princes:* wealthy patrons. According to Sâyaṇa, the Ṛishi's own sons and others may be intended.

9 The numbers probably have reference to the four quarters of the sky.—Ludwig.

10 Preserve us from each fiend who brings the Gods no gift, preserve thou us in deeds of strength:
For we possess in thee the nearest Friend of all, for service of the Gods and weal.

11 O Holy Agni, give us wealth renowned with men and strengthening life.
Bestow on us, O Helper, that which many crave, more glorious still by righteousness;

12 Wherewith we may o'ercome our rivals in the war, o'erpowering the foe's designs.
So wax thou by our food, O Excellent in strength. Quicken our thoughts that find out wealth.

13 Agni is even as a bull who whets and brandishes his horns.
Well-sharpened are his jaws which may not be withstood: the Child of Strength hath powerful teeth.

14 Not to be stayed, O Bull, O Agni, are thy teeth when thou art spreading far and wide.
Make our oblations duly offered up, O Priest, and give us store of precious things.

15 Thou liest in the wood: from both thy Mothers mortals kindle thee.
Unweariedly thou bearest up the offerer's gifts, then shinest bright among the Gods.

16 And so the seven priests, O Agni, worship thee, Free-giver, Everlasting One.
Thou cleavest through the rock with heat and fervent glow. Agni, rise up above the men.

17 For you let us whose grass is trimmed call Agni, Agni, restless God.
Let us whose food is offered call to all the tribes Agni the Invoking Priest of men.

18 Agni, with noble psalm that tells his wish he dwells, thinking on thee who guardest him.
Speedily bring us strength of many varied sorts to be most near to succour us.

19 Agni, Praise-singer! Lord of men, God! burner-up of Râkshasas,
Mighty art thou, the ever-present Household-Lord, Home-friend and Guardian from the sky.

---

12 *Wherewith:* referring to the wealth which Agni is asked to give.
15 *In the wood:* in the pieces of wood used for the production of Agni.
16 *Seven priests:* minor Hotar priests, such as the Maitrâvaruṇa and others.
The rock: *ádrim*, explained by Sâyaṇa as *megham*, the cloud.
17 *The restless God:* or, 'the irresistible.'—Wilson.
18 *He dwells:* that is, the pious institutor of sacrifice.

20 Let no fiend come among us, O thou rich in light, no spell of those who deal in spells.
To distant pastures drive faint hunger: far away, O Agni, chase the demons' friends.

HYMN L.

Indra.

Both boons,—may Indra, hitherward turned, listen to this prayer of ours,
And mightiest Maghavan with thought inclined to us come near to drink the Soma juice.

2 For him, strong, independent Ruler, Heaven and Earth have fashioned forth for power and might.
Thou seatest thee as first among thy peers in place, for thy soul longs for Soma juice.

3 Fill thyself full, O Lord of wealth, O Indra, with the juice we shed.
We know thee, Lord of Bay Steeds! victor in the fight, vanquishing e'en the invincible.

4 Changeless in truth, O Maghavan Indra, let it be as thou in wisdom willest it.
May we, O fair of cheek, win booty with thine aid, O Thunderer, swiftly seeking it.

5 Indra, with all thy saving helps give us assistance, Lord of power.
For after thee we follow even as glorious bliss, thee, Hero, finder-out of wealth.

6 Increaser of our steeds and multiplying kine, a golden well, O God, art thou,
For no one may impair the gifts laid up in thee. Bring me whatever thing I ask.

7 For thou,—come to the worshipper!—wilt find great wealth to make us rich.
Fill thyself full, O Maghavan, for gain of kine, full, Indra, for the gain of steeds.

8 Thou as thy gift bestowest many hundred herds, yea, many thousands dost thou give.
With singers' hymns have we brought the Fort-render near, singing to Indra for his grace.

---

20 *Spell of those who deal in spells: yâtúryâtumấvatấm:* 'torment of the evil spirits.'—Wilson.

---

1 *Both boons:* Indra is asked to hear the prayer and to drink the Soma.

9 Whether the simple or the sage, Indra, have offered praise to thee,
He, Ṣatakratu! by his love hath gladdened thee, ambitious! ever pressing on!

10 If he the Strong of arm, the breaker-down of forts, the great Destroyer, hear my call,
We, seeking riches cry to Indra, Lord of wealth, to Ṣatakratu with our lauds.

11 We count not then as sinners, nor as niggardly or foolish men,
When with the Soma juice which we have shed we make Indra, the Mighty One, our Friend.

12 Him have we yoked in fight, the powerful Conqueror, debt-claimer, not to be deceived.
Best charioteer, the Victor marks each fault, he knows the strong to whom he will come near.

13 Indra, give us security from that whereof we are afraid.
Help us, O Maghavan, let thy succour give us this: drive away foes and enemies.

14 For thou, O liberal Lord of bounty, strengthenest his ample home who worships thee.
So Indra, Maghavan, thou Lover of the Song, we with pressed Soma call on thee.

15 Indra is Vṛitra-slayer, guard, our best defender from the foe.
May he preserve our last and middlemost, and keep watch from behind us and before.

16 Defend us from behind, below, above, in front, on all sides, Indra, shield us well.
Keep far away from us the terror sent from heaven: keep impious weapons far away.

17 Protect us, Indra, each to-day, each morrow, and each following day.
Our singers, through all days, shalt thou, Lord of the brave, keep safely both by day and night.

18 A crushing Warrior, passing rich is Maghavan, endowed with all heroic might.
Thine arms, O Ṣatakratu, are exceeding strong, arms which have grasped the thunderbolt.

---

9 *The simple or the sage:* 'the unskilled or the skilled.'—Wilson.

12 *Marks each fault:* the meaning of *bhṛimám* is uncertain: according to Ludwig it is 'his [illegible] der,' that is, the worshipper who presents him with sacrifici[illegible] takes it with *vâjinam:* 'the strong racer.'—Wilson. *The strong:* the rich and powerful worshipper.

15 *Our last and middlemost: putram*, son, being understood, according to Sâyaṇa. The expression probably means 'all of us.'

16 *The terror sent from heaven:* 'supernatural alarm.'—Wilson.

HYMN LI.

Indra.

Offer ye up as praise to him that wherein Indra takes delight.
The Soma-bringers magnify Indra's great energy with hymns.
Good are the gifts that Indra gives.

2 Sole among chiefs, companionless, impetuous, and peerless, he
Hath waxen great o'er many folk, yea, over all things born, in might.

3 Lord of swift bounty, he will win e'en with a steed of worthless sort.
This, Indra, must be told of thee who wilt perform heroic deeds.

4 Come to us hither: let us pay devotions that enhance thy might,
For which, Most Potent! thou wouldst fain bless the man here who strives for fame.

5 For thou, O Indra, makest yet more bold the spirit of the bold
Who with strong Soma serveth thee, still ready with his reverent prayers.

6 Worthy of song, he looketh down as a man looketh into wells.
Pleased with the Soma-bringer's skill he maketh him his mate and friend.

7 In strength and wisdom all the Gods, Indra, have yielded unto thee.
Be thou the Guard of all, O thou whom many praise.

8 Praised, Indra, is this might of thine, best for the service of the Gods,
That thou with power dost slay Vṛitra, O Lord of Strength.

9 He makes the races of mankind like synods of the Beauteous One.
Indra knows this his manifest deed, and is renowned.

10 Thy might, O Indra, at its birth, thee also, and thy mental power,
In thy care, Maghavan rich in kine! they have increased exceedingly.

---

1 *Good are, etc:* the refrain is repeated in each verse.

2 *Chiefs: nṛibhiḥ:* men, meaning Gods, according to Sâyaṇa. *Folk:* or, tribes.

3 *He will win e'en with a steed of worthless sort:* 'He......wishes to bestow blessings (upon us) with his unurged courser.'—Wilson.

6 *He looketh down:* kindly on us as a thirsty man looks eagerly into a well.

9 *Like synods of the Beauteous One:* like assemblies that meet to honour him; but the meaning is obscure.

10 *They:* thy worshippers.

11 O Vṛitra-slayer, thou and I will both combine for winning spoil.
Even malignity will consent, O Bolt-armed Hero, unto us.

12 Let us extol this Indra as truthful and never as untrue.
Dire is his death who pours no gifts: great light hath he who offers them. Good are the gifts that Indra gives.

HYMN LII.

Indra.

WITH powers of Mighty Ones hath he, Ancient, Belovèd, been equipped,
Through whom the Father Manu made prayers efficacious with the Gods.

2 Him, Maker of the sky, let stones wet with the Soma ne'er forsake,
Nor hymns and prayer that must be said.

3 Indra who knew full well disclosed the kine to the Angirases.
This his great deed must be extolled.

4 Indra, promoter of the song, the sage's Strengthener as of old,
Shall come to bless and succour us at presentation of this laud.

5 Now after their desire's intent the pious singers with the cry
Of Hail! have sung loud hymns to thee, Indra, to gain a stall of kine.

6 With Indra rest all deeds of might, deeds done and yet to be performed,
Whom singers know devoid of guile.

7 When the Five Tribes with all their men to Indra have sent out their voice,
And when the priest hath strewn much grass, this is the Friend's own dwelling-place.

8 This praise is verily thine own: thou hast performed these manly deeds,
And sped the wheel upon its way.

---

11 *Malignity:* or the malignant man. 'The niggard.'—Wilson.
12 *Dire is his death:* or, great is his destruction.

---

1 This difficult verse is variously interpreted both by Indian commentators and by European scholars. I follow partly Aufrecht's translation as given by Dr. Muir, and partly Ludwig's Commentary. See *O. S. Texts*, I. pp. 163—164; Ludwig's *Rigveda*, V. pp. 167—168; and Wilson's Translation, V. p. 107. The *Ancient, Belovèd* appears to be Soma and not Indra.
7 *The Friend's:* Indra's. The second line is very obscure. See Bergaigne, I. vi., and *Vedic Hymns*, I., p. 226. I adopt Ludwig's interpretation.
8 *The wheel:* the Sun.

9 At the o'erflowing of this Steer, boldly he strode for life, and took
Soma as cattle take their corn.

10 Receiving this and craving help, we, who with you are Daksha's sons,
Would fain exalt the Maruts' Lord.

11 Yea, Hero, with the singers we sing to the duly-coming Band.
Allied with thee may we prevail.

12 With us are raining Rudras, clouds accordant in call to battle, at the death of Vṛitra,
The strong assigned to him who sings and praises. May Gods with Indra at their head protect us.

HYMN LIII. Indra.

MAY our hymns give thee great delight. Display thy bounty, Thunderer.
Drive off the enemies of prayer.

2 Crush with thy foot the niggard churls who bring no gifts. Mighty art thou:
There is not one to equal thee.

3 Thou art the Lord of Soma pressed, Soma unpressed is also thine.
Thou art the Sovran of the folk.

4 Come, go thou forth, dwelling in heaven and listening to the prayers of men:
Thou fillest both the heavens and earth.

5 Even that hill with rocky heights, with hundreds, thousands, held within,
Thou for thy worshippers brakest through.

6 We call on thee both night and day to taste the flowing Soma juice:
Do thou fulfil our hearts' desire.

---

9 *This Steer:* Soma; that is, when abundant libations had been offered, *He:* Indra.

10 *Daksha's sons:* of the same origin with you. 'Lords of food,' according to Sâyaṇa.

11 *Duly-coming Band:* of Maruts, led by Indra.

12 *The strong:* perhaps the thunderbolt with which Indra aids the worshipper.

---

3 *Unpressed:* in its natural state in the stalks of the plant. Or, as Ludwig suggests, the Soma which Indra drinks in heaven may be meant. See VII. 26. 1.

5 *That hill:* the cloud with its countless treasures of rain.

6 *Night:* just before dawn.

7 Where is that ever-youthful Steer, strong-necked and never yet bent down?
What Brahman ministers to him?

8 To whose libation doth the Steer, betake him with delight therein?
Who takes delight in Indra now?

9 Whom, Vṛitra-slayer, have thy gifts and hero powers accompanied?
Who is thy dearest in the laud?

10 For thee among mankind, among the Pûrus is this Soma shed.
Hasten thou hither: drink thereof.

11 This, growing by Sushomâ and by Ṣaryaṇâvân, dear to thee,
In Ârjîkîya, cheers thee best.

12 Hasten thou hitherward, and drink this for munificence to-day,
Delightful for thine eager draught.

HYMN LIV.

Indra.

Though, Indra, thou art called by men from east and west, from north and south,
Come hither quickly with fleet steeds;

2 If in the effluence of heaven, rich in its light, thou takest joy,
Or in the sea in Soma juice.

3 With songs I call thee, Great and Wide, even as a cow to profit us,
Indra, to drink the Soma-draught.

4 Hither, O Indra, let thy Bays bear up and bring upon thy car
Thy glory, God! and majesty.

5 Thou, Indra, wouldst be sung and praised as great, strong, lordly in thy deeds:
Come hither, drink our Soma juice.

6 We who have shed the Soma and prepared the feast are calling thee
To sit on this our sacred grass.

---

10 *Among the Pûrus:* among men, or among Kings named Pûrus.—Sâyaṇa.

11 *Susho* [illegible] river which cannot now be identified. *Ârjîkîya:* [illegible] *Ṣaryaṇâvân* is said to be a lake in the district [illegible] See Vol. I., Index. For conjectures regarding Sushomâ and Ârjîkîya see Zimmer, *Altindisches Leben*, pp. 12, 13. Cf. VIII. 7. 29.

---

2 *The effluence of heaven:* or the place in heaven from which the Amrit flows. *In the sea:* of air; the firmament.

3 *As a cow:* as the most useful of all animals.

7 As, Indra, thou art evermore the common Lord of all alike,
As such we invocate thee now.

8 The men with stones have milked for thee this nectar of the Soma juice:
Indra, be pleased with it, and drink.

9 Neglect all pious men with skill in sacred song: come hitherward
With speed, and give us high renown.

10 Gods, may the mighty rest unharmed, the King who gives me spotted kine,
Kine decked with golden ornaments.

11 Beside a thousand spotted kine I have received a gift of gold,
Pure, brilliant, and exceeding great.

12 Durgaha's grandsons, giving me a thousand kine, munificent,
Have won renown among the Gods.

HYMN LV.

Indra.

Loud singing at the sacred rite where Soma flows we priests invoke
With haste, that he may help, as the bard's Cherisher, Indra who findeth wealth for you.

2 Whom with fair helm, in rapture of the juice, the firm resistless slayers hinder not:
Giver of glorious wealth to him who sing his praise, honouring him who toils and pours:

3 Sakra, who like a curry-comb for horses or a golden goad,
Indra, the Vṛitra-slayer, urges eagerly the opening of the stall of kine:

---

9 *All pious men:* all other worshippers.

10 *The King:* who instituted the sacrifice. According to Sâyaṇa, Indra is meant; but this is impossible.

12 *Durgaha's grandsons:* Sâyaṇa explains *durgâhasya* by *duḥkham gâhamânasya me*, of me plunged in grief, and *náptaḥ* (nepotes) as *arakshitasya*, unprotected: 'Unprotected as I am, and plunged in sorrow (my dependents) by the favour of the gods obtain food, and are blessed with abundance in a thousand cattle.' See Wilson's Translation, and Cowell's note.

---

1 *We priests invoke:* the construction is difficult. I follow Ludwig, and take *huvé*, an infinitive, as equivalent to the first person plural.

3 *Curry-comb for horses:* the purifier of his worshippers and well-skilled in horses, according to Sâyaṇa. *Golden goad:* wonderful and golden-bodied, according to Sâyaṇa. The meaning of *kŕjaḥ*, as well as of *mṛikśháḥ*, is uncertain, but both seem to signify instruments connected with horses.

4 Who for the worshipper scatters forth ample wealth, even though buried, piled in heaps :
May Indra, Lord of Bay Steeds, fair-helmed Thunderer, act at his pleasure, as he lists.

5 Hero whom many praise, what thou hast longed for, even of old, from men,
All that we offer unto thee, O Indra, now, sacrifice, laud, effectual speech.

6 To Soma, Much-invoked, Bolt-armed! for thy carouse, Celestial, Soma-drinker! come.
Thou to the man who prays and pours the juice hast been best giver of delightful wealth.

7 Here, verily, yesterday we let the Thunder-wielder drink his fill.
So in like manner offer him the juice to-day. Now range you by the Glorious One.

8 Even the wolf, the savage beast that rends the sheep, follows the path of his decrees.
So graciously accepting, Indra, this our praise, with wondrous thought come forth to us.

9 What manly deed of vigour now remains that Indra hath not done?
Who hath not heard his glorious title and his fame, the Vṛitra-slayer from his birth?

10 How great his power resistless! how invincible the Vṛitra-slayer's matchless might!
Indra excels all usurers who see the day, excels all traffickers in strength.

11 O Indra, Vṛitra-slayer, we, thy very constant worshippers,
Bring prayers ne'er heard before to thee, O Much-invoked, O Thunder-armed, to be thy meed.

12 O thou of mighty acts, the aids that are in thee call forward many an eager hope.
Past the drink-offerings, Vasu, even of the good, hear my call, Strongest God, and come.

13 Verily, Indra, we are thine, we worshippers depend on thee.
For there is none but only thou to show us grace, O Maghavan, thou much invoked.

---

4 *Buried:* as gold, precious stones, etc.

8 *The wolf:* according to Sâyaṇa, the robber. The reason of mentioning either in this place is not obvious.

10 *Who see the day:* who live. According to Sâyaṇa, who look upon the Sun in their present life, but will be sunk in darkness after death.

14 From this our misery and famine set us free, from this dire curse deliver us.
Succour us with thine help and with thy wondrous thought, Most Mighty, finder of the way.

15 Now let your Soma juice be poured: be not afraid, O Kali's sons.
This darkening sorrow goes away; yea, of itself it vanishes.

HYMN LVI.

Âdityas.

Now pray we to these Kshatriyas, to the Âdityas for their aid,
These who are gracious to assist.

2 May Mitra bear us o'er distress, and Varuṇa and Aryaman,
Yea, the Âdityas, as they know.

3 For wonderful and meet for praise is these Âdityas' saving help
To him who offers and prepares.

4 The mighty aid of you, the Great, Varuṇa, Mitra, Aryaman,
We claim to be our sure defence.

5 Guard us, Âdityas, still alive, before the deadly weapon strike:
Are ye not they who hear our call?

6 What sheltering defence ye have for him who toils in pouring gifts,
Graciously bless ye us therewith.

7 Âdityas, Gods, from sorrow there is freedom, for the sinless, wealth,
O ye in whom no fault is seen.

8 Let not this fetter bind us fast: may he release us for success;
For strong is Indra and renowned.

9 O Gods who fain would lend your aid, destroy not us as ye destroy
Your enemies who go astray.

10 And thee too, O Great Aditi, thee also, Goddess, I address,
Thee very gracious to assist.

11 Save us in depth and shallow from the foe, thou Mother of Strong Sons:
Let no one of our seed be harmed.

12 Far-spread! wide-ruling! grant that we, unharmed by envy, may expand:
Grant that our progeny may live.

---

14 *From this our misery:* the hymn was 'seen' and employed in a time of dearth and famine. *Finder of the way:* to prosperity.
15 *Kali's sons:* Kali is the Ṛishi or seer of the hymn.

---

1 *Kshatriyas:* royal princes.
11 *Of Strong Sons:* the Âdityas.

13 Those who, the Princes of the folk, in native glory, ne'er deceived,
Maintain their statutes, void of guile—

14 As such, from mouth of ravening wolves, O ye Âdityas, rescue us,
Like a bound thief, O Aditi.

15 Âdityas, let this arrow, yea, let this malignity depart
From us or e'er it strike us dead.

16 For, Bountiful Âdityas, we have evermore enjoyed your help,
Both now and in the days of old.

17 To every one, O ye Most Wise, who turneth even from sin to you,
Ye Gods vouchsafe that he may live.

18 May this new mercy profit us, which, ye Âdityas, frees like one
Bound from his bonds, O Aditi.

19 O ye Âdityas, this your might is not to be despised by us:
So be ye graciously inclined.

20 Let not Vivasvân's weapon nor the shaft, Âdityas, wrought with skill,
Destroy us ere old age be nigh

21 On every side dispel all sin, Âdityas, all hostility,
Indigence, and combined attack.

HYMN LVII.

Indra.

EVEN as a car to give us aid, we draw thee hither for our bliss,
Strong in thy deeds, checking assault, Lord, Mightiest Indra, of the brave!

2 Great in thy power and wisdom, Strong, with thought that comprehendeth all!
Thou hast filled full with majesty.

3 Thou very Mighty One, whose hands by virtue of thy greatness grasp
The golden bolt that breaks its way.

4 Your Lord of might that ne'er hath bent, that ruleth over all mankind,
I call, that he, as he is wont, may aid the chariots and the men.

---

17 *Who turneth even from sin:* who comes to you for forgiveness.

20 *Vivasvân's weapon:* the deadly bolt of the Sun, or perhaps, metaphorically, of the sacrificer.

21 *Combined attack:* 'the closely drawn net.'—Wilson.

---

2 *Thou hast filled full:* the universe.

5 Whom, ever furthering, in frays that win the light, in both the hosts
Men call to succour and to help.

6 Indra, the Strong, the measureless, worthy of praise, Most Bountiful,
Sole Ruler even over wealth.

7 Him, for his ample bounty, him, this Indra do I urge to drink,
Who, as his praise was sung of old, the Dancer, is the Lord of men.

8 Thou Mighty One, whose friendship none of mortals ever hath obtained:
None will attain unto thy might.

9 Aided by thee, with thee allied, in frays for water and for sun,
Bolt-armed! may we win ample spoil.

10 So seek we thee with sacrifice and songs, chief Lover of the Song,
As, in our battles, Indra, thou to Purumâyya gavest help.

11 O Thunderer, thou whose friendship and whose onward guidance both are sweet,
Thy sacrifice must be prepared.

12 To us, ourselves, give ample room, give for our dwelling ample room:
Give ample room to us to live.

13 We count the banquet of the Gods a spacious pathway for the men,
And for the cattle, and the car.

14 Six men, yea, two and two, made glad with Soma juice, come near to me
With offerings pleasant to the taste.

15 Two brown-hued steeds, Indrota's gift, two bays from Ṛiksha's son were mine,
From Aṣvamedha's son two red.

---

7 *The Dancer*: in the dance of war.

10 *Purumâyya*: according to Sâyaṇa, 'me (the Ṛishi) the possessor of much wisdom.'

13 Sacrifice to the Gods procures freedom and security for us and all who belong to us.

15 'These princes with their respective fathers are the six of V. 14. The sons of *Ṛiksha* and *Aṣvamedha* had originally commenced the sacrifice, but *Indrota* and his father *Atithigva* came to see it and added their gifts. The sons alone are mentioned: the son is the father's second self, *pitṛi-putrayor abhedât*.'—Cowell's note in Wilson's Translation.

16 From Atithigva good car-steeds, from Ârksha rein-obeying steeds,
From Âṣvamedha beauteous ones.

17 Indrota, Atithigva's son, gave me six horses matched with mares:
And Pûtakratu gave besides.

18 Marked above all, amid the brown, is the red mare Vṛishaṇvatî,
Obedient to the rein and whip.

19 O bound to me by deeds of might, not even the man who loves to blame
Hath found a single fault in you.

HYMN LVIII. Indra.

I send you forth the song of praise for Indu, hero-gladdener.
With hymn and plenty he invites you to complete the sacrifice.

2 Thou wishest for thy kine a bull, for those who long for his approach,
For those who turn away from him, lord of thy cows whom none may kill.

3 The dappled kine who stream with milk prepare his draught of Soma juice:
Clans in the birth-place of the Gods, in the three luminous realms of heaven.

4 Praise, even as he is known, with song Indra the guardian of the kine,
The Son of Truth, Lord of the brave.

---

16 *Ârksha:* the son of Ṛiksha. *Âṣvamedha:* the son of Aṣvamedha.

17 *Pûtakratu:* son of Aṣvamedha.

18 *Vṛishaṇvatî:* according to von Roth, 'perhaps, that may be found among stallions.'

19 *O bound to me:* this stanza is addressed to the princes who instituted the sacrifice and gave the rewards which have been mentioned.

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1 *The song of praise: trishṭúbham:* used in a general sense for any hymn of praise. *Indu:* Soma. According to Sâyaṇa, Indra is meant.

2 The stanza is difficult. I adopt Pischel's explanation of *nadám* and *ódatînâm*.

3 *Clans: viṣ* [illegible] cows are meant. Eggeling translates: 'At his birth the [illegible] speckled ones mix the Soma (draught), the clans of the gods in the three spheres of the heavens' (Sacred Books of the East, XLI. p. 307). Pischel observes: 'The connexion of the first three stanzas is probably this: Soma shall be celebrated by you in your song of praise in order that he may liberally reward you. What thou wishest for thyself is a bull for the cows, in order that they may be propagated and provide Indra with milk to be mixed with his Soma juice, while they serve the race of Gods in all the three realms of heaven.'—*Vedische Studien,* I. p. 197.

5 Hither his Bay Steeds have been sent, red Steeds are on the sacred grass
Where we in concert sing our songs.

6 For Indra Thunder-armed the kine have yielded mingled milk and meath,
What time he found them in the vault.

7 When I and Indra mount on high up to the Bright One's place and home,
We, having drunk of meath, will reach his seat whose Friends are three times seven.

8 Sing, sing ye forth your songs of praise, ye Priyamedhas, sing your songs:
Yea, let young children sing their lauds: as a strong castle praise ye him.

9 Now loudly let the viol sound, the lute send out its voice with might,
Shrill be the music of the string. To Indra is the hymn upraised.

10 When hither speed the dappled cows, unflinching, easy to be milked,
Seize quickly, as it bursts away, the Soma juice for Indra's drink.

11 Indra hath drunk, Agni hath drunk: all Deities have drunk their fill.
Here Varuṇa shall have his home, to whom the floods have sung aloud as mother-kine unto their calves.

12 Thou, Varuṇa, to whom belong Seven Rivers, art a glorious God.
The waters flow into thy throat as 'twere a pipe with ample mouth.

13 He who hath made the fleet steeds spring, well-harnessed, to the worshipper,

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6 *In the vault:* 'in the cavity of the Soma-vessel.'—von Roth; 'on the horizon.'—Ludwig; 'near at hand.'—Sâyaṇa.

7 *The Bright One's place:* the station of the Sun. *Whose Friends are three times seven:* Indra who is the friend of the Maruts. I follow Ludwig in combining the *tríḥ saptá sákhyuḥ* of the text into one compound word. Sâyaṇa's explanation is different: 'let us be united in the twenty-first sphere of the (universal) friend,'—See note in Wilson's Translation.

9 *The viol: gárgaraḥ:* 'a kind of musical instrument', says Sâyaṇa. *Godhā́*, originally the leather guard worn by bowmen on the left arm, and *píṅgá* (said to mean bowstring) are also, apparently, names of musical instruments.

12 Varuṇa's throat, or palate, is said to mean the sea, into which the seven rivers flow.

He, the swift Guide, is that fair form that loosed the horses near at hand.

14 Indra, the very Mighty, holds his enemies in utter scorn.
He, far away, and yet a child, cleft the cloud smitten by his voice.

15 He, yet a boy exceeding small, mounted his newly-fashioned car.
He for his Mother and his Sire cooked the wild mighty buffalo.

16 Lord of the home, fair-helmeted, ascend thy chariot wrought of gold.
We will attend the Heavenly One, the thousand-footed, red of hue, matchless, who blesses where he goes.

17 With reverence they come hitherward to him as to a Sovran Lord,
That they may bring him near for this man's good success, to prosper and bestow his gifts.

18 The Priyamedhas have observed the offering of the men of old,
Of ancient custom, while they strewed the sacred grass, and spread their sacrificial food.

HYMN LIX. Indra.

He who, as Sovran Lord of men, moves with his chariots unrestrained,
The Vṛitra-slayer, vanquisher of fighting hosts, preëminent, is praised with song.

2 Honour that Indra, Puruhanman! for his aid, in whose sustaining hand of old
The splendid bolt of thunder was deposited, as the great Sun was set in heaven.

3 No one by deed attains to him who works and strengthens evermore:
No, not by sacrifice, to Indra praised of all, resistless, daring, bold in might.

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15 *His Mother and his Sire:* Earth and Heaven. The *buffalo* is the dark rain-cloud which Indra pierces with his lightning, or perhaps the demon Vala is intended.

16 *The Heavenly One:* the Sun, which is Indra's chariot *Thousand-footed:* bright with countless rays of light.

17 *This man's:* who institutes the sacrifice.

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2 *Puruhanman:* the Rishi of the hymn addresses himself. *Sustaining:* or *vidhartári* may (with Ludwig) be taken as a nominative with *vájraḥ*, the bolt of thunder as a sustainer (of Order).

4 The potent Conqueror, invincible in war, him at whose birth the Mighty Ones,
The Kine who spread afar, sent their loud voices out, heavens, earths sent their loud voices out.

5 O Indra, if a hundred heavens and if a hundred earths were thine—
No, not a thousand Suns could match thee at thy birth, not both the worlds, O Thunderer.

6 Thou, Hero, hast performed thy hero deeds with might, yea, all with strength, O Strongest One.
Maghavan, help us to a stable full of kine, O Thunderer, with wondrous aids.

7 Let not a godless mortal gain this food, O thou whose life is long!
But one who yokes the bright-hued steeds, the Etaṣas, even Indra yoker of the Bays.

8 Urge ye the Conqueror to give, your Indra greatly to be praised,
To be invoked in shallow waters and in depths, to be invoked in deeds of might.

9 O Vasu, O thou Hero, raise us up to ample opulence.
Raise us to gain of mighty wealth, O Maghavan, O Indra, to sublime renown.

10 Indra, thou justifiest us, and tramplest down thy slanderers.
Guard thyself, valiant Hero, in thy vital parts: strike down the Dâsa with thy blows.

11 The man who brings no sacrifice, inhuman, godless, infidel,
Him let his friend the mountain cast to rapid death, the mountain cast the Dasyu down.

12 O Mightiest Indra, loving us, gather thou up, as grains of corn
Within thine hand, of these their kine, to give away, yea, gather twice as loving us.

13 O my companions, wish for power. How may we perfect Ṣara's praise,
The liberal princely patron, never to be harmed?

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4 *The Kine:* the heavens and the earths.
7 *Etaṣas:* the horses of the Sun.
10 *In thy vital parts:* literally, between thy thighs. 'Shelter us between thy thighs.'—Wilson.
11 *His friend:* in which he hopes to find refuge: according to Sâyaṇa, Parvata (mountain) is a Ṛishi, the friend of Indra.
12 *Their kine:* the property of the hostile aborigines.
13 *Ṣara's praise:* Ṣara must be the institutor of the sacrifice: according to Ṣâyaṇa he is Indra, 'the destroyer.'

14 By many a sage whose grass is trimmed thou art continually praised,
That thou, O Ṣara, hast bestowed here one and here another calf.

15 The noble, Ṣûradeva's son, hath brought a calf, led by the ear, to three of us,
As a chief brings a goat to milk.

HYMN LX.

Agni.

O Agni, with thy mighty wealth guard us from all malignity,
Yea, from all hate of mortal man.

2 For over thee, O Friend from birth, the wrath of man hath no control:
Nay, Guardian of the earth art thou.

3 As such, with all the Gods, O Son of Strength, auspicious in thy flame,
Give us wealth bringing all things good.

4 Malignities stay not from wealth the mortal man whom, Agni, thou
Protectest while he offers gifts.

5 Sage Agni, he whom thou dost urge, in worship of the Gods, to wealth,
With thine assistance winneth kine.

6 Riches with many heroes thou hast for the man who offers gifts:
Lead thou us on to higher bliss.

7 Save us, O Jâtavedas, nor abandon us to him who sins,
Unto the evil-hearted man.

8 O Agni, let no godless man avert thy bounty as a God:
Over all treasures thou art Lord.

9 So, Son of Strength, thou aidest us to what is great and excellent,
Those, Vasu! Friend! who sing thy praise.

10 Let our songs come anear to him beauteous and bright with piercing flame,
Our offerings, with our homage, to the Lord of wealth, to him whom many praise, for help:

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14 *Here one and here another: ékam-ekam:* meaning many.

15 *Ṣûradeva's son:* Ṣara. Sâyaṇa explains *ṣauradevyâḥ* as cows won in battle. 'May Maghavan, taking them by the ears, lead the cows with their calves from our three (destructive enemies), as the owner leads a goat to drink.'—Wilson.

2 *Guardian of the earth: kshâpâvân:* 'Lord of the night.'—Sâyaṇa.

5 *Winneth kine:* literally, is a goer among cows: 'walks (lord) among crowds of cattle.'—Wilson.

11 To Agni Jâtavedas, to the Son of Strength, that he may give us precious gifts,
Immortal, from of old Priest among mortal men, the most delightful in the house:

12 Agni, made yours by sacrifice, Agni, while holy rites advance;
Agni, the first in songs, first with the warrior steed; Agni to win the land for us.

13 May Agni who is Lord of wealth vouchsafe us food for friendship sake.
Agni we ever seek for seed and progeny, the Vasu who protects our lives.

14 Solicit with your chants, for help, Agni the God with piercing flame,
For riches famous Agni, Purumîlha and ye men! Agni to light our dwelling well.

15 Agni we laud that he may keep our foes afar, Agni to give us health and strength.
Let him as Guardian be invoked in all the tribes, the lighter-up of glowing brands.

HYMN LXI. Agni.

PREPARE oblation: let him come; and let the minister serve again
Who knows the ordering thereof.

2 Rejoicing in his friendship, let the priest be seated over man,
Beside the shoot of active power.

3 Him, glowing bright beyond all thought, they seek among the race of man;
With him for tongue they seize the food.

4 He hath inflamed the twofold plain: life-giving, he hath climbed the wood,
And with his tongue hath struck the rock.

---

12 *With the warrior steed: árvati:* the fierce and rapid fire that clears the jungle for the advance of the Âryan settlers.

14 *To light our dwelling well:* I follow Ludwig's explanation. Sâyaṇa takes *sudîtáye* as a proper name: 'a house for (me) Suditi.'—Wilson.

15 *The lighter-up of glowing brands: vâsturrishâṇâm:* according to Sâyaṇa, 'the giver of homes to us Ṛishis.'

The language of the hymn is intentionally obscure, and much of my translation (in which I generally follow Ludwig) must be regarded as conjectural.

1 *Let him come:* Agni. *The minister:* or, the Adhvaryu.

2 *The shoot:* Agni, according to Sâyaṇa: the stalks of the Soma-plant, according to von Roth.

3 *They seek:* that is, the Gods.

4 *The twofold plain:* the expanses of earth and heaven. *Climbed the wood:* a forest conflagration is referred to.

5 Wandering here the radiant Calf finds none to fetter him, and seeks
The Mother to declare his praise.
6 And now that great and mighty team, the team of horses that are his,
And traces of his car, are seen.
7 The seven milk a single cow; the two set other five to work,
On the stream's loud-resounding bank.
8 Entreated by Vivasvân's ten, Indra cast down the water-jar
With threefold hammer from the sky.
9 Three times the newly-kindled flame proceeds around the sacrifice:
The priests anoint it with the meath.
10 With reverence they drain the fount that circles with its wheel above,
Exhaustless, with the mouth below.
11 The pressing-stones are set at work: the meath is poured into the tank,
At the out-shedding of the fount.
12 Ye cows, protect the fount: the two Mighty Ones bless the sacrifice.
The handles twain are wrought of gold.
13 Pour on the juice the ornament which reaches both the heaven and earth:
Supply the liquid to the Bull.

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5 *The radiant Calf:* Agni in the form of lightning. *Here:* in the sky above us. *The Mother:* the cloud, which will praise him with a thunder-psalm.

7 *The seven:* officiating priests, or assistants. See II. 1. 2. *A single cow:* the text has only *ékám* (unam). Sâyaṇa supplies, cow, which he explains as the *gharma*, pitcher or caldron used for heating milk, etc., in the Pravargya ceremony. *Loud-resounding bank:* with reference to the sacrificial exclamations, uttered by the officiating priests. *The two:* the Adhvaryu and the Pratiprasthâtar, his Assistant, direct the five others in the performance of the ceremony.

8 *Entreated by Vivasvân's ten:* according to Sâyaṇa, the ten fingers of the worshipper. Ten priests are probably meant. *Indra:* Agni or Âditya may be meant.—Sâyaṇa. *The water-jar:* the rainy cloud. *Hammer:* meaning, probably, the zigzag lightning. Sâyaṇa explains it by *raśminâ*, with his ray.

10 *The fount: avatám:* the *gharma* or *mahâvîra*, the contents of which are poured into the fire. *Its wheel:* apparently, the circular rim on which it usually stands and which is now inverted that all the liquid may flow out. According to Hillebrandt (*Vedische Mythologie*, I. 325) *the fount* is the Moon.

12 *The two Mighty Ones:* Heaven and Earth. But as the meaning of *rapsúdâ* is unknown, the sentence can be only conjecturally translated: '(The two kinds of milk) in the sacrifice are plentiful and fruit-giving.'—Wilson.

13 *The ornament:* the milk which is mingled with the Soma. *To the Bull:* to Agni.

14 These know their own abiding-place: like calves beside the mother cows
They meet together with their kin.

15 Devouring in their greedy jaws, they make sustaining food in heaven,
To Indra, Agni light and prayer.

16 The Pious One milked out rich food, sustenance dealt in portions seven,
Together with the Sun's seven rays.

17 I took some Soma when the Sun rose up, O Mitra, Varuṇa.
That is the sick man's medicine.

18 From where oblations must be laid, which is the Well-belovèd's home,
He with his tongue hath compassed heaven.

HYMN LXII. Asvins.

Rouse ye for him who keeps the Law, yoke your steeds, Asvins, to your car:
Let your protecting help be near.

2 Come, Asvins, with your car more swift than is the twinkling of an eye:
Let your protecting help be near.

3 Asvins, ye overlaid with cold the fiery pit for Atri's sake:
Let your protecting help be near.

4 Where are ye? whither are ye gone? whither, like falcons, have ye flown?
Let your protecting help be near.

5 If ye at any time this day are listening to this my call,
Let your protecting help be near.

6 The Asvins, first to hear our prayer, for closest kinship I approach:
Let your protecting help be near.

7 For Atri ye, O Asvins, made a dwelling-place to shield him well.
Let your protecting help be near.

---

14 *These know:* the cows know, and come to, the place where they are to be milked for sacrificial purposes as well as they know their own stable.

15 *Devouring:* perhaps the flames; but the stanza is obscure.

16 *The Pious One:* Agni. *Dealt in portions seven:* one for each priest.

18 *This Well-belovèd's home:* 'the place which I, the eager offerer, choose.' —Wilson. *Haryatá,* 'the well-belovèd,' is perhaps the Soma.

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1 *Who keeps the Law:* which enjoins sacrifice. The Ṛishi means himself.

3 *For Atri's sake:* see I. 116. 8.

8 Ye warded off the fervent heat for Atri when he sweetly spake:
Let your protecting help be near.

9 Erst Saptavadhri by his prayer obtained the trenchant edge of fire:
Let your protecting help be near.

10 Come hither, O ye Lords of wealth, and listen to this call of mine:
Let your protecting help be near.

11 What is this praise told forth of you as Elders in the ancient way?
Let your protecting help be near.

12 One common brotherhood is yours, Aṣvins, your kindred is the same:
Let your protecting help be near.

13 This is your chariot, Aṣvins, which speeds through the regions, earth and heaven:
Let your protecting aid be near.

14 Approach ye hitherward to us with thousands both of steeds and kine:
Let your protecting help be near.

15 Pass us not by, remember us with thousands both of kine and steeds:
Let your protecting help be near.

16 The purple tinted Dawn hath risen, and true to Law hath made the light:
Let your protecting help be near.

17 He looked upon the Aṣvins, as an axe-armed man upon a tree:
Let your protecting help be near.

18 By the black band encompassed round, break it down, bold one, like a fort.
Let your protecting help be near.

---

9 *Saptavadhri:* see V. 78. 6. His release seems to have been effected by employing fire. But see Myriantheus, *Die Açvins*, pp. 88, 90.

11 'Why is this (repeated invocation) addressed to you as if you were decrepit like old men?'—Wilson.

12 *One common brotherhood:* as twin children of the consort of Vivasvân, the Sun.

17 The meaning is obscure. 'Aṣvins, the [illegible] (sun cleaves the darkness) as the woodman with his axe a t[illegible] [the demon] looked at the Aṣvins.'—Grassmann.

18 The first line is said by Sâyaṇa to be addressed to Saptavadhri. It seems to express [illegible] before an attack upon a Dâsa enemy. But see Myrianth[illegible] 90.

HYMN LXIII. Agni.

EXERTING all our strength with thoughts of power we glorify in speech
Agni your dear familiar Friend, the darling Guest in every home.

2 Whom, served with sacrificial oil like Mitra, men presenting gifts
Eulogize with their songs of praise;

3 Much-lauded Jâtavedas, him who bears oblations up to heaven
Prepared in service of the Gods.

4 To noblest Agni, Friend of man, best Vṛitra-slayer, are we come,
Him in whose presence Ṛiksha's son, mighty Ṣrutarvan, waxes great;

5 To deathless Jâtavedas, meet for praise, adored with sacred oil,
Visible through the gloom of night;

6 Even Agni whom these priestly men worship with sacrificial gifts,
With lifted ladles offering them.

7 O Agni, this our newest hymn hath been addressed from us to thee,
O cheerful Guest, well-born, most wise, worker of wonders, ne'er deceived.

8 Agni, may it be dear to thee, most grateful, and exceeding sweet:
Grow mightier, eulogized therewith.

9 Splendid with splendours may it be, and in the battle with the foe
Add loftier glory to thy fame.

10 Steed, cow, a lord of heroes, bright like Indra, who shall fill the car,
Whose high renown ye celebrate, and people praise each glorious deed.

11 Thou whom Gopavana made glad with song, O Agni Angiras,
Hear this my call, thou Holy One.

12 Thou whom the priestly folk implore to aid the gathering of the spoil,
Such be thou in the fight with foes.

---

1 I follow Ludwig in his interpretation of this stanza, the construction of which is difficult.

2 *Like Mitra:* or as a friend; or like the Sun.—Sâyaṇa.

10 *Steed, cow:* there is no verb to govern these accusatives. Perhaps, let it, that is, the hymn, give, may be understood. Sâyaṇa explains *gắm*, cow, by *gantắram*, goer. '(Worship) ye men, the bright (Agni) who goes like a horse and fills our chariots (with spoil).'—Wilson.

13 I, called to him who reels with joy, Srutarvan, Riksha's son, shall stroke
The heads of four presented steeds, like the long wool of fleecy rams.

14 Four coursers with a splendid car, Savistha's horses, fleet of foot,
Shall bring me to the sacred feast, as flying steeds brought Tugra's son.

15 The very truth do I declare to thee, Parushṇî, mighty flood.
Waters! no man is there who gives more horses than Savishtha gives.

HYMN LXIV.

Agni.

YOKE, Agni, as a charioteer, thy steeds who best invite the Gods:
As ancient Herald seat thyself.

2 And, God, as skilfullest of all, call for us hitherward the Gods:
Give all our wishes sure effect.

3 For thou, Most Youthful, Son of Strength, thou to whom sacrifice is paid,
Art holy, faithful to the Law.

4 This Agni, Lord of wealth and spoil hundredfold, thousandfold, is head
And chief of riches and a Sage.

5 As craftsmen bend the felly, so bend at our general call: come nigh,
Angiras, to the sacrifice.

6 Now, O Virûpa, rouse for him, Strong God who shines at early morn,
Fair praise with voice that ceases not.

7 With missile of this Agni, his who looks afar, will we lay low
The thief in combat for the kine.

8 Let not the Companies of Gods fail us, like Dawns that float away,
Like cows who leave the niggardly.

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14 *Tugra's son:* Bhujyu. See Vol. I., Index.
15 *Parushṇî:* now the Râvî, the river on whose bank Srutarvan offered his sacrifice.

1 *Ancient Herald:* or, chief Invoker.
6 *Virûpa:* the Rishi of the hymn who addresses himself. *Who shines at early morn:* or, aspiring heavenward.
7 *The thief:* the hymn is a prayer for aid in an expedition for the recovery of stolen cattle.
8 *Like Dawns that float away:* 'like cows that bathe them in the stream,' according to the explanation given in the St. Petersburg Lexicon. *Like cows who leave the niggardly:* 'the kine abandon not a little (calf).'—Wilson.

9 Let not the sinful tyranny of any fiercely-hating foe
Smite us, as billows smite a ship.

10 O Agni, God, the people sing reverent praise to thee for strength:
With terrors trouble thou the foe.

11 Wilt thou not, Agni, lend us aid in winning cattle, winning wealth?
Maker of room, make room for us.

12 In this great battle cast us not aside as one who bears a load:
Snatch up the wealth and win it all.

13 O Agni, let this plague pursue and fright another and not us:
Make our impetuous strength more strong.

14 The reverent or unwearied man whose holy labour he accepts,
Him Agni favours with success.

15 Abandoning the foeman's host pass hither to this company:
Assist the men with whom I stand.

16 As we have known thy gracious help, as of a Father, long ago,
So now we pray to thee for bliss.

HYMN LXV. Indra.

Not to forsake me, I invoke this Indra girt by Maruts, Lord
Of magic power who rules with might.

2 This Indra with his Marut Friends clave into pieces Vṛitra's head
With hundred-knotted thunderbolt.

3 Indra, with Marut Friends, grown strong, hath rent asunder Vṛitra, and
Released the waters of the sea.

4 This is that Indra who, begirt by Maruts, won the light of heaven
That he might drink the Soma juice.

5 Mighty, impetuous, begirt by Maruts, him who loudly roars,
Indra we invocate with songs.

6 Indra begirt by Maruts we invoke after the ancient plan,
That he may drink the Soma juice.

7 O liberal Indra, Marut-girt, much-lauded Ṣatakratu, drink
The Soma at this sacrifice.

8 To thee, O Indra, Marut-girt, these Soma juices, Thunderer!
Are offered from the heart with lauds.

---

3 *Of the sea:* of the firmament or ocean of air.

9 Drink, Indra, with thy Marut Friends, pressed Soma at the morning rites,
Whetting thy thunderbolt with strength.

10 Arising in thy might, thy jaws thou shookest, Indra, having quaffed
The Soma which the mortar pressed.

11 Indra, both worlds complained to thee when uttering thy fearful roar,
What time thou smotest Dasyus dead.

12 From Indra have I measured out a song eight-footed with nine parts,
Delicate, faithful to the Law.

HYMN LXVI. Indra.

Scarcely was Ṣatakratu born when of his Mother he inquired,
Who are the mighty? Who are famed?

2 Then Ṣavasî declared to him Aurṇavâbha, Ahîṣuva:
Son, these be they thou must o'erthrow.

3 The Vṛitra-slayer smote them all as spokes are hammered into naves:
The Dasyu-killer waxed in might.

4 Then Indra at a single draught drank the contents of thirty pails,
Pails that were filled with Soma juice.

5 Indra in groundless realms of space pierced the Gandharva through, that he
Might make the Brahmans' strength increase.

---

11 *Complained to thee:* in terror. *When uttering thy fearful roar:* the meaning of *krákshamâṇam*, rendered thus conjecturally, is uncertain.

12 *Eight-footed with nine parts:* the hymn consists of triplets, each of which contains nine Pâdas, parts or half-lines, of eight feet or syllables each. That is, the metre is octosyllabic (8 × 3), and the triplet contains three stanzas in that metre, or nine octosyllabic Pâdas. *From Indra:* originating in him as its subject or inspirer. *Faithful to the Law:* closely connected with sacrifice.

1 Cp. VIII. 45. 4.

2 *Ṣavasî:* or, the Mighty One, Indra's Mother. *Aurṇavâbha:* or Ûrṇavâbha's son. See VIII. 32. 26. *These:* and other fiends, as *té*, these, is plural.

4 *Pails:* or bowls; literally, lakes. The meaning of the word *kâṇukấ* in this stanza is uncertain. It appears to be an adjective qualifying *sarấnsi* pails or lakes. See note in Wilson's Translation.

5 *The Gandharva:* a heavenly being who dwells in the region of the air and guards the celestial Soma, that is, the rain. See I. 22. 14, and 163. 2. According to Sâyaṇa, the Gandharva is the rain-cloud itself, which Indra shattered, and so released the fertilizing water.

6 Down from the mountains Indra shot hither his well-directed shaft:
He gained the ready brew of rice.

7 One only is that shaft of thine, with thousand feathers, hundred barbs,
Which, Indra, thou hast made thy friend.

8 Strong as the Ṛibhus at thy birth, therewith to those who praise thee, men
And women, bring thou food to eat.

9 By thee these exploits were achieved, the mightiest deeds, abundantly:
Firm in thy heart thou settest them.

10 All these things Vishṇu brought, the Lord of ample stride whom thou hadst sent—
A hundred buffaloes, a brew of rice and milk: and Indra slew the ravening boar.

11 Most deadly is thy bow, successful, fashioned well; good is thine arrow, decked with gold.
Warlike and well equipped thine arms are, which increase sweetness for him who drinks the sweet.

HYMN LXVII.

Indra.

Bring us a thousand, Indra, as our guerdon for the Soma juice:
Hundreds of kine, O Hero, bring.

2 Bring cattle, bring us ornament, bring us embellishment and steeds,
Give us, besides, two rings of gold.

---

6 The stanza is similarly explained by Sâyaṇa. Indra smote the rain from the clouds, and obtained food for men.

7 *One only:* Indra alone is the wielder of the thunderbolt.

10 *All these things:* the buffaloes or dark clouds, and the rice and milk or fertilizing rain. *Slew*: the verb is supplied by Sâyaṇa. *The ravening boar:* Vṛitra. Cf. I. 61. 7, where the deed is similarly related. See Prof. A. A. Macdonell, *Journal R. A. Society*, 1895, p. 186.

11 *Which increase sweetness for him who drinks the sweet:* this is Ludwig's interpretation of two very difficult words which mean according to Wilson's Translation, 'destructively overthrowing, destructively piercing;' according to the St. Petersburg Lexicon, 'like two bees delighting in sweetness;' and according to Grassmann, 'sweetness loves thy two lips.'

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1 *A thousand:* cows, understood.

2 *Two rings:* the meaning of *manâ* here is somewhat uncertain. See Max Müller, *India, What can it Teach us?* pp 125. 126; Weber, *Episches im Vedischen Ritual*, p. 30; and Zimmer, *Altindisches Leben*, pp. 50, 51.

3 And, Bold One, bring in ample store rich jewels to adorn the ear,
For thou, Good Lord, art far renowned.

4 None other is there for the priest, Hero! but thou, to give him gifts,
To win much spoil and prosper him.

5 Indra can never be brought low, Ṣakra can never be subdued:
He heareth and beholdeth all.

6 He spieth out the wrath of man, he who can never be deceived:
Ere blame can come he marketh it.

7 He hath his stomach full of might, the Vṛitra-slayer, Conqueror,
The Soma-drinker, ordering all.

8 In thee all treasures are combined, Soma! all blessèd things in thee,
Uninjured, easy to bestow.

9 To thee speeds forth my hope that craves the gift of corn, and kine and gold,
Yea, craving horses, speeds to thee.

10 Indra, through hope in thee alone even this sickle do I grasp.
Fill my hand, Maghavan, with all that it can hold of barley cut or gathered up.

HYMN LXVIII. Soma.

This here is Soma, ne'er restrained, active, all-conquering, bursting forth,
Ṛishi and Sage by sapience.

2 All that is bare he covers o'er, all that is sick he medicines:
The blind man sees, the cripple walks.

3 Thou, Soma, givest wide defence against the hate of alien men,
Hatreds that waste and weaken us.

4 Thou by thine insight and thy skill, Impetuous One, from heaven and earth
Drivest the sinner's enmity.

5 When to their task they come with zeal, may they obtain the Giver's grace,
And satisfy his wish who thirsts.

---

8 *Soma:* here said to mean Indra himself.

10 'It would appear as if the field were a barren one and the poet sought from *Indra* a harvest which he had not sown.'—Wilson.

1 *Bursting forth:* according to Sâyaṇa, causing (fruit) to spring forth.

4 *Impetuous One: ṛijîshin:* according to Sâyaṇa, 'possessed of the remains or dregs of the Soma juice offered in the third *savana*.'

5 *They:* the priests. *The Giver's:* bountiful Indra's. *His wish:* Indra's longing for Soma-libations.

6 So may he find what erst was lost, so may he speed the pious man,
And lengthen his remaining life.

7 Gracious, displaying tender love, unconquered, gentle in thy thoughts,
Be sweet, O Soma, to our heart.

8 O Soma, terrify us not; strike us not with alarm, O King:
Wound not our heart with dazzling flame.

9 When in my dwelling-place I see the wicked enemies of Gods,
King, chase their hatred far away, thou Bounteous One, dispel our foes.

HYMN LXIX.

Indra.

O ṢATAKRATU, truly I have made none else my Comforter.
Indra, be gracious unto us.

2 Thou who hast ever aided us kindly of old to win the spoil,
As such, O Indra, favour us.

3 What now? As prompter of the poor thou helpest him who sheds the juice.
Wilt thou not, Indra, strengthen us?

4 O Indra, help our chariot on, yea, Thunderer, though it lag behind:
Give this my car the foremost place.

5 Ho there! why sittest thou at ease? Make thou my chariot to be first:
And bring the fame of victory near.

6 Assist our car that seeks the prize. What can be easier for thee?
So make thou us victorious.

7 Indra, be firm: a fort art thou. To thine appointed place proceeds
The auspicious hymn in season due.

8 Let not our portion be disgrace. Broad is the course, the prize is set,
The barriers are opened wide.

9 This thing we wish, that thou mayst take thy fourth, thy sacrificial name.
So art thou held to be our Lord.

---

9 *The wicked enemies:* or, the enmities; that is, when I see that the Gods are displeased with me.

4 The hymn is a prayer for success in a coming chariot race.

7 *To thine appointed place:* 'to thee the repeller (of enemies).'—Wilson.

9 *Thy fourth, thy sacrificial name:* the other three, according to Sâyaṇa, are the constellation-name, the secret name, and the revealed name.

10 Ekadyû hath exalted you, Immortals: both Goddesses and Gods hath he delighted.
Bestow upon him bounty meet for praises. May he, enriched with prayer, come soon and early.

HYMN LXX. Indra.

INDRA, God of the mighty arm, gather for us with thy right hand
Manifold and nutritious spoil.

2 We know thee mighty in thy deeds, of mighty bounty, mighty wealth,
Mighty in measure, prompt to aid.

3 Hero, when thou art fain to give, neither may Gods nor mortal men
Restrain thee like a fearful Bull.

4 Come, let us glorify Indra, Lord supreme of wealth, Self-ruling King:
In bounty may he harm us not.

5 Let prelude sound and following chant: so let him hear the Sâman sung,
And with his bounty answer us.

6 O Indra, with thy right hand bring, and with thy left remember us:
Let us not lose our share of wealth.

7 Come nigh, O Bold One, boldly bring hither the riches of the churl
Who giveth least of all the folk.

8 Indra, the booty which thou hast with holy singers to receive,
Even that booty win with us.

9 Indra, thy swiftly-coming spoil, the booty which rejoices all,
Sounds quick in concert with our hopes.

HYMN LXXI. Indra.

HASTE forward to us from afar, or, Vritra-slayer, from anear,
To meet the offering of the meath.

---

10 The Gods in general are the deities of this stanza. *Ekadyû* is the seer of the hymn. *He, enriched with prayer:* Indra, exalted by our hymn.

5 *Let prelude sound: prá stoshad upagâsishat:* let the *prastotar* and the *udgâtar*, two of the officiating priests at the chanting of a Sâman, discharge their functions: the former singing the prelude and the latter the accompaniment.

8 *Win with us:* make us thy allies.

9 *Sounds in concert with our hopes:* answers to our expectation. Perhaps as Ludwig thinks, the word 'sounds' refers to the herd of cattle which probably constituted the spoil that is spoken of.

2 Strong are the Soma-draughts; come nigh: the juices fill thee with delight:
Drink boldly even as thou art wont.

3 Joy, Indra, in the strengthening food: let it content thy wish and thought,
And be delightful to thine heart.

4 Come to us thou who hast no foe: we call thee down to hymns of praise,
In heaven's sublimest realm of light.

5 This Soma here expressed with stones and dressed with milk for thy carouse,
Indra, is offered up to thee.

6 Graciously, Indra, hear my call. Come and obtain the draught, and sate
Thyself with juices blent with milk.

7 The Soma, Indra, which is shed in chalices and vats for thee,
Drink thou, for thou art Lord thereof.

8 The Soma seen within the vats, as in the flood the Moon is seen,
Drink thou, for thou art Lord thereof.

9 That which the Hawk brought in his claw, inviolate, through the air to thee,
Drink thou, for thou art Lord thereof.

HYMN LXXII.

Visvedevas.

We choose unto ourselves that high protection of the Mighty Gods
That it may help and succour us.

2 May they be ever our allies, Varuṇa, Mitra, Aryaman,
Far-seeing Gods who prosper us.

3 Ye furtherers of holy Law, transport us safe o'er many woes,
As over water-floods in ships.

4 Dear wealth be Aryaman to us, Varuṇa dear wealth meet for praise:
Dear wealth we choose unto ourselves.

5 For Sovrans of dear wealth are ye, Âdityas, not of sinner's wealth,
Ye sapient Gods who slay the foe.

6 We in our homes, ye Bounteous Ones, and while we journey on the road,
Invoke you, Gods, to prosper us.

---

8 *The Moon:* in allusion to the double meaning of Soma, the plant and its juice, and the Moon.

9 *The Hawk:* see I. 80. 2, and 93. 6.

7 Regard us, Indra, Vishṇu, here, ye Asvins and the Marut host,
Us who are kith and kin to you.

8 Ye Bounteous Ones, from time of old we here set forth our brotherhood,
Our kinship in the Mother's womb.

9 Then come with Indra for your chief, at early day, ye Bounteous Gods:
Yea, I address you now for this.

HYMN LXXIII. Agni.

AGNI, your dearest Guest, I laud, him who is loving as a friend,
Who brings us riches like a car.

2 Whom as a far-foreseeing Sage the Gods have, from the olden time,
Established among mortal men.

3 Do thou, Most Youthful God, protect the men who offer, hear their songs,
And of thyself preserve their seed.

4 What is the praise wherewith, O God, Angiras, Agni, Son of Strength,
We, after thine own wish and thought,

5 May serve thee, O thou Child of Power, and with what sacrifice's plan?
What prayer shall I now speak to thee?

6 Our God, make all of us to dwell in happy habitations, and
Reward our songs with spoil and wealth.

7 Lord of the house, what plenty fills the songs which thou inspirest now,
Thou whose hymn helps to win the kine?

8 Him Wise and Strong they glorify, the foremost Champion in the fray,
And mighty in his dwelling-place.

9 Agni, he dwells in rest and peace who smites and no one smites again:
With hero sons he prospers well.

HYMN LXXIV. Asvins.

To this mine invocation, O ye Asvins, ye Nâsatyas, come,
To drink the savoury Soma juice.

---

8 *In the Mother's womb:* as common children of Aditi the General Mother of all living beings.

3 *And of thyself preserve their seed:* or, and guard our offspring and ourselves.

9 *He:* the faithful worshipper.

2 This laud of mine, ye Asvins Twain, and this mine invitation hear,
To drink the savoury Soma juice.

3 Here Krishna is invoking you, O Asvins, Lords of ample wealth,
To drink the savoury Soma juice.

4 List, Heroes, to the singer's call, the call of Krishna lauding you,
To drink the savoury Soma juice.

5 Chiefs, to the sage who sings your praise grant an inviolable home,
To drink the savoury Soma juice.

6 Come to the worshipper's abode, Asvins, who here is lauding you,
To drink the savoury Soma juice.

7 Yoke to the firmly-jointed car the ass which draws you, Lords of wealth,
To drink the savoury Soma juice.

8 Come hither, Asvins, on your car of triple form with triple seat,
To drink the savoury Soma juice.

9 O Asvins, O Nâsatyas, now accept with favouring grace my songs,
To drink the savoury Soma juice.

HYMN LXXV. Asvins.

YE Twain are wondrous strong, well-skilled in arts that heal, both bringers of delight, ye both won Daksha's praise.
Visvaka calls on you as such to save his life. Break ye not off our friendship, come and set me free.

2 How shall he praise you now who is distraught in mind? Ye Twain give wisdom for the gain of what is good.
Visvaka calls on you as such to save his life. Break ye not off our friendship, come and set me free.

---

5 *To drink:* so that ye may drink.
7 *The ass:* cf. I. 34. 9 ; 116. 2 ; and 162. 21.
8 *Of triple form with triple seat:* see I. 34. 2, 9.

The Rishi is Visvaka son of Krishna.

1 *Daksha's praise:* on the occasion mentioned in I. 116. 2 ; or when the Asvins won Sûryâ for their bride, I. 116. 17. *To save his life:* according to Sâyana, 'for the sake of his son.' *Come and set me free:* 'flying loose (your reins and gallop hither).'—Wilson. 'Unyoke your horses.'—Grassmann.

2 *Distraught in mind:* referring either to Visvaka himself, or the man for whom he invokes the Asvins' aid. According to Sâyana, Vimanâh (distraught in mind) here is the name of a Rishi.

3 Already have ye Twain, possessors of great wealth, prospered Vishṇâpû thus for gain of what is good.
Viṣvaka calls on you as such to save his life. Break ye not off our friendship, come and set me free.

4 And that Impetuous Hero, winner of the spoil, though he is far away, we call to succour us,
Whose gracious favour, like a father's, is most sweet. Break ye not off our friendship, come and set me free.

5 About the holy Law toils Savitar the God: the horn of holy Law hath he spread far and wide.
The holy Law hath quelled even mighty men of war. Break ye not off our friendship, come and set me free.

HYMN LXXVI. Aṣvins.

SPLENDID, O Aṣvins, is your praise. Come, fountain-like, to pour the stream.
Of the sweet juice effused—dear is it, Chiefs, in heaven—drink like two wild-bulls at a pool.

2 Drink the libation rich in sweets, O Aṣvins Twain: sit, Heroes, on the sacred grass.
Do ye with joyful heart in the abode of man preserve his life by means of wealth.

3 The Priyamedhas bid you come with all the succours that are yours.
Come to his house whose holy grass is trimmed, to dear sacrifice at the morning rites.

4 Drink ye the Soma rich in meath, ye Aṣvins Twain: sit gladly on the sacred grass.
So, waxen mighty, to our eulogy from heaven come ye as wild-bulls to the pool.

5 Come to us, O ye Aṣvins, now with steeds of many a varied hue,
Ye Lords of splendour, wondrous, borne on paths of gold, drink Soma, ye who strengthen Law.

6 For we the priestly singers, fain to hymn your praise, invoke you for the gain of strength.
So, wondrous, fair, and famed for great deeds come to us, through our hymn, Aṣvins, when ye hear.

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3 *Vishṇâpû:* the Rishi's son or grandson.

4 *That Impetuous Hero:* Indra. 'These two verses,' says Grassmann, 'are taken from another hymn. Verse 5 is addressed to Savitar, and verse 4, as it appears, to Indra. The refrain, which is altogether unsuitable here, has been added in order to connect the verses with the preceding hymn.'

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2 *The libation: gharmám:* the heated milk or other beverage, or the vessel in which it is heated.

3 *The Priyamedhas:* Priyamedha and his family.

HYMN LXXVII. Indra.

As cows low to their calves in stalls, so with our songs we glorify
This Indra, even your Wondrous God who checks attack, who joys in the delicious juice.

2 Celestial, bounteous Giver, girt about with might, rich, mountain-like, in precious things,
Him swift we seek for foodful booty rich in kine, brought hundredfold and thousandfold.

3 Indra, the strong and lofty hills are powerless to bar thy way.
None stay that act of thine when thou wouldst fain give wealth to one like me who sings thy praise.

4 A Warrior thou by strength, wisdom, and wondrous deed, in might excellest all that is.
Hither may this our hymn attract thee to our help, the hymn which Gotamas have made.

5 For in thy might thou stretchest out beyond the boundaries of heaven.
The earthly region, Indra, comprehends thee not. After thy Godhead hast thou waxed.

6 When, Maghavan, thou honourest the worshipper, no one is there to stay thy wealth.
Most liberal Giver thou, do thou inspire our song of praise, that we may win the spoil.

HYMN LXXVIII. Indra.

To Indra sing the lofty hymn, Maruts! that slays the Vṛitras best,
Whereby the Holy Ones created for the God the light divine that ever wakes.

2 Indra who quells the curse blew curses far away, and then in splendour came to us.
Indra, refulgent with thy Marut host! the Gods strove eagerly to win thy love.

3 Sing to your lofty Indra, sing, Maruts, a holy hymn of praise.
Let Śatakratu, Vṛitra-slayer, kill the foe with hundred-knotted thunderbolt.

---

1 *As cows:* the cows who are milked for sacrificial purposes, whose calves are shut up during the ceremony.

5 *The earthly region:* the *rajas* region, middle air, or firmament is frequently divided into two, one half belonging to the earth and the other to the sky. See Wallis, *Cosmology of the Rigveda*, pp. 114, 115.

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1 *Maruts:* here meaning the singers of the hymn of praise. 'Priests.'—Wilson. *The light divine:* the Sun, which the Viśvedevas generated or created for Indra.

4 Aim and fetch boldly forth, O thou whose heart is bold: great glory will be thine thereby.
In rapid torrent let the mother waters spread. Slay Vṛitra, win the light of heaven.

5 When thou, unequalled Maghavan, wast born to smite the Vṛitras dead,
Thou spreadest out the spacious earth and didst support and prop the heavens.

6 Then was the sacrifice produced for thee, the laud, and song of joy,
Thou in thy might surpassest all, all that now is and yet shall be.

7 Raw kine thou filledst with ripe milk. Thou madest Sûrya rise to heaven.
Heat him as milk is heated with pure Sâma hymns, great joy to him who loves the song.

HYMN LXXIX.

Indra.

MAY Indra, who in every fight must be invoked, be near to us.
May the most mighty Vṛitra-slayer, meet for praise, come to libations and to hymns.

2 Thou art the best of all in sending bounteous gifts, true art thou, lordly in thine act.
We claim alliance with the very Glorious One, yea, with the Mighty Son of Strength.

3 Prayers unsurpassed are offered up to thee the Lover of the Song.
Indra, Lord of Bay Steeds, accept these fitting hymns, hymns which we have thought out for thee.

4 For thou, O Maghavan, art truthful, ne'er subdued, and bringest many a Vṛitra low.
As such, O Mightiest Lord, Wielder of Thunder, send wealth hither to the worshipper.

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7 *Raw kine:* cf. I. 62 9; 180. 3; II. 40. 2; IV 3. 9; VI. 72. 4; 17. 6; 44. 24; VIII. 32. 25. *Thou madest Sûrya rise to heaven:* Sâyaṇa relates a legend that when the Paṇis had carried off the cows of the Angirases and placed them in a mountain enveloped in darkness, Indra, at the prayer of the Ṛishis, set the sun in heaven in order that he might see and recover their cattle. *Heat him as milk is heated:* this line is difficult. '(Priests) excite (Indra) with your praises as men heat the *Gharma* with *Sâman*-hymns.'—Wilson. *Gharma* means either the hot milk or other beverage offered in the Pravargya ceremony, or the vessel in which it is heated. *Great joy to him who loves the song:* or perhaps the meaning is, the Bṛihat-Sâman (one of the most important Sâma hymns, the first and second verses of Ṛ. V. VI 46), is dear to him who loves song.

3 *Fitting hymns*: *yójanâ*: see Wilson's Translation and note.

5 O Indra, thou art far-renowned, impetuous, O Lord of Strength.
Alone thou slayest with the guardian of mankind resistless never-conquered foes.

6 As such we seek thee now, O Asura, thee most wise, craving thy bounty as our share.
Thy sheltering defence is like a mighty cloak. So may thy glories reach to us.

HYMN LXXX. Indra.

DOWN to the stream a maiden came, and found the Soma by the way.
Bearing it to her home she said, For Indra will I press thee out, for Ṣakra will I press thee out.

2 Thou roaming yonder, little man, beholding every house in turn,
Drink thou this Soma pressed with teeth, accompanied with grain and curds, with cake of meal and song of praise.

3 Fain would we learn to know thee well, nor yet can we attain to thee.
Still slowly and in gradual drops, O Indu, unto Indra flow.

4 Will he not help and work for us? Will he not make us wealthier?
Shall we not, hostile to our lord, unite ourselves to Indra now?

5 O Indra, cause to sprout again three places, these which I declare,—
My father's head, his cultured field, and this the part below my waist.

6 Make all of these grow crops of hair, yon cultivated field of ours,
My body, and my father's head.

7 Cleansing Apâlâ, Indra! thrice, thou gavest sunlike skin to her,
Drawn, Ṣatakratu! through the hole of car, of wagon, and of yoke.

---

5 *The guardian of mankind:* Indra's thunderbolt with which he slays the demons of drought.

The Ṛishi is Apâlâ of the family of Atri.

1 *A maiden:* Apâlâ.

2 *Little man: vîrakāḥ:* according to Sâyaṇa, hero. Indra is intended, perhaps as Sûrya the Sun-God.

3 *Indu:* Soma.

4 *He:* Indra. *Hostile to our lord:* Apâlâ, it is said, was afflicted with a cutaneous disease and was consequently repudiated by her husband.

7 *Sunlike:* bright and clear. 'Sâyaṇa says that Indra dragged her through the wide hole of his chariot, the narrower hole of the cart and the small hole of the yoke, and she cast off three skins. The first skin became a hedgehog,

HYMN LXXXI.

Indra.

INVITE ye Indra with a song to drink your draught of Soma juice,
All-conquering Ṣatakratu, most munificent of all who live.

2 Lauded by many, much-invoked, leader of song, renowned of old:
His name is Indra, tell it forth.

3 Indra the Dancer be to us the giver of abundant strength:
May he, the mighty, bring it near.

4 Indra whose jaws are strong hath drunk of worshipping Sudaksha's draught,
The Soma juice with barley mixt.

5 Call Indra loudly with your songs of praise to drink the Soma juice,
For this is what augments his strength.

6 When he hath drunk its gladdening drops the God with vigour of a God
Hath far surpassed all things that are.

7 Thou speedest down to succour us this ever-conquering God of yours,
Him who is drawn to all our songs;

8 The Warrior not to be restrained, the Soma-drinker ne'er o'erthrown,
The Chieftain of resistless might.

9 O Indra, send us riches, thou Omniscient, worthy of our praise:
Help us in the decisive fray.

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the second an alligator, the third a chameleon. I suppose, with Prof. Aufrecht, that the hole or space of the chariot and cart represents the opening between the four wheels; the hole of the yoke seems to me to mean the opening through which the animal's head passed, corresponding to Homer's ζεύγλη, Il. 19. 406.'—Cowell.

For the legend from the Ṣâṭyâyana Brâhmaṇa, founded on the hints contained in this hymn and repeated by Sâyaṇa in his Commentary, see also Wilson's Translation, Vol. V.

Prof. Aufrecht has published the text and commentary of this hymn in *Indische Studien*, IV. p. 1 sqq. See M. Müller's Rig-veda Saṃhitâ, Vol. III., 2nd edition, p. 33 sqq.

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3 *The Dancer:* active in battle, dancer of the war dance. *Near: abhijnú:* or, up to our knees.

4 *Sudaksha's draught:* offered by a Ṛishi of that name.

7 According to Sâyaṇa this stanza is addressed by the *Yajamâna* or sacrificer to the *Stotar* or praising priest, and he gives an imperative sense to the indicative, thou speedest down: 'Bring hither.'—Wilson.

10 Even thence, O Indra, come to us with food that gives a hundred powers,
With food that gives a thousand powers.

11 We sought the wisdom of the wise. Ṣakra, Kine-giver, Thunder-armed!
May we with steeds o'ercome in fight.

12 We make thee, Ṣatakratu, find enjoyment in the songs we sing,
Like cattle in the pasture lands.

13 For, Ṣatakratu, Thunder-armed, all that we craved, as men are wont,
All that we hoped, have we attained.

14 Those, Son of Strength, are come to thee who cherish wishes in their hearts:
O Indra, none excelleth thee.

15 So, Hero, guard us with thy care, with thy most liberal providence,
Speedy, and terrible to foes.

16 O Ṣatakratu Indra, now rejoice with that carouse of thine
Which is most splendid of them all;

17 Even, Indra, that carouse which slays the Vṛitras best, most widely famed,
Best giver of thy power and might.

18 For that which is thy gift we know, true Soma-drinker, Thunder-armed,
Mighty One, amid all the folk.

19 For Indra, Lover of Carouse, loud be our songs about the juice:
Let poets sing the song of praise.

20 We summon Indra to the draught, in whom all glories rest, in whom
The seven communities rejoice.

21 At the Trikadrukas the Gods span sacrifice that stirs the mind:
Let our songs aid and prosper it.

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10 *Even thence:* from where thou art; from heaven.

11 *Of the wise:* Indra. *Kine-giver: godare:* perhaps, 'burster open of the cow-stall;' 'cleaver of mountains.'—Wilson.

12 *Like cattle:* as the cowherd refreshes his cattle.—Sâyaṇa.

18 *Thy gift:* the wealth which thou givest. *Amid all the folk:* among all the worshippers who offer thee Soma.—Sâyaṇa.

20 *Seven communities: saptá sansádaḥ:* probably = all the folk, in stanza 18; 'the seven associated priests.'—Wilson.

21 *At the Trikadrukas:* see VIII. 13. 18, and note.

22 Let the drops pass within thee as the rivers flow into the sea:
O Indra, naught excelleth thee.

23 Thou, wakeful Hero, by thy might hast taken food of Soma juice,
Which, Indra, is within thee now.

24 O Indra, Vritra-slayer, let Soma be ready for thy maw,
The drops be ready for thy forms.

25 Now Srutakaksha sings his song that cattle and the steed may come,
That Indra's very self may come.

26 Here, Indra, thou art ready by our Soma juices shed for thee,
Sakra, at hand that thou mayst give.

27 Even from far away our songs reach thee, O Caster of the Stone:
May we come very close to thee.

28 For so thou art the hero's Friend, a Hero, too, art thou, and strong:
So may thine heart be won to us.

29 So hath the offering, wealthiest Lord, been paid by all the worshippers:
So dwell thou, Indra, even with me.

30 Be not thou like a slothful priest, O Lord of spoil and wealth: rejoice
In the pressed Soma blent with milk.

31 O Indra, let not ill designs surround us in the sunbeams' light:
This may we gain with thee for Friend.

32 With thee to help us, Indra, let us answer all our enemies:
For thou art ours and we are thine.

33 Indra, the poets and thy friends, faithful to thee, shall loudly sing
Thy praises as they follow thee.

HYMN LXXXII.

Indra.

SÛRYA, thou mountest up to meet the Hero famous for his wealth,
Who hurls the bolt and works for man:

2 Him who with might of both his arms brake nine-and-ninety castles down,
Slew Vritra and smote Ahi dead.

---

24 *Thy forms:* thy various bodies or splendours.—Sâyana.
25 *Srutakaksha:* the Rishi of the hymn.
30 *Priest: brahmâ:* Brahman or praying priest.
31 *In the sunbeams' light:* as Indra stands in the closest relationship to the Sun.

2 *Nine-and-ninety castles:* cloud-castles of the demon Sambara.

3 This Indra is our gracious Friend. He sends us in a full broad stream
Riches in horses, kine, and corn.

4 Whatever, Vṛitra-slayer! thou, Sûrya, hast risen upon to-day,
That, Indra, all is in thy power.

5 When, Mighty One, Lord of the brave, thou thinkest thus, I shall not die,
That thought of thine is true indeed.

6 Thou, Indra, goest unto all Soma libations shed for thee,
Both far away and near at hand.

7 We make this Indra very strong to strike the mighty Vṛitra dead:
A vigorous Hero shall he be.

8 Indra was made for giving, set, most mighty, o'er the joyous draught,
Bright, meet for Soma, famed in song.

9 By song as 'twere, the powerful bolt which none may parry was prepared:
Lofty, invincible he grew.

10 Indra, Song-lover, lauded, make even in the wilds fair ways for us,
Whenever, Maghavan, thou wilt.

11 Thou whose commandment and behest of sovran sway none disregards,
Neither audacious man nor God.

12 And both these Goddesses, Earth, Heaven, Lord of the beauteous helm! revere
Thy might which no one may resist.

13 Thou in the black cows and the red and in the cows with spotted skin
This white milk hast deposited.

14 When in their terror all the Gods shrank from the Dragon's furious might,
Fear of the monster fell on them.

15 Then he was my Defender, then, Invincible, whose foe is not,
The Vṛitra-slayer showed his might.

16 Him your best Vṛitra-slayer, him the famous Champion of mankind
I urge to great munificence,

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8 *Was made:* was created by Prajâpati.—Sâyaṇa.

12 *Lord of the beauteous helm:* or, 'deity of the handsome jaw.'—Wilson.

13 *In the black cows:* cf I. 62. 9.

14 *The Dragon's furious might:* the fierce attack of the demon Ahi. *Of the monster:* or, of the wild beast, Ahi.

16 *Champion:* I join *prá* to *śárdham,* as suggested in the St. Petersburg Lexicon.

17 To come, Much-lauded! Many-named! with this same thought that longs for milk,
Whene'er the Soma juice is shed.

18 Much-honoured by libations, may the Vṛitra-slayer wake for us:
May Ṣakra listen to our prayers.

19 O Hero, with what aid dost thou delight us, with what succour bring
Riches to those who worship thee?

20 With whose libation joys the Strong, the Hero with his team who quells
The foe, to drink the Soma juice?

21 Rejoicing in thy spirit bring thousandfold opulence to us:
Enrich thy votary with gifts.

22 These juices with their wedded wives flow to enjoyment lovingly:
To waters speeds the restless one.

23 Presented strengthening gifts have sent Indra away at sacrifice,
With might, unto the cleansing bath.

24 These two who share his feast, Bay Steeds with golden manes, shall bring him to
The banquet that is laid for him.

25 For thee, O Lord of Light, are shed these Soma-drops, and grass is strewn:
Bring Indra to his worshippers.

26 May Indra give thee skill and lights of heaven, wealth to his votary
And priests who praise him: laud ye him.

27 O Ṣatakratu, wondrous strength and all our lauds I bring to thee:
Be gracious to thy worshippers.

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17 *To come:* that is, that thou, Indra, mayst come. This abrupt change of person is not uncommon in the Veda.

22 The *wedded wives:* of the Soma juices are said to be the two waters called *vasatîvaryaḥ* and *ekadhanâḥ*, used in the Soma ceremonies. *To enjoyment:* to be drunk by Indra. *To waters speeds the restless one:* or, with Grassmann, 'The lover of the waters speeds.' The exact meaning of *nichumpuṇâḥ* is uncertain, Yâska deriving it from *cham*, to eat, and Mahîdhara from *chup*, to creep or move slowly. The meaning of the sentence is, according to the Scholiast, that, at the time of the concluding purificatory ceremony which is to atone for errors and omissions in the principal sacrifice, the stale Soma is thrown into the waters. See Cowell's note in Wilson's Translation.

23 *The cleansing bath:* the *avabhṛitha*, here, apparently, the bath or vessel in which the Soma plants were rinsed and purified.

28 Bring to us all things excellent, O Ṣatakratu, food and strength:
For, Indra, thou art kind to us.

29 O Ṣatakratu, bring to us all blessings, all felicity:
For, Indra, thou art kind to us.

30 Bearing the Soma juice we call, best Vṛitra-slayer, unto thee:
For, Indra, thou art kind to us.

31 Come, Lord of rapturous joys, to our libation with thy Bay Steeds, come
To our libation with thy Steeds.

32 Known as best Vṛitra-slayer erst, as Indra Ṣatakratu, come
With Bay Steeds to the juice we shed.

33 O Vṛitra-slayer, thou art he who drinks these drops of Soma: come
With Bay Steeds to the juice we shed.

34 May Indra give, to aid us, wealth handy that rules the Skilful Ones:
Yea, may the Strong give potent wealth.

HYMN LXXXIII. Maruts.

The Cow, the famous Mother of the wealthy Maruts, pours her milk:
Both horses of the cars are yoked,—

2 She in whose bosom all the Gods, and Sun and Moon for men to see,
Maintain their everlasting Laws.

3 This all the pious sing to us, and sacred poets evermore:
The Maruts to the Soma-draught!

4 Here is the Soma ready pressed: of this the Maruts drink, of this
Self-luminous the Aṣvins drink.

---

34 *Handy: ṛibhúm. That rules the Skilful Ones: ṛibhuksháṇam. The Strong: vájí.* These words are used as plays upon the names of the Ṛibhus, or as Grassmann says, the verse may have been taken from a hymn addressed to the Ṛibhus. 'May Indra bring to us the bounteous Ṛibhu Ṛibhukshaṇa to partake of our sacrificial viands; may he, the mighty, bring the mighty (Vâja).'—Wilson. Cowell remarks: 'Ṛibhukshaṇa was the eldest and Vája the youngest of the three brothers. The Ṛibhus have a share in the evening libation between Prajâpati, and Savitṛi, see Ait. Bráhm. iii. 30. This verse is addressed to the Ṛibhus in the evening libation on the ninth day of the Dwádaṣáha ceremony (*ib.* v. 21).'

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1 *The Cow:* Pṛiṣni.

2 *In whose bosom:* 'in whose presence.'—Wilson.

The Maruts: are to be invoked, understood.

5 Of this, moreover, purified, set in three places, procreant,
Drink Varuṇa, Mitra, Aryaman.

6 And Indra, like the Herald Priest, desirous of the milky juice,
At early morn will quaff thereof.

7 When have the Princes gleamed and shone through waters as through troops of foes?
When hasten they whose might is pure?

8 What favour do I claim this day of you great Deities, you who are
Wondrously splendid in yourselves?

9 I call, to drink the Soma, those Maruts who spread all realms of earth
And luminous regions of the sky.

10 You, even such, pure in your might, you, O ye Maruts, I invoke
From heaven to drink this Soma juice.

11 The Maruts, those who have sustained and propped the heavens and earth apart,
I call to drink this Soma juice.

12 That vigorous band of Maruts that abideth in the mountains, I
Invoke to drink this Soma juice.

HYMN LXXXIV. Indra.

Song-lover! like a charioteer come songs to thee when Soma flows.
O Indra, they have called to thee as mother-kine unto their calves.

2 Bright juices hitherward have sped thee, Indra, Lover of the Song.
Drink, Indra, of this flowing sap: in every house 'tis set for thee.

3 Drink Soma to inspirit thee, juice, Indra, which the Falcon brought:
For thou art King and Sovran Lord of all the families of men.

4 O Indra, hear Tiraschî's call, the call of him who serveth thee.
Satisfy him with wealth of kine and valiant offspring: Great art thou.

---

5 *Set in three places:* first, in a trough; then in a straining-cloth; then in a third trough or vessel called *Pûtabhṛit*. *Procreant:* granting progeny to the worshipper.

6 *The Herald Priest:* Agni.

---

1 *Like a charioteer:* straight and swift to their object.

3 *Which the Falcon brought:* see I. 80. 2, and 93. 6.

5 For he, O Indra, hath produced for thee the newest gladdening song,
A hymn that springs from careful thought, ancient, and full of sacred truth.

6 That Indra will we laud whom songs and hymns of praise have magnified.
Striving to win, we celebrate his many deeds of hero might.

7 Come now and let us glorify pure Indra with pure Sâma hymn.
Let the pure milky draught delight him strengthened by pure songs of praise.

8 O Indra, come thou pure to us, with pure assistance, pure thyself.
Pure, send thou riches down to us, and, meet for Soma, pure, be glad.

9 O Indra, pure, vouchsafe us wealth, and, pure, enrich the worshipper.
Pure, thou dost strike the Vṛitras dead, and strivest, pure, to win the spoil.

HYMN LXXXV. Indra.

FOR him the Mornings made their courses longer, and Nights with pleasant voices spake to Indra.
For him the Floods stood still, the Seven Mothers, Streams easy for the heroes to pass over.

2 The Darter penetrated, though in trouble, thrice-seven close-pressed ridges of the mountains.
Neither might God nor mortal man accomplish what the Strong Hero wrought in full-grown vigour.

3 The mightiest force is Indra's bolt of iron when firmly grasped in both the arms of Indra.
His head and mouth have powers that pass all others, and all his people hasten near to listen.

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5 *Newest.........ancient:* recent in form and expression, but ancient in substance. See Muir, *O. S. Texts*, III. 238, 239.

7 *Pure Indra with pure Sâma hymns:* according to Sâyaṇa, 'Indra, purified with pure Sâma-hymns,' from the pollution he had incurred by killing the Brâhman Vṛitra. See Wilson's Translation, note.

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1 *The heroes:* perhaps Turvaṣa and Yadu—Ludwig.

2 *The Darter:* of the thunderbolt; Indra. *Though in trouble:* because he had none to aid him. What the *thrice-seven* [illegible] *es of the mountains* are, is uncertain See Wilson's Translation. [illegible] thinks that the battle of the Sun with the demons of winter may be meant.

3 *To listen:* to the commands which issue from his mouth.

4 I count thee as the Holiest of the Holy, the caster-down of what hath ne'er been shaken.
I count thee as the Banner of the heroes, I count thee as the Chief of all men living.

5 What time, O Indra, in thine arms thou tookest thy wildly rushing bolt to slay the Dragon,
The mountains roared, the cattle loudly bellowed, the Brahmans with their hymns drew nigh to Indra.

6 Let us praise him who made these worlds and creatures, all things that after him sprang into being.
May we win Mitra with our songs, and Indra, and wait upon our Lord with adoration.

7 Flying in terror from the snort of Vṛitra, all Deities who were thy friends forsook thee.
So, Indra, be thy friendship with the Maruts: in all these battles thou shalt be the victor.

8 Thrice-sixty Maruts, waxing strong, were with thee, like piles of beaming light, worthy of worship.
We come to thee: grant us a happy portion. Let us adore thy might with this oblation.

9 A sharpened weapon is the host of Maruts. Who, Indra, dares withstand thy bolt of thunder?
Weaponless are the Asuras, the godless: scatter them with thy wheel, Impetuous Hero.

10 To him the Strong and Mighty, most auspicious, send up the beauteous hymn for sake of cattle.
Lay on his body many songs for Indra invoked with song, for will not he regard them?

11 To him, the Mighty, who accepts laudation, send forth thy thought as by a boat o'er rivers,
Stir with thy hymn the body of the Famous and Dearest One, for will not he regard it?

12 Serve him with gifts of thine which Indra welcomes: praise with fair praise, invite him with thine homage.

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5 *Wildly rushing*: this is M. Müller's translation of *madachyútam*. It might be rendered also 'sped in thy rapturous joy.' 'Rauschbeschleunigten.'—Ludwig. *The Dragon*: Ahi.

7 *With the Maruts*: as they alone stood by him in the conflict.

8 *Thrice-sixty*: or sixty-three, according to Sâyaṇa, nine companies consisting of seven each. See Cowell's note in Wilson's Translation. *Like piles of beaming light*: 'like cows gathered together.'—Wilson; 'like morning stars.'—Grassmann. I have followed Ludwig.

9 *With thy wheel*: or discus, a sharp-edged quoit used as a weapon o war.

Draw near, O singer, and refrain from outcry. Make thy voice heard, for will not he regard it?

13 The Black Drop sank in Ansumatî's bosom, advancing with ten thousand round about it.
Indra with might longed for it as it panted: the hero-hearted laid aside his weapons.

14 I saw the Drop in the far distance moving, on the slope bank of Ansumatî's river,
Like a black cloud that sank into the water. Heroes, I send you forth. Go, fight in battle.

15 And then the Drop in Ansumatî's bosom, splendid with light, assumed its proper body;
And Indra, with Brihaspati to aid him, conquered the godless tribes that came against him.

16 Then, at thy birth, thou wast the foeman, Indra, of those the seven who ne'er had met a rival.
The hidden Pair, the Heaven and Earth, thou foundest, and to the mighty worlds thou gavest pleasure.

17 So, Thunder-armed! thou with thy bolt of thunder didst boldly smite that power which none might equal;
With weapons broughtest low the might of Sushna, and, Indra, foundest by thy strength the cattle.

18 Then wast thou, Chieftain of all living mortals, the very mighty slayer of the Vritras.
Then didst thou set the obstructed rivers flowing, and win the floods that were enthralled by Dâsas.

19 Most wise is he, rejoicing in libations, splendid as day, resistless in his anger.
He only doth great deeds, the only Hero, sole Vritra-slayer he, with none beside him.

---

12 *Draw near, O singer, and refrain from outcry:* 'O priest, adorn thyself grieve not (for poverty).'—Wilson.

13 *The Black Drop:* the darkened Moon. *Ansumatî:* a mystical river of the air into which the Moon dips to recover its vanished light. *Ten thousand:* probably, demons of darkness; the numerals are without a substantive. *As it panted:* while striving against its assailants. *Laid aside his weapons:* after conquering the demons and restoring the darkened Moon.

14 Indra addresses the Maruts.

Sâyana explains stanzas 13—15 differently, in accordance with a legend which was probably suggested by this passage. He takes *drapsáḥ krishṇáḥ*, black drop, to mean 'the swift moving Krishṇaḥ,' an Asura or demon who with ten thousand of his kind had occupied the banks of the river Ansumatî, which, he says, is the Yamunâ or Jumna, and was there defeated by Indra, Brihaspati, and the Maruts. See Cowell's note in Wilson's Translation.

16 *The seven:* Krishṇa, Vritra, Namuchi, Sambara, and others.—Sâyaṇa.

20 Indra is Vṛitra's slayer, man's sustainer: he must be called; with fair praise let us call him.
Maghavan is our Helper, our Protector, giver of spoil and wealth to make us famous.

21 This Indra, Vṛitra-slayer, this Ṛibhukshan, even at his birth, was meet for invocation.
Doer of many deeds for man's advantage, like Soma quaffed, for friends we must invoke him.

HYMN LXXXVI.

Indra.

O INDRA, Lord of Light, what joys thou broughtest from the Asuras,
Prosper therewith, O Maghavan, him who lauds that deed, and those whose grass is trimmed for thee.

2 The unwasting share of steeds and kine which, Indra, thou hast fast secured,
Grant to the worshipper who presses Soma and gives guerdon, not unto the churl.

3 The riteless, godless man who sleeps, O Indra, his unbroken sleep,—
May he by following his own devices die. Hide from him wealth that nourishes.

4 Whether, O Ṣakra, thou be far, or, Vṛitra-slayer, near at hand,
Thence by heaven-reaching songs he who hath pressed the juice invites thee with thy long-maned Steeds.

5 Whether thou art in heaven's bright sphere, or in the basin of the sea;
Whether, chief Vṛitra-slayer, in some place on earth, or in the firmament, approach.

6 Thou Soma-drinker, Lord of Strength, beside our flowing Soma juice
Delight us with thy bounty rich in pleasantness, O Indra, with abundant wealth.

7 O Indra, turn us not away: be the companion of our feast.
For thou art our protection, yea, thou art our kin: O Indra, turn us not away.

8 Sit down with us, O Indra, sit beside the juice to drink the meath.
Show forth great favour to the singer, Maghavan; Indra, with us, beside the juice.

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21 *Ṛibhukshan:* or, Lord of Ṛibhus.

1 *Joys:* riches.—Sâyaṇa. *From the Asuras:* from the powerful Râkshasas. —Sâyaṇa.
2 *Gives guerdon:* liberally rewards the priests.

9 O Caster of the Stone, nor Gods nor mortals have attained to thee.
Thou in thy might surpassest all that hath been made: the Gods have not attained to thee.

10 Of one accord they made and formed for kingship Indra, the Hero who in all encounters overcometh,
Most eminent for power, destroyer in the conflict, fierce and exceeding strong, stalwart and full of vigour.

11 Bards joined in song to Indra so that he might drink the Soma juice,
The Lord of Light, that he whose laws stand fast might aid with power and with the help he gives.

12 The holy sages form a ring, looking and singing to the Râm.
Inciters, full of vigour, not to be deceived, are with the chanters, nigh to hear.

13 Loudly I call that Indra, Maghavan the Mighty, who evermore possesses power, ever resistless.
Holy, most liberal, may he lead us on to riches, and, Thunder-armed, make all our pathways pleasant for us.

14 Thou knowest well, O Ṣakra, thou Most Potent, with thy strength, Indra, to destroy these castles.
Before thee, Thunder-armed! all beings tremble: the heavens and earth before thee shake with terror.

15 May thy truth, Indra, Wondrous Hero! be my guard: bear me o'er much woe, Thunderer! as over floods.
When, Indra, wilt thou honour us with opulence, all-nourishing and much-to-be-desired, O King?

HYMN LXXXVII. Indra.

To Indra sing a Sâma hymn, a lofty song to Lofty Sage,
To him who guards the Law, inspired, and fain for praise.

2 Thou, Indra, art the Conqueror: thou gavest splendour to the Sun.
Maker of all things, thou art Mighty and All-God.

3 Radiant with light thou wentest to the sky, the luminous realm of heaven.
The Deities, Indra, strove to win thee for their Friend.

4 Come unto us, O Indra, dear, still conquering, unconcealable,
Vast as a mountain spread on all sides, Lord of Heaven.

---

12 *The Ram:* Indra. See I. 51. 1, and VIII. 2. 40. *Inciters:* apparently, the Gods themselves.

2 *All-God:* *viṣvádevaḥ:* 'the lord of all the gods.'—Wilson.
4 *Unconcealable:* as the Sun-God.

5 O truthful Soma-drinker, thou art mightier than both the worlds.
Thou strengthenest him who pours libation, Lord of Heaven.

6 For thou art he, O Indra, who stormeth all castles of the foe,
Slayer of Dasyus, man's Supporter, Lord of Heaven.

7 Now have we, Indra, Friend of Song, sent our great wishes forth to thee,
Coming like floods that follow floods.

8 As rivers swell the ocean, so, Hero, our prayers increase thy might,
Though of thyself, O Thunderer, waxing day by day.

9 With holy song they bind to the broad wide-yoked car the Bay Steeds of the rapid God,
Bearers of Indra, yoked by word.

10 O Indra, bring great strength to us, bring valour, Śatakratu, thou most active, bring
A hero conquering in war.

11 For, gracious Śatakratu, thou hast ever been a Mother and a Sire to us,
So now for bliss we pray to thee.

12 To thee, Strong, Much-invoked, who showest forth thy strength, O Śatakratu, do I speak:
So grant thou us heroic strength.

HYMN LXXXVIII. Indra.

O THUNDERER, zealous worshippers gave thee drink this time yesterday.
So, Indra, listen here to those who bring the laud: come near unto our dwelling-place.

2 Lord of Bay Steeds, fair-helmed, rejoice thee: this we crave. Here the disposers wait on thee.
Thy loftiest glories claim our lauds beside the juice, O Indra, Lover of the Song.

3 Turning, as 'twere, to meet the Sun, enjoy from Indra all good things.
When he who will be born is born with power we look to treasures as our heritage.

---

7 *Coming like floods:* in crowds. But the half-line is very obscure. 'As men going by water (splash their friends) with handfuls.'—Wilson.

10 *A hero:* an heroic son.

2 *Disposers:* the priests who order religious ceremonies.

3 This stanza is difficult and obscure. Mahīdhara's explanation is: 'The gathering (rays) proceeding to the sun distribute all Indra's treasures (to living beings, sc. as rain, corn, etc.); may we too by our power leave those treasures as an inheritance to him who has been or will be born.' See Cowell's note in Wilson's Translation.

4 Praise him who sends us wealth, whose bounties injure none: good are the gifts which Indra grants.
He is not wroth with one who satisfies his wish: he turns his mind to giving boons.

5 Thou in thy battles, Indra, art subduer of all hostile bands.
Father art thou, all-conquering, cancelling the curse, thou victor of the vanquisher.

6 The Earth and Heaven cling close to thy victorious might, as to their calf two mother-cows.
When thou attackest Vṛitra all the hostile bands shrink and faint, Indra, at thy wrath.

7 Bring to your aid the Eternal One, who shoots and none may shoot at him,
Inciter, swift, victorious, best of Charioteers, Tugrya's unvanquished Strengthener;

8 Arranger of things unarranged, e'en Ṣatakratu, source of might,
Indra, the Friend of all, for succour we invoke, Guardian of treasure, sending wealth.

HYMN LXXXIX.

Indra. Vâk.

I MOVE before thee here present in person, and all the Deities follow behind me.
When, Indra, thou securest me my portion, with me thou shalt perform heroic actions.

2 The food of meath in foremost place I give thee, thy Soma shall be pressed, thy share appointed.
Thou on my right shalt be my friend and comrade: then shall we two smite dead full many a foeman.

3 Striving for strength bring forth a laud to Indra, a truthful hymn if he in truth existeth.
One and another say, There is no Indra. Who hath beheld him? Whom then shall we honour?

---

6 *As to their calf:* or the translation may be, as sire and mother to their child.

7 *Tugrya* is Bhujyu, the son of Tugra. See Vol. I., Index.

8 *Arranger of things unarranged:* 'the consecrator of others but himself consecrated by none.'—Wilson.

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1 This stanza is spoken by Agni.

2 Indra answers.

3 Addressed to the priests. *One and another: néma;* but according to Sâyaṇa, Nema is the name of the Ṛishi. 'Nema says, "verily there is no Indrá."'—Wilson.

4 Here am I, look upon me here, O singer. All that existeth I surpass in greatness.
The Holy Law's commandments make me mighty. Rending with strength I rend the worlds asunder.

5 When the Law's lovers mounted and approached me as I sate lone upon the dear sky's summit,
Then spake my spirit to the heart within me, My friends have cried unto me with their children.

6 All these thy deeds must be declared at Soma-feasts, wrought, Indra, Bounteous Lord, for him who sheds the juice,
When thou didst open wealth heaped up by many, brought from far away to Ṣarabha, the Ṛishi's kin.

7 Now run ye forth your several ways: he is not here who kept you back.
For hath not Indra sunk his bolt deep down in Vṛitra's vital part?

8 On-rushing with the speed of thought within the iron fort he pressed:
The Falcon went to heaven and brought the Soma to the Thunderer.

9 Deep in the ocean lies the bolt with waters compassed round about,
And in continuous onward flow the floods their tribute bring to it.

10 When, uttering words which no one comprehended, Vâk, Queen of Gods, the Gladdener, was seated,
The heaven's four regions drew forth drink and vigour: now whither hath her noblest portion vanished?

---

4 Indra speaks this and the following stanza.

5 *The Law's lovers:* the priests who in sacrifice ascend to Indra. According to Hillebrandt (*V. Mythologie*, I. 354), the Maruts; *ṣiṣumantaḥ* meaning not 'with their children,' but 'with the Infant (Soma).'

6 The priest addresses Indra. *Ṣarabha:* a Ṛishi of that name.—Sâyaṇa. The original hymn appears to end with this stanza.

7 Addressed to the waters of heaven after Indra's battle with Vṛitra.

8 *He:* the Falcon. *The iron fort:* the stronghold or cloud in which the Soma or ambrosial rain was imprisoned. Cf. IV. 27. 2.

9 *In the ocean:* as produced naturally in the sea of air.

10 This and the following stanza have no apparent connexion with what precedes. *Vâk:* or Vâch, vox, voice, or Speech personified. Her unintelligible words are the thunder. *Her noblest portion:* according to Sâyaṇa, the rain which follows thunder. Or the thunder itself may be intended. See Cowell's note in Wilson's Translation. *Was seated:* at the sacrifice offered to her.

11 The Deities generated Vâk the Goddess, and animals of every figure speak her.
May she, the Gladdener, yielding food and vigour, the Milch-cow Vâk, approach us meetly lauded.

12 Step forth with wider stride, my comrade Vishṇu; make room, Dyaus, for the leaping of the lightning.
Let us slay Vṛitra, let us free the rivers: let them flow loosed at the command of Indra.

HYMN XC. Various.

YEA, specially that mortal man hath toiled for service of the Gods,
Who quickly hath brought near Mitra and Varuṇa to share his sacrificial gifts.

2 Supreme in sovran power, far-sighted, Chiefs and Kings, most swift to hear from far away,
Both, wondrously, set them in motion as with arms, in company with Sûrya's beams.

3 The rapid messenger who runs before you, Mitra-Varuṇa, with iron head, swift to the draught,

4 He whom no man may question, none may summon back, who stands not still for colloquy,—
From hostile clash with him keep ye us safe this day; keep us in safety with your arms.

5 To Aryaman and Mitra sing a reverent song, O pious one,
A pleasant hymn that shall protect to Varuṇa: sing forth a laud unto the Kings.

6 The true, Red Treasure they have sent, one only Son born of the Three.
They, the Immortal Ones, never deceived, survey the families of mortal men.

7 My songs are lifted up, and acts most splendid are to be performed.
Come hither, ye Nâsatyas, with accordant mind, to meet and to enjoy my gifts.

---

11 *Speak her:* articulately-speaking men and lower animals all derive their voices from her.

12 This stanza, which is out of place here, is spoken by Indra when he is about to attack Vṛitra. See IV. 18. 11.

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3 *The rapid messenger:* the lightning, as one of the forms of Agni.

6 *The true, Red Treasure:* the Sun. *The Three:* heaven, mid-air, and earth.

8 Lords of great wealth, when we invoke your bounty which no demon checks,
Both of you, furthering our eastward-offered praise, come, Chiefs whom Jamadagni lauds !

9 Come, Vâyu, drawn by fair hymns, to our sacrifice that reaches heaven.
Poured on the middle of the straining-cloth, and cooked, this bright drink hath been offered thee.

10 He comes by straightest paths, as ministering Priest, to taste the sacrificial gifts.
Then, Lord of harnessed teams ! drink of the twofold draught, bright Soma mingled with the milk.

11 Verily, Sûrya, thou art great; truly, Âditya, thou art great.
As thou art great indeed, thy greatness is admired : yea, verily, thou, God, art great.

12 Yea, Sûrya, thou art great in fame: thou evermore, O God, art great.
Thou by thy greatness art the Gods' High Priest, divine, far-spread unconquerable light.

13 She yonder, bending lowly down, clothed in red hues and rich in rays,
Is seen, advancing as it were with various tints, amid the ten surrounding arms.

14 Past and gone are three mortal generations: the fourth and last into the Sun hath entered.
He mid the worlds his lofty place hath taken. Into green plants is gone the Purifying.

15 The Rudras' Mother, Daughter of the Vasus, centre of nectar, the Âdityas' Sister—
To folk who understand will I proclaim it—injure not Aditi, the Cow, the sinless.

---

13 *She yonder:* Ushas or Dawn. *The ten surrounding arms:* the ten regions of the world.

14 *Three mortal generations:* according to the legend, Prajâpati produced in succession three kinds of creatures who all died. The fourth generation lived and enjoyed the light and warmth of the Sun. See Cowell's note in Wilson's Translation, or [illegible] II. 5. 1. 1—4. *Into green plants:* Sâyaṇa explains *harítaḥ* [illegible] e sky, and *pávamânaḥ* (the Purifying) as Vâyu or the [illegible] akes *pávamânaḥ* to be the Soma, and *harítaḥ* to be the horses of the Sun. I have followed Ludwig's interpretation; but I find the stanza almost unintelligible.

15 *Centre of nectar:* or, of amrit, or immortality, or the world of the Immortal Gods. *The Cow;* the earthly cow, as the type of Aditi or universal Nature, must not be offended. The stanza is spoken by the priest who has received the cow as his reward.

16 Weak-minded men have as a cow adopted me who came hither from the Gods, a Goddess,
Who, skilled in eloquence, her voice uplifteth, who standeth near at hand with all devotions.

HYMN XCI.

Agni.

Lord of the house, Sage, ever young, high power of life, O Agni, God,
Thou givest to thy worshipper.

2 So with our song that prays and serves, attentive, Lord of spreading light,
Agni, bring hitherward the Gods.

3 For, Ever-Youthful One, with thee, best Furtherer, as our ally,
We overcome, to win the spoil.

4 As Aurva Bhṛigu used, as Apnavâna used, I call the pure
Agni who clothes him with the sea.

5 I call the Sage who sounds like wind, the Might that like Parjanya roars,
Agni who clothes him with the sea.

6 As Savitar's productive Power, as him who sends down bliss, I call
Agni who clothes him with the sea.

7 Hither, for powerful kinship, I call Agni, him who prospers you,
Most frequent at our solemn rites;

8 That through this famed One's power, he may stand by us even as Tvashṭar comes
Unto the forms that must be shaped.

9 This Agni is the Lord supreme above all glories mid the Gods:
May he come nigh to us with strength.

10 Here praise ye him the most renowned of all the ministering Priests,
Agni, the Chief at sacrifice;

11 Piercing, with purifying flame, enkindled in our homes, most high,
Swiftest to hear from far away.

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16 *Weak-minded men:* 'Men are too feeble in their intellect to comprehend me in my true form and my real nature: they can only understand my worth in the shape of a cow.'—See Ludwig, *R. V.*, IV. 245, 246.

The concluding stanza is spoken by Aditi as a cow.

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4 *Aurva Bhṛigu:* or, perhaps, Aurva and Bhṛigu. The ancient Ṛishi Aurva is said to have been the grandson of Bhṛigu. *Apnavâna:* another ancient Ṛishi, mentioned in connexion with the Bhṛigus and the earliest worship of Agni, in Book IV. 7. 1.

12 Sage, laud the Mighty One who wins the spoil of victory like a steed,
And, Mitra-like, unites the folk.

13 Still turning to their aim in thee, the oblation-bearer's sister hymns
Have come to thee before the wind.

14 The waters find their place in him, for whom the threefold sacred grass
Is spread unbound, unlimited.

15 The station of the Bounteous God hath, through his aid which none impair,
A pleasant aspect like the Sun.

16 Blazing with splendour, Agni, God, through pious gifts of sacred oil,
Bring thou the Gods and worship them.

17 The Gods as mothers brought thee forth, the Immortal Sage, O Angiras,
The bearer of our gifts to heaven.

18 Wise Agni, Gods established thee, the Seer, noblest messenger,
As bearer of our sacred gifts.

19 No cow have I to call mine own, no axe at hand wherewith to work,
Yet what is here I bring to thee.

20 O Agni, whatsoever be the fuel that we lay for thee,
Be pleased therewith, Most Youthful God.

21 That which the white-ant eats away, that over which the emmet crawls—
May all of this be oil to thee.

22 When he enkindles Agni, man should with his heart attend the song:
I with the priests have kindled him.

---

12 *Sage:* the priest is addressed.

13 *Before the wind:* or, in front of the wind, with which the flame is fanned.

14 'The waters rest in Agni, who abides as lightning in the firmament.'—Note in Wilson's Translation which I have followed closely in this stanza.

15 Or, a comma being substituted for the full stop at the end of the preceding stanza, and *padám* (station) taken as in apposition to *padám* (place) in 14: 'The station of the bounteous: he hath, through his aid which none impair, A pleasant aspect like the Sun.'

19 As Prayoga, the Rishi of the hymn, has no cow and no axe to cut wood, Agni is asked in this and the two following stanzas to dispense with the customary offerings of milk, and to accept such wood as the worshipper can pick up.

22 *With his heart:* a devout spirit will compensate the want of milk and properly prepared fuel.

HYMN XCII. Agni.

THAT noblest Furtherer hath appeared, to whom men bring their holy works.
Our songs of praise have risen aloft to Agni who was born to give the Ârya strength.

2 Agni of Divodâsa turned, as 'twere in majesty, to the Gods.
Onward he sped along the mother earth, and took his station in the height of heaven.

3 Him before whom the people shrink when he performs his glorious deeds,
Him who wins thousands at the worship of the Gods, himself, that Agni, serve with songs.

4 The mortal man whom thou wouldst lead to opulence, O Vasu, he who brings thee gifts.
He, Agni, wins himself a hero singing lauds, yea, one who feeds a thousand men.

5 He with the steed wins spoil even in the fencèd fort, and gains imperishable fame.
In thee, O Lord of wealth, continually we lay all precious offerings to the Gods.

6 To him who dealeth out all wealth, who is the cheerful Priest of men,
To him, like the first vessels filled with savoury juice, to Agni go the songs of praise.

7 Votaries, richly-gifted, deck him with their songs, even as the steed who draws the car.
On both, Strong Lord of men! on child and grandson pour the bounties which our nobles give.

8 Sing forth to him, the Holy, most munificent, sublime with his refulgent glow,
To Agni, ye Upastutas.

9 Worshipped with gifts, enkindled, splendid, Maghavan shall win himself heroic fame.
And will not his most newly shown benevolence come to us with abundant strength?

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2 *Of Divodâsa:* whom Divodâsa especially worshipped and claimed as his tutelary God. The stanza is obscure, and my translation founded on von Roth's interpretation of *prá vi vâvṛite*, which has been accepted by Cowell, must be regarded as conjectural. See Wilson's Translation and note.

4 *A hero:* a brave son.

7 The second line is obscure. 'Graceful lord of men, grant wealth to us rich n children and grandchildren.'—Wilson.

8 *Upastutas:* singers so named after the Ṛishi Upastuta. See I. 36. 10.

10 Priest, presser of the juice! praise now the dearest Guest of all our friends,
Agni, the driver of the cars.

11 Who, finder-out of treasures open and concealed, bringeth them hither, Holy One;
Whose waves, as in a cataract, are hard to pass, when he, through song, would win him strength.

12 Let not the noble Guest, Agni, be wroth with us: by many a man his praise is sung,
Good Herald, skilled in sacrifice.

13 O Vasu, Agni, let not them be harmed who come in any way with lauds to thee.
Even the lowly, skilled in rites, with offered gifts, seeketh thee for the envoy's task.

14 Friend of the Maruts, Agni, come with Rudras to the Soma-draught,
To Sobharî's fair song of praise, and be thou joyful in the light.

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10 *Priest, presser of the juice: âsâva: stotaḥ.*—Sâyaṇa. 'Singer of hymns.' —Wilson.

11 *Whose waves:* billowy floods of flame rushing on like waters falling down a precipice. 'Whose (flames), as he hastens to wage the battle by means of our sacred rite, are hard to be passed [illegible] ves rushing down a declivity.'—Wilson. See also Pischel, [illegible], I. p. 184. *Through song:* inspirited and strengthened by our hymns.

13 *For the envoy's task:* to bear his oblations to the Gods.

VÂLAKHILYA.

(Book VIII. Hymns 49—59. *M. Müller.*)

HYMN I. Indra.

To you will I sing Indra's praise who gives good gifts as well we know;
The praise of Maghavan who, rich in treasure, aids his singers with wealth thousandfold.

2 As with a hundred hosts, he rushes boldly on, and for the offerer slays his foes.
As from a mountain flow the water-brooks, thus flow his gifts who feedeth many a one.

3 The drops effused, the gladdening draughts, O Indra, Lover of the Song,
As waters seek the lake where they are wont to rest, fill thee, for bounty, Thunderer.

4 The matchless draught that strengthens and gives eloquence, the sweetest of the meath drink thou,
That in thy joy thou mayst scatter thy gifts o'er us, plenteously, even as the dust.

5 Come quickly to our laud, urged on by Soma-pressers like a horse—
Laud, Godlike Indra, which milch-kine make sweet for thee: with Kaṇva's sons are gifts for thee.

6 With homage have we sought thee as a Hero, strong, preëminent, with unfailing wealth.
O Thunderer, as a plenteous spring pours forth its stream, so, Indra, flow our songs to thee.

7 If now thou art at sacrifice, or if thou art upon the earth,
Come thence, high-thoughted! to our sacrifice with the Swift, come, Mighty with the Mighty Ones.

See Book VIII., Hymn XLIX., note. Professor Cowell's version of these eleven hymns will be found in Appendix I. of Wilson's Translation, Vol. V. I am indebted to him for some improvements on the version which I had previously prepared.

2 *As with a hundred hosts:* 'like a weapon with a hundred edges.'—Cowell.

4 *That...gives eloquence: vivákshaṇam:* from *vach;* 'swelling,' from *vaksh* = *uksh.*—von Roth, and Cowell. *Plenteously, even as the dust:* the meaning of the text is obscure The St. Petersburg Lexicon takes *dhrishád* = *drishád,* the nether millstone: 'just as the mill-stone pours out meal.'—Cowell.

7 *The Swift* and *the Mighty Ones,* are Indra's horses.

8 The active, fleet-foot, tawny Coursers that are thine are swift to victory, like the Wind,
Wherewith thou goest round to visit Manus' seed, wherewith all heaven is visible.

9 Indra, from thee so great we crave prosperity in wealth of kine,
As, Maghavan, thou favouredst Medhyâtithi, and, in the fight, Nîpâtithi.

10 As, Maghavan, to Kaṇva, Trasadasyu, and to Paktha and Daṣavraja;
As, Indra, to Goṣarya and Ṛijiṣvan thou vouchsafedst wealth in kine and gold.

HYMN II. Indra.

Sakra I praise, to win his aid, far-famed, exceeding bountiful,
Who gives, as 'twere in thousands, precious wealth to him who sheds the juice and worships him.

2 Arrows with hundred points, unconquerable, are this Indra's mighty arms in war.
He streams on liberal worshippers like a hill with springs, when juices poured have gladdened him.

3 What time the flowing Soma-drops have gladdened with their taste the Friend,
Like water, gracious Lord! were my libations made, like milch-kine to the worshipper.

4 To him the peerless, who is calling you to give you aid, forth flow the drops of pleasant meath.
The Soma-drops which call on thee, O gracious Lord, have brought thee to our hymns of praise.

5 He rushes hurrying like a steed to Soma that adorns our rite,
Which hymns make sweet to thee, lover of pleasant food. The call to Paura thou dost love.

6 Praise the strong, grasping Hero, winner of the spoil, ruling supreme o'er mighty wealth.
Like a full spring, O Thunderer, from thy store hast thou poured on the worshipper evermore.

[illegible]: a Ṛishi whose name has frequently occurred. *Nîpâtithi:* [illegible] ere and Vâlakhilya Hymn III.

10 *Trasadasyu:* see. Vol. I., Index. *Paktha:* a favourite of the Aṣvins. See VIII. 22. 10. *Daṣavraja:* see VIII. 8. 20. *Goṣarya:* see VIII. 8. 20. *Ṛijiṣvan:* see Vol. I., Index.

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5 *The call to Paura:* the invitation to Paura's house. According to von Roth *paurá* means the filler, the satisfier: 'thou approvest the summons to the satisfying beverage.'—Cowell. See V. 74. 4.

7 Now whether thou be far away, or in the heavens, or on the earth,
O Indra, mighty-thoughted, harnessing thy Bays, come Lofty with the Lofty Ones.

8 The Bays who draw thy chariot, Steeds who injure none, surpass the wind's impetuous strength—
With whom thou silencest the enemy of man, with whom thou goest round the sky.

9 O gracious Hero, may we learn anew to know thee as thou art:
As in decisive fight thou holpest Etasa, or Vaṣa 'gainst Daṣavraja,

10 As, Maghavan, to Kaṇva at the sacred feast, to Dîrghanîtha thine home-friend,
As to Goṣarya thou, Stone-darter, gavest wealth, give me a gold-bright stall of kine.

HYMN III.

Indra.

As with Manu Sâmvaraṇi, Indra, thou drankest Soma juice,
And, Maghavan, with Nîpâtithi, Medhyâtithi, with Pushṭigu and Srushṭigu,—

2 The son of Prishadvâna was Praskaṇva's host, who lay decrepit and forlorn.
Aided by thee the Ṛishi Dasyave-vṛika strove to obtain thousands of kine.

3 Call hither with thy newest song Indra who lacks not hymns of praise,
Him who observes and knows, inspirer of the sage, him who seems eager to enjoy.

4 He unto whom they sang the seven-beaded hymn, three-parted, in the loftiest place,
He sent his thunder down on all these living things, and so displayed heroic might.

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7 This stanza is almost a repetition of stanza 7 of Hymn I.

9 *Etaṣa:* see I. 61. 15. *Vaṣa:* mentioned as a favourite of the Aṣvins in X. 40. 7. *Daṣavraja:* said in stanza 10 of Hymn I. to have been helped by Indra.

10 *Dîrghanîtha:* Ludwig takes this word to be an adjective qualifying *médhe adhvaré*, 'at the sacrificial feast of long duration.' *A gold-bright stall of kine:* according to Ludwig, a stall graced with bay steeds, would be a better translation.

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1 *Sâmvaraṇi:* son of the Vedic Ṛishi Samvaraṇa. See V. 33. 10. At the end of the stanza, 'so drink with us,' is to be understood.

2 *Forlorn:* rejected and cast out by his kindred. *Dasyave-vṛika:* literally, the Wolf-to-the-Dasyu, that is, Destroyer of fiends or barbarians.

4 *The seven-headed:* sung by seven heavenly singers.

5 We invocate that Indra who bestoweth precious things on us.
Now do we know his newest favour; may we gain a stable that is full of kine.

6 He whom thou aidest, gracious Lord, to give again, obtains great wealth to nourish him.
We with our Soma ready, Lover of the Song! call, Indra Maghavan, on thee.

7 Ne'er art thou fruitless, Indra; ne'er dost thou desert the worshipper:
But now, O Maghavan, thy bounty as a God is poured forth ever more and more.

8 He who hath overtaken Krivi with his might, and silenced Sushṇa with death-bolts,—
When he supported yonder heaven and spread it out, then first the son of earth was born.

9 Good Lord of wealth is he to whom all Âryas, Dâsas here belong.
Directly unto thee, the pious Ruṣama Pavîru, is that wealth brought nigh.

10 In zealous haste the singers have sung forth a song distilling oil and rich in sweets.
Riches have spread among us and heroic strength, with us are flowing Soma-drops.

HYMN IV.

Indra.

As, Sakra, thou with Manu called Vivasvân drankest Soma juice,
As, Indra, thou didst love the hymn by Trita's side, so dost thou joy with Âyu now.

2 As thou with Mâtariṣvan, Medhya, Pṛishâdhra, hast cheered thee, Indra, with pressed juice,
Drunk Soma with Ṛijûnas, Syûmaraṣmi, by Daṣoṇya's, Daṣaṣipra's side.

3 'Tis he who made the lauds his own and boldly drank the Soma juice,

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8 *The son of earth:* man.

9 *Ruṣama Pavîru:* the Ruṣamas are mentioned in V. 30. 13—15. The name of Pavîru does not occur again.

1 *Vivasvân:* or Vivasvat, was the father of Manu who is generally called Vaivasvata. *Âyu:* the Ṛishi of the hymn, or the sacrificer.

2 *Mâtariṣvan:* the Ṛishi of Hymn VI. of the Vâlakhilya, *Medhya:* the Ṛishi of Hymns V. IX. and X. *Pṛishadhra:* the Ṛishi of Hymn VIII. *Syûmaraṣmi:* mentioned, as a favourite of the Aṣvins, in I. 112. 16. The names of Ṛijûnas, Daṣoṇya, and Daṣaṣipra do not occur again in the Ṛigveda.

He to whom Vishṇu came striding his three wide steps, as Mitra's statutes ordered it.

4 In whose laud thou didst joy, Indra, at the great deed, O Ṣatakratu, Mighty One!
Seeking renown we call thee as the milkers call the cow who yields abundant milk.

5 He is our Sire who gives to us, Great, Mighty, ruling as he wills.
Unsought, may he the Strong, Rich, Lord of ample wealth, give us of horses and of kine.

6 He to whom thou, Good Lord, givest that he may give increases wealth that nourishes.
Eager for wealth we call on Indra, Lord of wealth, on Ṣatakratu with our lauds.

7 Never art thou neglectful: thou guardest both races with thy care.
The call on Indra, fourth Âditya! is thine own. Amrit is stablished in the heavens.

8 The offerer whom thou, Indra, Lover of the Song, liberal Maghavan, favourest,—
As at the call of Kaṇva so, O gracious Lord, hear thou our songs and eulogy.

9 Sung is the song of ancient time: to Indra have ye said the prayer.
They have sung many a Bṛihatî of sacrifice, poured forth the worshipper's many thoughts.

10 Indra hath tossed together mighty stores of wealth, and both the worlds, yea, and the Sun.
Pure, brightly-shining, mingled with the milk, the draughts of Soma have made Indra glad.

HYMN V. Indra.

As highest of the Maghavans, preëminent among the Bulls,
Best breaker-down of forts, kine-winner, Lord of wealth, we seek thee, Indra Maghavan.

2 Thou who subduedst Âyu, Kutsa, Atithigva, waxing daily in thy might,

---

5 *Ruling as he wills:* 'he who acts as the sovereign.'—Cowell.

7 *Both races:* Gods and men. *Fourth Âditya:* Varuṇa, Mitra, and Aryaman being the other three. *Amrit:* 'ambrosia.'—Cowell.

8 As thou hearest, must be supplied at the beginning of the stanza.

9 *Bṛihatî:* verse in the Bṛihatî metre.

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1 *Highest:* or, nearest. *The Bulls:* strong heroes.

2 *Âyu, Kutsa, Atithigva:* see I. 53. 10.

As such, rousing thy power, we invocate thee now, thee Satakratu, Lord of Bays.

3 The pressing-stones shall pour for us the essence of the meath of all,
Drops that have been pressed out afar among the folk, and those that have been pressed near us.

4 Repel all enmities and keep them far away: let all win treasure for their own.
Even among Sishtas are the stalks that make thee glad, where thou with Soma satest thee.

5 Come, Indra, very near to us with aids of firmly-based resolve;
Come, most auspicious, with thy most auspicious help, good Kinsman, with good kinsmen, come!

6 Bless thou with progeny the chief of men, the lord of heroes, victor in the fray.
Aid with thy powers the men who sing thee lauds and keep their spirits ever pure and bright.

7 May we be such in battle as are surest to obtain thy grace:
With holy offerings and invocations of the Gods, we mean, that we may win the spoil.

8 Thine, Lord of Bays, am I. Prayer longeth for the spoil. Still with thy help I seek the fight.
So, at the raiders' head, I, craving steeds and kine, unite myself with thee alone.

HYMN VI. Indra.

INDRA, the poets with their hymns extol this hero might of thine:
They strengthened, loud in song, thy power that droppeth oil. With hymns the Pauras came to thee.

2 Through piety they came to Indra for his aid, they whose libations give thee joy.
As thou with Krisa and Samvarta hast rejoiced, so, Indra, be thou glad with us.

---

4 *Sishtas:* apparently a tribe of no great importance. *Stalks:* of the Soma-plant.

8 *At the raiders' head:* at the head of the band who are going forth to seize the cattle of their enemies. Von Roth thinks that *matînâm* should be read instead of *mathînâm*, and Grassmann translates accordingly, 'in Anfang meiner Bitten,' 'at the beginning of my prayers.'

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1 *Pauras:* 'the offerers.'—Cowell. See Vâlakhilya, II. 5.

2 *Krisa:* the Rishi of Hymn VII. of the Vâlakhilya. *Samvarta:* not mentioned elsewhere.

3 Agreeing in your spirit, all ye Deities, come nigh to us.
Vasus and Rudras shall come near to give us aid, and Maruts listen to our call.

4 May Pûshan, Vishṇu, and Sarasvatî befriend, and the Seven Streams, this call of mine:
May Waters, Wind, the Mountains, and the Forest-Lord, and Earth give ear unto my cry.

5 Indra, with thine own bounteous gift, most liberal of the Mighty Ones,
Be our boon benefactor, Vṛitra-slayer, be our feast-companion for our weal.

6 Leader of heroes, Lord of battle, lead thou us to combat, thou Most Sapient One.
High fame is theirs who win by invocations, feasts and entertainment of the Gods.

7 Our hopes rest on the Faithful One: in Indra is the people's life.
O Maghavan, come nigh that thou mayst give us aid: make plenteous food stream forth for us.

8 Thee would we worship, Indra, with our songs of praise: O Ṣatakratu, be thou ours.
Pour down upon Praskaṇva bounty vast and firm, exuberant, that shall never fail.

HYMN VII. Praskaṇva's Gift.

GREAT, verily, is Indra's might. I have beheld, and hither comes
Thy bounty, Dasyave-vṛika!

2 A hundred oxen white of hue are shining like the stars in heaven,
So tall, they seem to prop the sky.

3 Bamboos a hundred, hundred dogs, a hundred skins of beasts well-tanned,
A hundred tufts of Balbaja, four hundred red-hued mares are mine.

---

4 *The Forest Lord: vanaspati:* the tall timber tree, frequently meaning the Sacrificial Post.

5 *Benefactor:* or Bhaga, the God who distributes wealth.

---

1 'Great is Indra's power, and the gifts which I have received from thee, O destroyer of the Dasyus, can be compared only to his bounty.' Dasyave-vṛika, here, is the name, not of the Ṛishi, but of a hero who in alliance with the Kaṇvas has been victorious in his attack on the hostile barbarians. See Ludwig. Vol. III. p. 164.

3 *Balbaja:* a kind of coarse grass (Eleusine Indica), used in religious ceremonies, and for other purposes when plaited.

4 Blest by the Gods, Kâṇvâyanas! be ye who spread through life on life:
Like horses have ye stridden forth.

5 Then men extolled the team of seven: not yet full-grown, its fame is great.
The dark mares rushed along the paths, so that no eye could follow them.

HYMN VIII. Praskaṇva's Gift.

THY bounty, Dasyave-vṛika, exhaustless hath displayed itself:
Its fulness is as broad as heaven.

2 Ten thousand Dasyave-vṛika, the son of Pûtakratâ, hath
From his own wealth bestowed on me.

3 A hundred asses hath he given, a hundred head of fleecy sheep,
A hundred slaves, and wreaths besides.

4 There also was a mare led forth, picked out for Pûtakratâ's sake,
Not of the horses of the herd.

5 Observant Agni hath appeared, oblation-bearer with his car.
Agni with his resplendent flame hath shone on high as shines the Sun, hath shone like Sûrya in the heavens.

HYMN IX. Asvins.

ENDOWED, O Gods, with your primeval wisdom, come quickly with your chariot, O ye Holy.
Come with your mighty powers, O ye Nâsatyas; come hither, drink ye this the third libation.

2 The truthful Deities, the Three-and-Thirty, saw you approach before the Ever-Truthful.

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4 *Kâṇvâyanas:* descendants of Kaṇva.

5 *The team of seven:* 'siebengespannes.'—Grassmann; 'seven-yoked team.'—Cowell. But the exact meaning here of *sâptásya* is uncertain. Von Roth thinks that it is probably a proper name. Ludwig takes it in the sense of a bond of friendship or alliance. *The dark mares:* there is no substantive, and 'mares' is conjecturally supplied. According to Ludwig, the dark hosts of the Dasyus conquered by Dasyave-vṛika are intended, and the whole stanza would be more correctly translated:

'Then no more thought they of the great renown of the collective bond.
The dark tribes rushed along the paths so that no eye could reach to them.'
See Ludwig's Commentary, Vol. V, p. 552.

2 *The son of Pûtakratâ:* or, more probably, called Pautakrata after his father Pûtakratu.—Ludwig.

3 *Slaves: dâsân:* conquered barbarians.

4 *Picked out:* or, adorned. *Pûtakratâ:* the wife of Pûtakratu.

1 *Nâsatyas:* 'truthful ones.'—Cowell. See Vol I., Index.

2 *The Three-and-Thirty:* or, Thrice-Eleven. See I. 34. 11. *The Ever-Truthful:* the Sun, whose approach is heralded by the Asvins.

Accepting this our worship and libation, O Asvins bright with fire, drink ye the Soma.

3 Asvins, that work of yours deserves our wonder,—the Bull of heaven and earth and air's mid region;

Yea, and your thousand promises in battle,—to all of these come near and drink beside us.

4 Here is your portion laid for you, ye Holy: come to these songs of ours, O ye Nâsatyas.

Drink among us the Soma full of sweetness, and with your powers assist the man who worships.

HYMN X.

Visvedevas.

He whom the priests in sundry ways arranging the sacrifice, of one accord, bring hither,

Who was appointed as a learned Brâhman,—what is the sacrificer's knowledge of him?

2 Kindled in many a spot, still One is Agni; Sûrya is One though high o'er all he shineth.

Illumining this All, still One is Ushas. That which is One hath into All developed.

3 The chariot bright and radiant, treasure-laden, three-wheeled, with easy seat, and lightly rolling,

Which She of Wondrous Wealth was born to harness,—this car of yours I call. Drink what remaineth.

HYMN XI.

Indra-Varuṇa.

In offerings poured to you, O Indra-Varuṇa, these shares of yours stream forth to glorify your state.

Ye haste to the libations at each sacrifice when ye assist the worshipper who sheds the juice.

2 The waters and the plants, O Indra-Varuṇa, had efficacious vigour, and attained to might:

---

3 *The Bull:* the Sun, whom, as his heralds and revealers, they may be said to have created. *Thousand promises:* 'a characteristic periphrasis for the Maghavans, or wealthy nobles.'—Ludwig.

1 The hymn appears to consist of unconnected fragments, and the purport of this stanza is not obvious.

3 *She of Wondrous Wealth:* Ushas or Dawn. *Was born to harness:* or, as Prof. Cowell translates: 'At whose yoking the Dawn was born.' The chariot of the Asvins precedes that of the Dawn.

2 *The waters and the plants:* used in sacrifice; the Soma-plants and the water employed in preparing the juice for libation. The meaning of the stanza seems to be: although you are far away in the most distant firmament, our libations have had power to attract you. Regard us only: the godless man is unworthy of your consideration even as an enemy.

Ye who have gone beyond the path of middle air,—no godless man is worthy to be called your foe.

3 True is your Kṛiṣa's word, Indra and Varuṇa: The seven holy voices pour a wave of meath.
For their sake, Lords of splendour! aid the pious man who, unbewildered, keeps you ever in his thoughts.

4 Dropping oil, sweet with Soma, pouring forth their stream, are the Seven Sisters in the seat of sacrifice.
These, dropping oil, are yours, O Indra-Varuṇa: with these enrich with gifts and help the worshipper.

5 To our great happiness have we ascribed to these Two Bright Ones truthfulness, great strength, and majesty.
O Lords of splendour, aid us through the Three-times-Seven, as we pour holy oil, O Indra-Varuṇa.

6 What ye in time of old, Indra and Varuṇa, gave Ṛishis—revelation, thought, and power of song,
And places which the wise made, weaving sacrifice,—these through my spirit's fervid glow have I beheld.

7 O Indra-Varuṇa, grant to the worshippers cheerfulness void of pride, and wealth to nourish them.
Vouchsafe us food, prosperity, and progeny, and lengthen out our days that we may see long life.

---

3 *The seven holy voices:* the voices of the seven priests or sacred bards. See IX. 103. 3. *A wave of meath:* 'a stream of honey.'—Cowell.

4 *The Seven Sisters:* 'sister-streams of the Soma.'—Cowell.

5 *The Three-times-Seven:* perhaps the Maruts, thrice-seven being used indefinitely for a larger number consisting of troops of seven. See I. 133. 6.

6 *Revelation:* *ṣrutám:* that which was heard (from the beginning); sacred knowledge. 'Fame.'—Cowell. *Places:* perhaps, as Ludwig suggests, homes in the world to come, which the wise Ṛishis have prepared for themselves by performing sacrifice here below. *Through my spirit's fervid glow: tápasâ:* according to Grassmann and Cowell, this *tápas* means 'the holy austerities' of the Ṛishis, and not the sacred fervour of the seer of the hymn. I have followed Ludwig.

BOOK THE NINTH.

HYMN I.

Soma Pavamâna.

In sweetest and most gladdening stream flow pure, O Soma, on thy way,
Pressed out for Indra, for his drink.

2 Fiend-queller, Friend of all men, he hath with the wood attained unto
His place, his iron-fashioned home.

3 Be thou best Vritra-slayer, best granter of bliss, most liberal:
Promote our wealthy princes' gifts.

4 Flow onward with thy juice unto the banquet of the Mighty Gods:
Flow hither for our strength and fame.

5 O Indu, we draw nigh to thee, with this one object day by day:
To thee alone our prayers are said.

6 By means of this eternal fleece may Sûrya's Daughter purify
Thy Soma that is foaming forth.

7 Ten sister maids of slender form seize him within the press and hold
Him firmly on the final day.

8 The virgins send him forth: they blow the skin musician-like, and fuse
The triple foe-repelling meath.

Nearly all the hymns of this Book are addressed to the deified Soma juice, or to Soma, or Indu, the Moon, who as containing the celestial nectar, the drink of the Gods, is identified with the Soma-plant and its exhilarating juice. As the Moon-God pours down his ambrosial [illegible] sieve of heaven, he is addressed and worshipped as Pavamâna [illegible] represented by the Soma juice as it undergoes purification by flowing through the wool which is used as a filter or strainer. See Muir, *O. S. Texts*, V. 258 sqq., Hillebrandt, *Vedische Mythologie*, I. 385 sqq., and Max Müller, *Chips*, IV. 353—367. But cf. Oldenberg, *Religion des Veda*, 599—612.

1 *Flow pure: pávasva:* 'purify thyself.'—Ludwig.

2 *With the wood:* some wooden vessel or implement. perhaps the *sruva* or dipping-spoon. *Iron-fashioned home:* receptacle that has been hammered or formed with a tool of *áyas*, iron or other metal. It is not clear what vessel is intended.

6 *Sûrya's Daughter:* Sraddhâ or Faith. See *Satapatha-Brâhmaṇa*, XII. 7. 3. 11.

7 *Ten sister maids:* the priest's fingers. *The final day:* on which the Soma is effused.

8 *Virgins:* the unwedded ones: the fingers. *Musician-like:* or, as men blow a bagpipe; but the meaning of *bâkurám* and the second half-line is not clear. 'They seize it glittering like a water-skin.'—Wilson.

9 Inviolable milch-kine round about him blend, for Indra's drink,
The fresh young Soma with their milk.

10 In the wild raptures of this draught, Indra slays all the Vṛitras: he,
The Hero, pours his wealth on us.

HYMN II. Soma Pavamâna.

SOMA, flow on, inviting Gods, speed to the purifying cloth:
Pass into Indra, as a Bull.

2 As mighty food speed hitherward, Indu, as a most splendid Steer:
Sit in thy place as one with strength.

3 The well-loved meath was made to flow, the stream of the creative juice:
The Sage drew waters to himself.

4 The mighty waters, yea, the floods accompany thee Mighty One,
When thou wilt clothe thee with the milk.

5 The lake is brightened in the floods. Soma, our Friend, heaven's prop and stay,
Falls on the purifying cloth.

6 The tawny Bull hath bellowed, fair as mighty Mitra to behold:
He shines together with the Sun.

7 Songs, Indu, active in their might are beautified for thee, wherewith
Thou deckest thee for our delight.

8 To thee who givest ample room we pray, to win the joyous draught:
Great are the praises due to thee.

9 Indu, as Indra's Friend, on us pour with a stream of sweetness, like
Parjanya sender of the rain.

10 Winner of kine, Indu, art thou, winner of heroes, steeds, and strength:
Primeval Soul of sacrifice.

---

3 *The Sage:* the Soma. *Waters:* with which the stalks of the plant are sprinkled.

5 *The lake:* the Soma juice.

6 *The tawny Bull:* 'the golden-hued showerer of blessings.'—Wilson. The strong greenish-yellow Soma juice. *Hath bellowed:* an exaggerated expression for the sound made by the juice as it drops, but in keeping with its representation as a bull.

9 *Like Parjanya:* enriching and blessing us as the rain-cloud fertilizes the ground.

HYMN III. Soma Pavamâna.

HERE present this Immortal God flies, like a bird upon her wings,
To settle in the vats of wood.

2 This God, made ready with the hymn, runs swiftly through the winding ways,
Inviolable as he flows.

3 This God while flowing is adorned, like a bay steed for war, by men
Devout and skilled in holy songs.

4 He, like a warrior going forth with heroes, as he flows along
Is fain to win all precious boons.

5 This God, as he is flowing on, speeds like a car and gives his gifts:
He lets his voice be heard of all.

6 Praised by the sacred bards, this God dives into waters, and bestows
Rich gifts upon the worshipper.

7 Away he rushes with his stream, across the regions, into heaven,
And roars as he is flowing on.

8 While flowing, meet for sacrifice, he hath gone up to heaven across
The regions, irresistible.

9 After the way of ancient time, this God, pressed out for Deities,
Flows tawny to the straining-cloth.

10 This Lord of many Holy Laws, even at his birth engendering strength,
Effused, flows onward in a stream.

HYMN IV. Soma Pavamâna.

O SOMA flowing on thy way, win thou and conquer high renown;
And make us better than we are.

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1 *The vats of wood: dróṇâni:* large wooden vessels, tubs or troughs, which receive the Soma juice.

2 *The winding ways:* of the wool which forms the strainer.—Ludwig. 'Rushes against the enemies,'—Wilson.

6 *Dives into waters:* called *vasatîvaryaḥ*, with which the stalks of the Soma-plant are sprinkled.

9 *Pressed out for Deities:* the Soma juice being identified with the Amrit or nectar, the drink of the Gods, contained in the Moon.

---

1 *Better than we are:* or, happier than we are.

2 Win thou the light, win heavenly light, and, Soma, all felicities;
And make us better than we are.

3 Win skilful strength and mental power. O Soma, drive away our foes;
And make us better than we are.

4 Ye purifiers, purify Soma for Indra, for his drink:
Make thou us better than we are.

5 Give us our portion in the Sun through thine own mental power and aids;
And make us better than we are.

6 Through thine own mental power and aid long may we look upon the Sun;
Make thou us better than we are.

7 Well-weaponed Soma, pour to us a stream of riches doubly great;
And make us better than we are.

8 As one victorious, unsubdued in battle pour forth wealth to us;
And make us better than we are.

9 By worship, Pavamâna! men have strengthened thee to prop the Law:
Make thou us better than we are.

10 O Indu, bring us wealth in steeds, manifold, quickening all life;
And make us better than we are.

HYMN V. Âprîs.

ENKINDLED, Pavamâna, Lord, sends forth his light on every side
In friendly show, the bellowing Bull.

2 He, Pavamâna, Self-produced, speeds onward sharpening his horns:
He glitters through the firmament.

3 Brilliant like wealth, adorable, with splendour Pavamâna shines,
Mightily with the streams of meath.

---

4 *Purifiers:* priests whose business is to purify the juice. *Make thou:* O Soma

9 *To prop the Law: vídharmaṇi:* 'for their own upholding.'—Wilson.

10 *Quickening all life: viṣvâyum:* explained by Sâyaṇa as = *sarvagâminam:* 'all-reaching.'—Wilson.

In this Âprî hymn atributes of Agni are transferred to Soma Pavamâna.

1 *Enkindled: sámiddhaḥ:* properly applicable to Agni. *The bellowing Bull:* 'the showerer of blessings, uttering a loud sound.'—Wilson.

2 *Self-produced: Tanûnápât;* properly a name of Agni; here, the Moon.

4 The tawny Pavamâna, who strews from of old the grass with might,
Is worshipped, God amid the Gods.

5 The golden, the Celestial Doors are lifted with their frames on high,
By Pavamâna glorified.

6 With passion Pavamâna longs for the great lofty Pair, well-formed,
Like beauteous maidens, Night and Dawn.

7 Both Gods who look on men I call, Celestial Heralds: Indra's Self
Is Pavamâna, yea, the Bull.

8 This, Pavamâna's sacrifice, shall the three beauteous Goddesses,
Sarasvatî and Bhâratî and Iḷâ, Mighty One, attend.

9 I summon Tvashṭar hither, our protector, champion, earliest-born,
Indu is Indra, tawny Steer; Pavamâna is Prajâpati.

10 O Pavamâna, with the meath in streams anoint Vanaspati,
The ever-green, the golden-hued, refulgent, with a thousand boughs.

11 Come to the consecrating rite of Pavamâna, all ye Gods,—
Vâyu, Sûrya, Bṛihaspati, Indra, and Agni, in accord.

HYMN VI. Soma Pavamâna.

SOMA, flow on with pleasant stream, a Bull devoted to the Gods,
Our Friend, unto the woollen sieve.

2 Pour hitherward, as Indra's Self, Indu, that gladdening stream of thine,
And send us coursers full of strength.

3 Flow to the filter hitherward, pouring that ancient gladdening juice,
Streaming forth power and high renown.

4 Hither the sparkling drops have flowed, like waters down a steep descent:
They have reached Indra purified.

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5 *The Celestial Doors:* the doors of the hall of sacrifice are here identified with the portals of the east through which light comes into the world. See II. 3. 5.

7 *Celestial Heralds:* see I. 13. 8. *Indra's Self: índraḥ* here is explained by Sâyaṇa as=*dîptaḥ;* 'radiant.'—Wilson.

10 *Vanaspati:* the sacrificial stake.

11 *The consecrating rite: svâhâkṛitim:* oblation accompanied with the utterance of the sacred formula Svâhâ.

18

5 Whom, having passed the filter, ten dames cleanse, as 'twere a vigorous steed,
While he disports him in the wood,—

6 The steer-strong juice with milk pour forth, for feast and service of the Gods,
To him who bears away the draught.

7 Effused, the God flows onward with his stream to Indra, to the God,
So that his milk may strengthen him.

8 Soul of the sacrifice, the juice effused flows quickly on: he keeps
His ancient wisdom of a Sage.

9 So pouring forth, as Indra's Friend, strong drink, best Gladdener! for the feast,
Thou, even in secret, storest hymns.

HYMN VII. Soma Pavamâna.

FORTH on their way the glorious drops have flowed for maintenance of Law,
Knowing this sacrifice's course.

2 Down in the mighty waters sinks the stream of meath, most excellent,
Oblation best of all in worth.

3 About the holy place, the Steer true, guileless, noblest, hath sent forth
Continuous voices in the wood.

4 When, clothed in manly strength, the Sage flows in celestial wisdom round,
The Strong would win the light of heaven.

5 When purified, he sits as King above the hosts, among his folk,
What time the sages bring him nigh.

---

5 *Whom:* relative to juice in the following stanza. *Ten dames:* the fingers. *The wood:* the vat or trough.

6 *To him who bears away the draught:* to Indra. Others take *bhârâya* to mean 'for strength or prowess in battle.'

9 *Even in secret:* wisdom lies hidden in the Soma, and cannot be recognized until one drinks the juice.—Ludwig.

---

2 *The mighty waters:* the holy waters called *vasatîvaryaḥ*.

3 *In the wood:* according to Sâyaṇa, *vâne* here = *udake*, in the water. The stanza is very difficult, and I am unable to offer a satisfactory translation.

4 *The Strong:* Indra. 'Then the mighty (Indra) in heaven is eager to repair to the oblation.'—Wilson.

5 *Above the hosts, among his folk:* or, as preferred by Prof. Ludwig in his Commentary, above the contending tribes or people (*viśaḥ*).

6 Dear, golden-coloured, in the fleece he sinks, and settles in the wood:
The Singer shows his zeal in hymns.

7 He goes to Indra, Vâyu, to the Asvins, as his custom is,
With gladdening juice which gives them joy.

8 The streams of pleasant Soma flow to Bhaga, Mitra-Varuṇa,—
Well-knowing through his mighty powers.

9 Gain for us, O ye Heaven and Earth, riches of meath to win us wealth:
Gain for us treasures and renown.

HYMN VIII.

Soma Pavamâna.

OBEYING Indra's dear desire these Soma juices have flowed forth,
Increasing his heroic might.

2 Laid in the bowl, pure-flowing on to Vâyu and the Asvins, may
These give us great heroic strength.

3 Soma, as thou art purified, incite to bounty Indra's heart,
To sit in place of sacrifice.

4 The ten swift fingers deck thee forth, seven ministers impel thee on:
The sages have rejoiced in thee.

5 When through the filter thou art poured, we clothe thee with a robe of milk
To be a gladdening draught for Gods.

6 When purified within the jars, Soma, bright red and golden-hued,
Hath clothed him with a robe of milk.

7 Flow on to us and make us rich. Drive all our enemies away.
O Indu, flow into thy Friend.

8 Send down the rain from heaven, a stream of opulence from earth. Give us,
O Soma, victory in war.

9 May we obtain thee, Indra's drink, who viewest men and findest light,
Gain thee, and progeny and food.

---

8 *Well-knowing, through his mighty powers:* that is, the streams that, through the power of Soma, know the way they should go. 'The worshippers knowing its (virtues are rewarded) with happiness.'—Wilson.

7 *Flow on to us and make us rich:* or, 'Flow to us wealthy worshippers.' *Thy Friend:* Indra. Cf. IX. 2. 1.

HYMN IX.

Soma Pavamâna.

THE Sage of Heaven whose heart is wise, when laid between both hands and pressed,
Sends us delightful powers of life.

2 On, onward to a glorious home; dear to the people void of guile,
With excellent enjoyment, flow:

3 He, the bright Son, when born illumed his Parents who had sprung to life,
Great Son great Strengtheners of Law.

4 Urged by the seven devotions he hath stirred the guileless rivers which
Have magnified the Single Eye.

5 These helped to might the Youthful One, high over all, invincible,
Even Indu, Indra! in thy law.

6 The Immortal Courser, good to draw, looks down upon the Seven: the fount
Hath satisfied the Goddesses.

7 Aid us in holy rites, O Man: O Pavamâna, drive away
Dark shades that must be met in fight.

8 Make the paths ready for a hymn newer and newer evermore:
Make the lights shine as erst they shone.

9 Give, Pavamâna, high renown, give kine and steeds and hero sons:
Win for us wisdom, win the light.

HYMN X.

Soma Pavamâna.

LIKE cars that thunder on their way, like coursers eager for renown,
Have Soma-drops flowed forth for wealth.

2 Forth have they rushed from holding hands, like chariots that are urged to speed,
Like joyful songs of singing-men.

---

1 *The Sage of Heaven*: the Soma. *Both hands: naptyòḥ*: literally, two granddaughters. According to Sâyaṇa, two boards used in pressing the Soma are intended. See Cowell's note in Wilson's Translation.

3 *His Parents: mâtárâ*: literally, his two mothers; Heaven and Earth.

4 *Seven devotions*: practised in the preparation of the Soma. Sâyaṇa takes *saptá* with *nadyàḥ*: 'gladdens the seven guileless rivers.'—Wilson. *Single Eye*: Soma, the Moon.

6 *Courser*: the flowing Soma. *The Seven*: rivers. *The fount*: 'Full, as a well, he has satisfied the divine streams.'—Wilson.

7 *O Man*: manly Soma.

3 The Somas deck themselves with milk, as Kings are graced with eulogies,
And, with seven priests, the sacrifice.

4 Pressed for the gladdening draught, the drops flow forth abundantly with song,
The Soma juices in a stream.

5 Winning Vivasvân's glory and producing Morning's light, the Suns
Pass through the openings of the cloth.

6 The singing-men of ancient time open the doors of sacred songs,—
Men, for the mighty to accept.

7 Combined in close society sit the seven priests, the brotherhood,
Filling the station of the One.

8 He gives us kinship with the Gods, and with the Sun unites our eye:
The Sage's offspring hath appeared.

9 The Sun with his dear eye beholds that quarter of the heavens which priests
Have placed within the sacred cell.

HYMN XI. Soma Pavamâna.

SING forth to Indu, O ye men, to him who now is purified,
Fain to pay worship to the Gods.

---

5 *The Suns:* so called as being creators of the light: 'the sun-bright juices.'—Wilson. *Vivasvân:* the morning Sun.

6 *Men, for the mighty to accept:* 'men, offerers of Soma,' according to Sâyaṇa.

7 *The seven priests:* the *adhvaryus* who bring the water with which the stalks of the Soma-plants are sprinkled. *The One:* Soma.—Sâyaṇa.

8 *He* [illegible] *Gods:* I follow Prof. Pischel's interpretation of this [illegible] unites our navel with the navel of the Gods, our eye with the Sun, that is, he brings us into union with the Gods in heaven.'—*Vedische Studien*, I., p. 69. 'I take into my navel the navel of the sacrifice [the Soma].'—Wilson. 'He [Soma] as kinsman has brought us a kinsman [Sûrya].'—Ludwig. *The Sage's offspring:* a periphrasis for the Sage himself, that is, Soma.—Ludwig.

9 This stanza is very obscure. I have adopted Benfey's explanation who 'here follows an occasional interpretation of *div* or *dyuloka,* given by the Scholiast, which identifies it with the *droṇakalaṣa* or large *Soma*-trough. He takes it as meaning that the Sun looks towards the place where the Soma lies while it is pressed......Sâyaṇa seems to interpret this verse as meaning that Indra views the Soma with affection even after it has been drunk by the priests [fixed in the heart].'—Cowell, in Wilson's Translation.

2 Together with thy pleasant juice the Atharvans have commingled milk,
Divine, devoted to the God.

3 Bring, by thy flowing, weal to kine, weal to the people, weal to steeds,
Weal, O thou King, to growing plants.

4 Sing a praise-song to Soma brown of hue, of independent might,
The Red, who reaches up to heaven.

5 Purify Soma when effused with stones which hands move rapidly,
And pour the sweet milk in the meath.

6 With humble homage draw ye nigh; blend the libation with the curds:
To Indra offer Indu up.

7 Soma, foe-queller, chief o'er men, doing the will of Gods, pour forth
Prosperity upon our kine.

8 Heart-knower, Sovran of the heart, thou art effused, O Soma, that
Indra may drink thee and rejoice.

9 O Soma Pavamâna, give us riches and heroic strength,—
Indu! with Indra for ally.

HYMN XII. Soma Pavamâna.

To Indra have the Soma-drops, exceeding rich in sweets, been poured,
Shed in the seat of sacrifice.

2 As mother kine low to their calves, to Indra have the sages called,
Called him to drink the Soma juice.

3 In the stream's wave wise Soma dwells, distilling rapture, in his seat,
Resting upon a wild-cow's hide.

4 Far-sighted Soma, Sage and Seer, is worshipped in the central point
Of heaven, the straining-cloth of wool.

---

2 *The Atharvans*: the priests, who perform the duties of the Adhvaryus.
3 *King*: the usual designation of Soma in the Brâhmaṇa.
4 *The Red*: *kadâchidaruṇavarṇâya*: 'sometimes red-coloured.'—Sâyaṇa.

3 *In the stream's wave*: in the water with which the stalks are sprinkled. *Upon a wild-cow's hide*: this, which is Benfey's explanation of *gaurî*, seems to be borne out by *gór ádhi tvachí*, upon the ox-hide, of IX. 101. 11. Sâyaṇa's interpretation is different: 'to a chant in the middle tone.'—Wilson.
4 *Of heaven*: *divaḥ*: see IX. 10. 9, and note.

5 In close embraces Indu holds Soma when poured within the jars,
And on the purifying sieve.

6 Indu sends forth a voice on high to regions of the sea of air,
Shaking the vase that drops with meath.

7 The Tree whose praises never fail yields heavenly milk among our hymns,
Urging men's generations on.

8 The Wise One, with the Sage's stream, the Soma urged to speed, flows on
To the dear places of the sky.

9 O Pavamâna, bring us wealth bright with a thousand splendours, yea,
O Indu, give us ready help.

HYMN XIII. Soma Pavamâna.

PASSED through the fleece in thousand streams the Soma, purified, flows on
To Indra's, Vâyu's special place.

2 Sing forth, ye men who long for help, to Pavamâna, to the Sage,
Effused to entertain the Gods.

3 The Soma-drops with thousand powers are purified for victory,
Hymned to become the feast of Gods.

4 Yea, as thou flowest bring great store of food that we may win the spoil:
Indu, bring splendid manly might.

5 May they in flowing give us wealth in thousands, and heroic power,—
These Godlike Soma-drops effused.

---

5 *Indu holds Soma:* 'the deity seems to be thus opposed to the mere plant.'—Cowell's note Ludwig suggests that Indu here may be the Moon, as the time of important liturgical ceremonies depends upon the Moon's phases. So also Hillebrandt, *V. M.*, I., p. 316.

6 *To regions of the sea of air:* or *samudrásya* here may mean, of the sea or water into which the Soma juice falls. *Shaking:* or, perhaps, stirring (with joy). *The vase: kóṣam:* the *droṇakalaṣa,* the large wooden vessel for holding the juice. According to Sâyaṇa, whose interpretation I have followed in the first line. *kóṣam* here means the cloud.

7 *The Tree:* Soma. *Men's generations:* sacrificial seasons, according to Sâyaṇa

1 *Indra's, Vâyu's special place:* the vessels especially prepared to hold libations intended for Indra and Vâyu.

3 *For victory: vâjasâtaye:* 'for the attainment of food.'—Wilson. So Sâyaṇa in stanzas 3 and 4; but in 6 the word is explained by *saṅgrâmâya,* to battle, in the first clause where he inserts it after *hiṇvânâḥ,* urged, and by *annalâbhâya,* for the attainment of food, in the second clause.

6 Like coursers by their drivers urged, they were poured forth, for victory,
Swift through the woollen straining-cloth.

7 Noisily flow the Soma-drops, like milch-kine lowing to their calves:
They have run forth from both the hands.

8 As Gladdener whom Indra loves, O Pavamâna, with a roar
Drive all our enemies away.

9 O Pavamânas, driving off the godless, looking on the light,
Sit in the place of sacrifice.

HYMN XIV. Soma Pavamâna.

Reposing on the river's wave the Sage hath widely flowed around,
Bearing the hymn which many love.

2 When the Five kindred Companies, active in duty, with the song
Establish him, the Powerful,

3 Then in his juice whose strength is great, have all the Gods rejoiced themselves,
When he hath clothed him in the milk.

4 Freeing himself he flows away, leaving his body's severed limbs,
And meets his own Companion here.

5 He by the daughters of the priest, like a fair youth, hath been adorned,
Making the milk, as 'twere, his robe.

6 O'er the fine fingers, through desire of milk, in winding course he goes,
And utters voice which he hath found.

7 The nimble fingers have approached, adorning him the Lord of Strength:
They grasp the vigorous Courser's back.

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8 *With a roar:* making a loud noise in dropping.

---

1 *On the river's wave:* in the *vasatîvarî* waters, which are used to sprinkle the stalks *Bearing the hymn:* Prof. Geldner explains this as meaning, 'Bearing away the much coveted prize,' Soma being regarded as a courser or race-horse. See *Vedische Studien*, I., p. 120.

2 *Five kindred Companies:* referring, probably, to some sacrifice instituted in common by representatives of the five Âryan tribes.

4 *His own Companion:* Indra. *He meets:* this (*sanguto bhavati*) is Sâyaṇa's explanation of *s imjighnate;* but it is not easy to see how the word can bear this signification.

5 *Daughters:* or granddaughters ; the fingers.

6 *Which he hath found:* 'which the worshipper recognizes.'—Wilson.

8 Comprising all the treasures that are in the heavens and on the earth,
Come, Soma, as our faithful Friend.

HYMN XV. Soma Pavamâna.

THROUGH the fine fingers, with the song, this Hero comes with rapid cars,
Going to Indra's special place.

2 In holy thought he ponders much for the great worship of the Gods,
Where the Immortals have their seat.

3 Like a good horse is he led out, when on the path that shines with light
The mettled steeds exert their strength.

4 He brandishes his horns on high, and whets them, Bull who leads the herd,
Doing with might heroic deeds.

5 He moves, a vigorous Steed, adorned with beauteous rays of shining gold,
Becoming Sovran of the streams.

6 He, over places rough to pass, bringing rich treasures closely packed,
Descends into the reservoirs.

7 Men beautify him in the vats, him worthy to be beautified,
Him who brings forth abundant food.

8 Him, even him, the fingers ten and the seven songs make beautiful,
Well-weaponed, best of gladdeners.

HYMN XVI. Soma Pavamâna.

THE pressers from the Soma-press send forth thy juice for rapturous joy:
The speckled sap runs like a flood.

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1 *Indra's special place:* 'Indra's abode.'—Wilson. In Hymn XIII. 1, *nishkritám* is explained by Sâyaṇa as the vessel prepared and set apart.

3 *Like a good horse:* the text has only *hitáḥ* which may mean either good or placed. 'Placed (in the cart) he is brought.'—Wilson.

4 *Horns:* cf. IX. 5. 2.

5 *Rays of shining gold:* as the Moon.

6 *Places rough to pass:* the wool of the strainer. Sâyaṇa gives a totally different explanation of this stanza. See Wilson's Translation. I have followed Prof. Ludwig.

8 *Seven songs:* the songs of the seven priests.

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1 *From the Soma-press:* *oṇyóḥ*, ablative dual of *oṇí*, signifying apparently an implement or a vessel, consisting of two pieces, used in the preparation

2 With strength we follow through the sieve him who brings might and wins the kine,
Enrobed in water with his juice.

3 Pour on the sieve the Soma, ne'er subdued in waters, waterless,
And make it pure for Indra's drink.

4 Moved by the purifier's thought, the Soma flows into the sieve :
By wisdom it hath gained its home.

5 With humble homage, Indra, have the Soma-drops flowed forth to thee,
Contending for the glorious prize.

6 Purified in his fleecy garb, attaining every beauty, he
Stands, hero-like, amid the kine.

7 Swelling, as 'twere, to heights of heaven, the stream of the creative juice
Falls lightly on the cleansing sieve.

8 Thus, Soma, purifying him who knoweth song mid living men,
Thou wanderest through the cloth of wool.

HYMN XVII. Soma Pavamâna.

Like rivers down a steep descent, slaying the Vṛitras, full of zeal,
The rapid Soma-streams have flowed.

2 The drops of Soma juice effused fall like the rain upon the earth :
To Indra flow the Soma-streams.

3 With swelling wave the gladdening drink, the Soma, flows into the sieve,
Loving the Gods and slaying fiends.

4 It hastens to the pitchers, poured upon the sieve it waxes strong
At sacrifices through the lauds.

5 Soma, thou shinest mounting heaven as 'twere above light's triple realm,
And moving seem'st to speed the Sun.

---

of the Soma juice. The word is said to be employed to denote, metaphorically, heaven and earth. 'They who express thee, the juice of heaven and earth.'—Wilson.

3 *Waterless: ánaptam*, which Sâyaṇa explains by *anâptam*, not reached, or overtaken, by enemies. The meaning is not clear.

4 *Its home:* in the large wooden vessel called *droṇakalaṣa*.

5 *Contending for the glorious prize:* like race-horses. 'Giving thee vigour for the great conflict.'—Wilson.

---

5 Addressed to Soma as the Moon.

6 To him, the head of sacrifice, singers and bards have sung their songs,
Offering what he loves to see.

7 The men, the sages with their hymns, eager for help, deck thee strong steed,
Deck thee for service of the Gods.

8 Flow onward to the stream of meath: rest efficacious in thy home,
Fair, to be drunk at sacrifice.

HYMN XVIII.

Soma Pavamâna.

THOU, Soma, dweller on the hills, effused, hast flowed into the sieve:
All-bounteous art thou in carouse.

2 Thou art a sacred Bard, a Sage; the meath is offspring of thy sap:
All-bounteous art thou in carouse.

3 All Deities of one accord have come that they may drink of thee:
All-bounteous art thou in carouse.

4 He who containeth in his hands all treasures much to be desired:
All-bounteous art thou in carouse.

5 Who milketh out this mighty Pair, the Earth and Heaven, like mother kine:
All-bounteous art thou in carouse.

6 Who in a moment mightily floweth around these two world-halves:
All-bounteous art thou in carouse.

7 The Strong One, being purified, hath in the pitchers cried aloud:
All-bounteous art thou in carouse.

HYMN XIX.

Soma Pavamâna.

O SOMA, being purified bring us the wondrous treasure, meet
For lauds, that is in earth and heaven.

---

6 *The head of sacrifice:* the most important element of the ceremony. According to Sâyaṇa, at the head, that is, on the last and most important day of the effusion of the Soma juice. *Offering what he loves to see:* 'entertaining affection for him the all-beholding.'—Wilson.

8 *Meath:* or honey. *In thy home:* in the *droṇakalaṣa.*

1 *Dweller on the hills:* 'pressed between the stones.'—Wilson.

2 For ye Twain, Indra, Soma, are Lords of the light, Lords of the kine:
Great Rulers, prosper ye our songs.

3 The tawny Steer, while cleansed among the living, bellowing on the grass,
Hath sunk and settled in his home.

4 Over the Steer's productive flow the sacred songs were resonant,
The mothers of the darling Son.

5 Hath he not, purified, impregned the kine who long to meet their Lord,
The kine who yield the shining milk?

6 Bring near us those who stand aloof: strike fear into our enemies:
O Pavamâna, find us wealth.

7 Soma, bring down the foeman's might, his vigorous strength and vital power,
Whether he be afar or near.

HYMN XX. Soma Pavamâna.

Forth through the straining-cloth the Sage flows to the banquet of the Gods,
Subduing all our enemies.

2 For he, as Pavamâna, sends thousandfold treasure in the shape
Of cattle to the singing-men.

3 Thou graspest all things with thy mind, and purifiest thee with thoughts:
As such, O Soma, find us fame.

4 Pour lofty glory on us, send sure riches to our liberal lords,
Bring food to those who sing thy praise.

5 As thou art cleansed, O Wondrous Steed, O Soma, thou hast entered, like
A pious King, into the songs.

6 He, Soma, like a courser in the floods invincible, made clean
With hands, is resting in the jars.

---

4 Hymns are sung over the Soma-stream, and are called mothers of the precious juice because it is prepared while they are sung.
5 *The kine:* the vasativarî waters which long to mingle with the Soma.

---

5 *Steed: vahne:* 'bearer (of our offerings).'—Wilson.
6 *Like a courser:* 'the bearer (of oblations)'.—Wilson.

7 Disporting, like a liberal chief, thou goest, Soma, to the sieve,
Lending the laud a Hero's strength.

HYMN XXI.

Soma Pavamâna.

To Indra flow these running drops, these Somas frolicsome in mood,
Exhilarating, finding light;

2 Driving off foes, bestowing room upon the presser, willingly
Bringing their praiser vital force.

3 Lightly disporting them, the drops flow to one common reservoir,
And fall into the river's wave.

4 These Pavamânas have obtained all blessings much to be desired,
Like coursers harnessed to a car.

5 With view to us, O Soma-drops, bestow his manifold desire
On him who yet hath given us naught.

6 Bring us our wish with this design, as a wright brings his new-wrought wheel:
Flow pure and shining with the stream.

7 These drops have cried with resonant voice: like swift steeds they have run the course,
And roused the good man's hymn to life.

HYMN XXII.

Soma Pavamâna.

These rapid Soma-streams have stirred themselves to motion like strong steeds,
Like cars, like armies hurried forth.

2 Swift as wide winds they lightly move, like rain-storms of Parjanya, like
The flickering flames of burning fire.

3 These Soma juices, blent with curds, purified, skilled in sacred hymns,
Have gained by song their hearts' desire.

4 Immortal, cleansed, these drops, since first they flowed, have never wearied, fain
To reach the region and their paths.

---

7 *Chief:* Sâyaṇa explains *makhaḥ* by *dânam*, gift.

5 This stanza is obscure, and Sâyaṇa's commentary is imperfect. It seems that the Soma-drops are prayed to enrich the institutor of the sacrifice who has not as yet rewarded the priests.
7 *Run the course:* reached the *droṇakalaśa*.

3 *By song: vipâ:* by knowledge, according to Sâyaṇa. 'The St. Petersb. Dict. explains *vip* as the twigs (cf. *vepres*) which form the bottom of the funnel and support the filtering-cloth.'—Cowell, in Wilson's Translation.

5 Advancing they have travelled o'er the ridges of the earth and heaven,
And this the highest realm of all.

6 Over the heights have they attained the highest thread that is spun out,
And this which must be deemed most high.

7 Thou, Soma, holdest wealth in kine which thou hast seized from niggard churls:
Thou calledst forth the outspun thread.

HYMN XXIII. Soma Pavamâna.

Swift Soma-drops have been effused in stream of meath, the gladdening drink,
For sacred lore of every kind.

2 Hither to newer resting-place the ancient Living Ones are come.
They made the Sun that he might shine.

3 O Pavamâna, bring to us the unsacrificing foeman's wealth,
And give us food with progeny.

4 The living Somas being cleansed diffuse exhilarating drink,
Turned to the vat which drips with meath.

5 Soma flows on intelligent, possessing sap and mighty strength,
Brave Hero who repels the curse.

6 For Indra, Soma! thou art cleansed, a feast-companion for the Gods:
Indu, thou fain wilt win us strength.

7 When he had drunken draughts of this, Indra smote down resistless foes:
Yea, smote them, and shall smite them still.

HYMN XXIV. Soma Pavamâna.

Hitherward have the Somas streamed, the drops while they are purified:
When blent, in waters they are rinsed.

---

6 Or, 'Streams rushing down have filled the threads, most excellent, spread out beneath'; that is, the threads of [illegible]. See note in Wilson. According to Sâyaṇa 'the thread' is [illegible] this which must be deemed most high' may be, as Ludwig suggests, the place of sacrifice which is also to be held holy. Wilson translates the second line:—'this rite is glorified thereby.'

7 *From niggard churls:* or from the Paṇis. *Thou calledst out the outspun thread:* 'thou hast called aloud at the outspread sacrifice.'—Wilson.

---

2 *Newer resting-place:* a newly-prepared place of sacrifice. *The ancient Living Ones:* the Soma-drops.

2 The milk hath run to meet them like floods rushing down a precipice:
They come to Indra, being cleansed.

3 O Soma Pavamâna, thou art flowing to be Indra's drink:
The men have seized and lead thee forth.

4 Victorious, to be hailed with joy, O Soma, flow, delighting men,
To him who ruleth o'er mankind.

5 Thou, Indu, when, effused by stones, thou runnest to the filter, art
Ready for Indra's high decree.

6 Flow on, best Vṛitra-slayer; flow meet to be hailed with joyful lauds.
Pure, purifying, wonderful.

7 Pure, purifying is he called the Soma of the meath effused,
Slayer of sinners, dear to Gods.

HYMN XXV. Soma Pavamâna.

GREEN-HUED! as one who giveth strength flow on for Gods to drink, a draught
For Vâyu and the Marut host.

2 O Pavamâna, sent by song, roaring about thy dwelling-place,
Pass into Vâyu as Law bids.

3 The Steer shines with the Deities, dear Sage in his appointed home,
Foe-slayer, most beloved by Gods.

4 Taking each beauteous form, he goes, desirable, while purified,
Thither where the Immortals sit.

5 To Indra Soma flows, the Red, engendering song, exceeding wise,
The visitor of living men.

---

4 *To him who ruleth o'er mankind:* to Indra.

5 *Ready for Indra's high decree:* Wilson, following Sâyaṇa, translates: 'an ample portion for Indra's belly.' See Bergaigne, *La Religion Védique*, III. 210 ff., for the meaning of *dhâman* in the Ṛigveda.

---

2 *Into Vâyu:* into the vessel appropriated to Vâyu —Sâyaṇa.

5 *The Red: arushâḥ:* here explained by Sâyaṇa as = *ârochamânaḥ*, shining or radiant. *The visitor of living men: âyushâk:* the meaning of this word is uncertain. The St. Petersburg Lexicon explains it as, conjointly with men; with human co-operation. Ludwig in his translation renders it by 'der den lebenden besucht,' who visits the living man; but in his Commentary suggests that it may mean, during the whole of life. 'Constantly.'—Wilson.

6 Flow, best exhilarator, Sage, flow to the filter in a stream
To seat thee in the place of song.

HYMN XXVI. Soma Pavamâna.

THE sages with the fingers' art have dressed and decked that vigorous Steed
Upon the lap of Aditi.

2 The kine have called aloud to him exhaustless with a thousand streams,
To Indu who supporteth heaven.

3 Him, nourisher of many, Sage, creative Pavamâna, they
Have sent, by wisdom, to the sky.

4 Him, dweller with Vivasvân, they with use of both arms have sent forth,
The Lord of Speech infallible.

5 Him, green, belovèd, many-eyed, the Sisters with the pressing-stones
Send down to ridges of the sieve.

6 O Pavamâna, Indu, priests hurry thee on to Indra, thee
Who aidest song and cheerest him.

HYMN XXVII. Soma Pavamâna.

THIS Sage, exalted by our lauds, flows to the purifying cloth,
Scattering foes as he is cleansed.

2 As giving power and winning light, for Indra and for Vâyu he
Is poured upon the filtering-cloth.

3 The men conduct him, Soma, Steer, Omniscient, and the Head of Heaven,
Effused into the vats of wood.

---

6 *Of song: arkásya: archanîyasyendrasya,* of the adorable Indra, according to Sâyaṇa. *Arka* has two meanings in the Ṛigveda (1) song or hymn of praise and (2) light or splendour. See Pischel, *Vedische Studien,* I. pp. 23—26.

1 *Aditi:* the earth.

2 *The kine:* who supply the milk that is mixed with the Soma juice.

4 *V*[illegible] ere the sacrificer. *Of both arms: bhuríjoḥ:* according to [illegible] arms of the body. The St. Petersburg Lexicon explains the word as meaning a sort of vice or implement for holding wood while it is being cut. *Lord of speech:* making men eloquent.

5 *Many-eyed:* 'far-beholding.'—Wilson. *The Sisters:* the fingers of the officiating priest.

3 *Omniscient:* or, all-possessing. *Vats of wood: vâneshu:* according to Benfey, into the streams of water.

4 Longing for kine, longing for gold hath Indu Pavamâna lowed,
Still Conqueror, never overcome.

5 This Pavamâna, gladdening draught, drops on the filtering-cloth, and then
Mounts up with Sûrya to the sky.

6 To Indra in the firmament this mighty tawny Steer hath flowed,
This Indu, being purified.

HYMN XXVIII. Soma Pavamâna.

Urged by the men, this vigorous Steed, Lord of the mind, Omniscient,
Runs to the woollen straining-cloth.

2 Within the filter hath he flowed, this Soma for the Gods effused,
Entering all their essences.

3 He shines in beauty there, this God Immortal in his dwelling-place,
Foe-slayer, dearest to the Gods.

4 Directed by the Sisters ten, bellowing on his way this Steer
Runs onward to the wooden vats.

5 This Pavamâna, swift and strong, Omniscient, gave splendour to
The Sun and all his forms of light.

6 This Soma, being purified, flows mighty and infallible,
Slayer of sinners, dear to Gods.

HYMN XXIX. Soma Pavamâna.

Forward with mighty force have flowed the currents of this Steer effused,
Of him who sets him by the Gods.

2 The singers praise him with their song, and learned priests adorn the Steed,
Brought forth as light that merits laud.

3 These things thou winnest lightly while purified, Soma, Lord of wealth:
Fill full the sea that claims our praise.

---

4 *Longing for kine:* who supply milk to mix with the Soma juice. *Gold:* worn on the finger of the priest who presses out the juice. *Lowed:* made a noise in dropping.

5 *Mounts up:* as the Moon.

---

1 *Who sets him by the Gods:* or, who decorates the Gods. 'Who seeks to surpass the gods.'—Wilson.

3 *These things:* for which we pray. *The sea:* the Soma-vat or reservoir.

4 Winning all precious things at once, flow on, O Soma, with thy stream:
Drive to one place our enemies.

5 Preserve us from the godless, from ill-omened voice of one and all,
That so we may be freed from blame.

6 O Indu, as thou flowest on bring us the wealth of earth and heaven,
And splendid vigour, in thy stream.

HYMN XXX. Soma Pavamâna.

STREAMS of this Potent One have flowed easily to the straining-cloth:
While he is cleansed he lifts his voice.

2 Indu, by pressers urged to speed, bellowing out while beautified,
Sends forth a very mighty sound.

3 Pour on us, Soma, with thy stream man-conquering might which many crave,
Accompanied with hero sons.

4 Hither hath Pavamâna flowed, Soma flowed hither in a stream,
To settle in the vats of wood.

5 To waters with the stones they drive thee tawny-hued, most rich in sweets,
O Indu, to be Indra's drink.

6 For Indra, for the Thunderer press the Soma very rich in sweets,
Lovely, inspiriting, for strength.

HYMN XXXI. Soma Pavamâna.

THE Soma-drops, benevolent, come forth as they are purified,
Bestowing wealth which all may see.

2 O Indu, high o'er heaven and earth be thou, increaser of our might:
The Master of all strength be thou.

3 The winds are gracious in their love to thee, the rivers flow to thee:
Soma, they multiply thy power.

---

5 *Ill-omened voice: svanât*, explained by Sâyaṇa as = *śabdâ*[illegible], sound or word in the form of blame; the raging fury of the demon or the godless man, according to Grassmann.

2 *A very mighty sound:* or, a sound which Indra loves.

1 *Wealth which all may see:* 'intellectual wealth.'—Wilson.
3 *The winds:* cf. 'Vâyu is Soma's guardian God' (X. 85. 5).

4 Soma, wax great. From every side may vigorous powers unite in thee:
Be in the gathering-place of strength.

5 For thee, brown-hued! the kine have poured imperishable oil and milk
Aloft on the sublimest height.

6 Friendship, O Indu, we desire with thee who bearest noble arms,
With thee, O Lord of all that is.

HYMN XXXII.

Soma Pavamâna.

THE rapture-shedding Soma-drops, effused in our assembly, have
Flowed forth to glorify our prince.

2 Then Trita's Maidens onward urge the Tawny-coloured with the stones,
Indu for Indra, for his drink.

3 Now like a swan he maketh all the company sing each his hymn:
He, like a steed, is bathed in milk.

4 O Soma, viewing heaven and earth, thou runnest like a darting deer:
Set in the place of sacrifice.

5 The cows have sung with joy to him, even as a woman to her love:
He came as to a settled race.

6 Bestow illustrious fame on us, both on our liberal lords and me,
Glory, intelligence, and wealth.

---

4 This stanza has occurred before. See I. 91. 16. *Be in the gathering place of strength:* be the central point and source of all power.

5 *The kine:* of the clouds, the waters. *Oil and milk:* sweet and fertilizing rain. Or the cows who supply milk for the libation may be intended, in which case 'the sublimest' would be the place of sacrifice.

---

1 *Our prince:* the noble who institutes the sacrifice.

2 *Trita's Maidens:* the fingers of the priest. See IX. 38. 2.

3 *Like a swan:* as a sentinel *hansa* (swan, wild-goose, or flamingo) at the approach of danger sounds a note of alarm which is answered by all the rest.—Ludwig.

4 [illegible] Sâyaṇa [illegible] *taktáḥ* with 'thou,' Soma, and explains it by [illegible] *sạn*, being mixed with milk, curds, etc. Else- [illegible] 'swift.'

5 *Cows:* praises, according to Sâyaṇa. *As to a settled race:* as a horse is brought to run a race that has been arranged. 'As a hero hastens to the welcome contest.'—Wilson.

HYMN XXXIII. Soma Pavamâna.

LIKE waves of waters, skilled in song the juices of the Soma speed
Onward, as buffaloes to woods.

2 With stream of sacrifice the brown bright drops have flowed with strength in store
Of kine into the wooden vats.

3 To Indra, Vâyu, Varuṇa, to Vishṇu, and the Maruts, flow
The drops of Soma juice effused.

4 Three several words are uttered: kine are lowing, cows who give their milk:
The Tawny-hued goes bellowing on.

5 The young and sacred mothers of the holy rite have uttered praise:
They decorate the Child of Heaven.

6 From every side, O Soma, for our profit, pour thou forth four seas
Filled full of riches thousandfold.

HYMN XXXIV. Soma Pavamâna.

THE drop of Soma juice effused flows onward with this stream impelled,
Rending strong places, with its might.

2 Poured forth, to Indra, Varuṇa, to Vâyu and the Marut host,
To Vishṇu, flows the Soma juice.

3 With stones they press the Soma forth, the Strong conducted by the strong:
They milk the liquor out with skill.

4 'Tis he whom Trita must refine, 'tis he who shall make Indra glad:
The Tawny One is decked with tints.

---

4 *Three several words:* according to Sâyaṇa, *trividhâ stutiḥ*, praise of three kinds, from the three Vedas. 'The priests utter the three sacred texts.'—Wilson. Probably three triplets chanted during the ceremony. See Bergaigne, I. 288.

5 *Mothers of the holy rite:* apparently, the cows who supply milk for libations. *The Child of Heaven:* the Soma, which, according to a text quoted by Sâyaṇa, 'was in the third heaven from hence.'

6 *Four seas:* imaginary seas, to correspond with the four quarters of heaven.

1 *Strong places:* the strongholds of enemies, the fiends who withhold the rain.

4 *Trita:* the preparer of the Celestial Soma.

5 Him do the Sons of Pṛiṣni milk, the dwelling-place of sacrifice,
Oblation lovely and most dear.

6 To him in one united stream these songs flow on straight forward: he,
Loud-voiced, hath made the milch-kine low.

HYMN XXXV. Soma Pavamâna.

Pour forth on us abundant wealth, O Pavamâna, with thy stream,
Wherewith thou mayest find us light.

2 O Indu, swayer of the sea, shaker of all things, flow thou on,
Bearer of wealth to us with might.

3 With thee for Hero, Valiant One! may we subdue our enemies:
Let what is precious flow to us.

4 Indu arouses strength, the Sage who strives for victory, winning power,
Discovering holy works and means.

5 Mover of speech, we robe him with our songs as he is purified,
Soma, the Guardian of the folk;

6 On whose way, Lord of Holy Law, most rich, as he is purified,
The people all have set their hearts.

HYMN XXXVI. Soma Pavamâna.

Forth from the mortar is the juice sent, like a car-horse, to the sieve:
The Steed steps forward to the goal.

2 Thus, Soma, watchful, bearing well, cheering the Gods, flow past the sieve,
Turned to the vat that drops with meath.

---

5 *The dwelling-place of sacrifice:* the Soma-plant contains within itself the chief [illegible] and the preparation of the juice is only the development of its nature.—Ludwig.

---

2 *The sea:* the reservoir of Soma juice.

4 *Discovering holy works and means:* 'acquainted with sacred rites and arms.'—Wilson.

6 *On whose way:* on whose statutes or decrees.

---

1 *To the goal: kârshman:* apparently, a line or furrow drawn across the end of the race-course. In I. 116. 17, Sâyaṇa explains *kârshman* as a piece of wood serving as a goal, but in this place he takes it to mean, 'the God-attracting battle-field called a sacrifice,' *devânâmâkarshaṇavati yajnâkhye sangrâme.* See Cowell's note in Wilson's Translation.

2 *The vat;* the *droṇakalaṣa.*

3 Excellent Pavamâna, make the lights shine brightly out for us:
Speed us to mental power and skill.

4 He, beautified by pious men, and coming from their hands adorned,
Flows through the fleecy straining-cloth.

5 May Soma pour all treasures of the heavens, the earth, the firmament
Upon the liberal worshipper.

6 Thou mountest to the height of heaven, O Soma, seeking steeds and kine,
And seeking heroes, Lord of Strength!

HYMN XXXVII. Soma Pavamâna.

Soma, the Steer, effused for draught, flows to the purifying sieve,
Slaying the fiends, loving the Gods.

2 Far-sighted, tawny-coloured, he flows to the sieve, intelligent,
Bellowing, to his place of rest.

3 This vigorous Pavamâna runs forth to the luminous realm of heaven,
Fiend-slayer, through the fleecy sieve.

4 This Pavamâna up above Trita's high ridge hath made the Sun,
Together with the Sisters, shine.

5 This Vṛitra-slaying Steer, effused, Soma, room-giver, ne'er deceived,
Hath gone, as 'twere, to win the spoil.

6 Urged onward by the sage, the God speeds forward to the casks of wood,
Indu to Indra willingly.

HYMN XXXVIII. Soma Pavamâna.

This Steer, this Chariot, rushes through the woollen filter, as he goes
To war that wins a thousand spoils.

---

1 *For draught: pîtáye:* 'for the drinking (of the gods).'—Wilson.
2 *Intelligent:* or, endowed with strength.
4 *Trita's high ridge:* according to Sâyaṇa, 'the high place (of the sacrifice) of Trita' the Ṛishi. But the heavenly home of Trita, the celestial preparer of the Soma for Indra, is intended. *The Sisters:* the Dawns.
6 *Willingly: mañhánâ:* 'plenteously.'—Ludwig. 'In his might.'—Cowell.

1 *To war that wins a thousand spoils:* more literally, to thousandfold booty, or deed of might.

2 The Dames of Trita with the stones onward impel this Tawny One,
Indu to Indra for his drink.

3 Ten active fingers carefully adorn him here; they make him bright
And beauteous for the gladdening draught.

4 He like a falcon settles down amid the families of men,
Speeding like lover to his love.

5 This young exhilarating juice looks downward from its place in heaven,
This Soma-drop that pierced the sieve.

6 Poured for the draught, this tawny juice flows forth, intelligent, crying out,
Unto the well-belovèd place.

HYMN XXXIX. Soma Pavamâna.

FLOW on, O thou of lofty thought, flow swift in thy belovèd form,
Saying, I go where dwell the Gods.

2 Preparing what is unprepared, and bringing store of food to man,
Make thou the rain descend from heaven.

3 With might, bestowing power, the juice enters the purifying sieve,
Far-seeing, sending forth its light.

4 This is it which in rapid course hath with the river's wave flowed down
From heaven upon the straining-cloth.

5 Inviting him from far away, and even from near at hand, the juice
For Indra is poured forth as meath.

6 In union they have sung the hymn: with stones they urge the Tawny One.
Sit in the place of sacrifice.

---

2 *The Dames of Trita:* as Trita is the celestial purifier of the Soma, the fingers of the earthly purifiers are called his dames, or his maidens as in IX. 32. 2.

5 *From its place in heaven:* or *diváḥ* may be the genitive case, taken with *śíśuḥ*, the Child of Heaven, as in IX. 33. 5.

6 *The well-belovèd place:* the *droṇakalaśa* or vat in which it rests.

---

2 *Preparing what is unprepared:* 'consecrating the unconsecrated worshipper or place,' is Sâyaṇa's explanation.

6 *Sit:* O Gods.—Sâyaṇa.

HYMN XL.

Soma Pavamâna.

The Very Active hath assailed, while purified, all enemies:
They deck the Sage with holy songs.

2 The Red hath mounted to his place; to Indra goes the mighty juice:
He settles in his firm abode.

3 O Indu, Soma, send us now great opulence from every side,
Pour on us treasures thousandfold.

4 O Soma Pavamâna, bring, Indu, all splendours hitherward:
Find for us food in boundless store.

5 As thou art cleansed, bring hero strength and riches to thy worshipper,
And prosper thou the singer's hymns.

6 O Indu, Soma, being cleansed, bring hither riches doubly-piled,
Wealth, mighty Indu, meet for lauds.

HYMN XLI.

Soma Pavamâna.

Active and bright have they come forth, impetuous in speed like bulls,
Driving the black skin far away.

2 Quelling the riteless Dasyu, may we think upon the bridge of bliss,
Leaving the bridge of woe behind.

3 The mighty Pavamâna's roar is heard as 'twere the rush of rain:
Lightnings are flashing to the sky.

4 Pour out on us abundant food, when thou art pressed, O Indu, wealth
In kine and gold and steeds and spoil.

5 Flow on thy way, Most Active, thou: fill full the mighty heavens and earth,
As Dawn, as Sûrya with his beams.

---

2 *The Red:* Soma. *His place:* the *droṇakalaśá*, or reservoir. *His firm abode:* heaven.

[illegible] *dvibárhasam:* according to Sâyaṇa, 'from both worlds, [illegible]

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1 *They:* the Soma juices. *The black skin:* meaning, apparently, both the black pall or covering of night and the Râkshasas or dark-skinned Dasyus or hostile aborigines.

3 The cleansing of the terrestrial Soma is identified with the purification of the celestial nectar accompanied by rain and lightning. See Hillebrandt, *V. M.* 343, 362.

6 On every side, O Soma, flow round us with thy protecting stream,
As Rasâ flows around the world.

HYMN XLII. Soma Pavamâna.

Engendering the Sun in floods, engendering heaven's lights, green-hued,
Robed in the waters and the milk,

2 According to primeval plan this Soma, with his stream, effused
Flows purely on, a God for Gods.

3 For him victorious, waxen great, the juices with a thousand powers
Are purified for winning spoil.

4 Shedding the ancient fluid he is poured into the cleansing sieve:
He, thundering, hath produced the Gods.

5 Soma, while purifying, sends hither all things to be desired,
He sends the Gods who strengthen Law.

6 Soma, effused, pour on us wealth in kine, in heroes, steeds, and spoil,
Send us abundant store of food.

HYMN XLIII. Soma Pavamâna.

We will enrobe with sacred song the Lovely One who, as a Steed,
Is decked with milk for rapturous joy.

2 All songs of ours desiring grace adorn him in the ancient way,
Indu for Indra, for his drink.

3 Soma flows on when purified, belovèd and adorned with songs,
Songs of the sage Medhyâtithi.

4 O Soma Pavamâna, find exceeding glorious wealth for us,
Wealth, Indu, fraught with boundless might.

5 Like courser racing to the prize Indu, the lover of the Gods,
Roars, as he passes, in the sieve.

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6 *Rasâ:* a mythical stream that flows round the atmosphere and the earth. See V. 41. 15, and X. 108. 1.

1 *In floods:* in the waters on high; in the firmament.
4 *Hath produced the Gods: yatra somo 'bhishûyate tatra devâ niyatam prâdurbhavanti;* where Soma is effused, there the gods constantly appear.—Sâyaṇa.

1 *As a steed:* is bathed in water. *For rapturous joy:* 'for the exhilaration (of the gods).'—Wilson.
3 *Medhyâtithi:* the Ṛishi of the hymn.
5 *Racing to the prize: vâjasṛit:* 'rushing into battle.'—Wilson.

6 Flow on thy way to win us strength, to speed the sage who praises thee:
Soma, bestow heroic power.

HYMN XLIV.

Soma Pavamâna.

INDU, to us for this great rite, bearing as 'twere thy wave to Gods,
Unwearied, thou art flowing forth.

2 Pleased with the hymn, impelled by prayer, Soma is hurried far away,
The Wise One in the Singer's stream.

3 Watchful among the Gods, this juice advances to the cleansing sieve:
Soma, most active, travels on.

4 Flow onward, seeking strength for us, embellishing the sacrifice:
The priest with trimmed grass calleth thee.

5 May Soma, ever bringing power to Bhaga and to Vâyu, Sage
And Hero, lead us to the Gods.

6 So, to increase our wealth to-day, Inspirer, best of Furtherers,
Win for us strength and high renown.

HYMN XLV.

Soma Pavamâna.

FLOW, thou who viewest men, to give delight, to entertain the Gods,
Indu, to Indra for his drink.

2 Stream to thine embassy for us: thou hastenest, for Indra, to
The Gods, O better than our friends.

3 We balm thee, red of hue, with milk to fit thee for the rapturous joy:
Unbar for us the doors of wealth.

---

6 *Heroic power:* 'excellent male offspring.'—Wilson.

1 *For this great rite:* 'to give us abundant wealth.'—Wilson. *Unwearied: ayâsyaḥ:* according to Sâyaṇa, this is the name of the Ṛishi: 'Ayâsya (goeth) towards the gods (in sacrifice).'—Wilson.

2 *Thou hastenest:* Sâyaṇa gives a different explanation of this part of the stanza: 'thou (who) art drunk for Indra, (pour) on the gods wealth for (us their) friends.'—Wilson. I have adopted Ludwig's interpretation.

3 *We balm thee, red of hue:* or, 'Yea, we adorn thee, red.' *For the rapturous joy: mádâya:* 'for the purpose of exhilaration.'—Wilson.

4 He through the sieve hath passed, as comes a courser to the pole, to run:
Indu belongs unto the Gods.

5 All friends have lauded him as he sports in the wood, beyond the fleece:
Singers have chanted Indu's praise.

6 Flow, Indu, with that stream wherein steeped thou announcest to the man
Who worships thee heroic strength.

HYMN XLVI. Soma Pavamâna.

LIKE able coursers they have been sent forth to be the feast of Gods,
Joying in mountains, flowing on.

2 To Vâyu flow the Soma-streams, the drops of juice made beautiful
Like a bride dowered by her sire.

3 Pressed in the mortar, these, the drops of juice, the Somas rich in food,
Give strength to Indra with their work.

4 Deft-handed men, run hither, seize the brilliant juices blent with meal,
And cook with milk the gladdening draught.

5 Thus, Soma, Conqueror of wealth! flow, finding furtherance for us,
Giver of ample opulence.

6 This Pavamâna, meet to be adorned, the fingers ten adorn,
The draught that shall make Indra glad.

---

4 *To the pole:* the meaning of *dhúram* here is not clear, and the comparison is not obvious. 'As a horse in going passes the shaft (of the chariot).'—Wilson. 'As a horse (presses) through the yoke,'—Grassmann. Ludwig suggests 'hedge' or 'barrier' as the probable meaning of the word in this place.

5 *In the wood, beyond the fleece:* when he has passed through the woollen strainer and fallen into the wooden trough or vat. *Singers: nấvấḥ:* shouts of joy, according to the St. Petersburg Lexicon.

---

1 *They have been sent forth: ásṛigran* (effusi sunt) is applicable both to the effused Soma-drops and to horses loosed or started for a race. *Joying in mountains:* coming from plants grown on hills.

2 *Dowered by her sire:* meaning, perhaps, possessed of property inherited from her father.

4 *Deft-handed: suhastyaḥ* cannot be satisfactorily accounted for. *Suhastyâ,* a dual, may have been the original reading. See Ludwig's Commentary, Vol. V., pp. 347, 348.

HYMN XLVII. Soma Pavamâna.

GREAT as he was, Soma hath gained strength by this high solemnity:
Joyous he riseth like a bull.

2 His task is done: his crushings of the Dasyus are made manifest:
He sternly reckoneth their debts.

3 Soon as his song of praise is born, the Soma, Indra's juice, becomes
A thousand-winning thunderbolt.

4 Seer and Sustainer, he himself desireth riches for the sage
When he embellisheth his songs.

5 Fain would they both win riches as in races of the steeds. In war
Thou art upon the conquerors' side.

HYMN XLVIII. Soma Pavamâna.

WITH sacrifice we seek to thee kind Cherisher of manly might
In mansions of the lofty heavens;

2 Gladdening, crusher of the bold, ruling with very mighty sway,
Destroyer of a hundred forts.

3 Hence, Sapient One! the Falcon, strong of wing, unwearied, brought thee down,
Lord over riches, from the sky.

4 That each may see the light, the Bird brought us the guard of Law, the Friend
Of all, the speeder through the air.

5 And now, sent forth, it hath attained to mighty power and majesty,
Most active, ready to assist.

---

1 *Riseth:* or, roareth. *Ṣabdam karoti.*—Sâyaṇa.

2 *He sternly reckoneth their debts:* 'resolute he acquits the debts (of the worshipper).'—Wilson.

3 *A thousand-winning thunderbolt:* all-powerful to slay the wicked and to reward worshippers.

4 *Sustainer:* I follow Ludwig in taking *vidhartári* as a nominative singular. But see Cowell's note in Wilson's Translation.

5 *They both:* Soma and the sage or singer.—Ludwig. Sâyaṇa interprets the stanza differently:—'Thou desirest to give wealth to those who conquer in combat as (men offer fodder) to horses in battle.'—Wilson.

---

1 *Kind Cherisher of manly might:* 'auspicious bearing wealth.'—Wilson.

2 *Hundred forts:* cf. IV. 26. 3.

3 *The Falcon:* see IV. 26 and 27.

4 *The Friend of all:* or, the common possession. *The speeder through the air: rajastúram:* 'the showerer of water.'—Wilson.

HYMN XLIX.

Soma Pavamâna.

Pour down the rain upon us, pour a wave of waters from the sky,
And plenteous store of wholesome food.

2 Flow onward with that stream of thine, whereby the cows have come to us,
The kine of strangers to our home.

3 Chief Friend of Gods in sacred rites, pour on us fatness with thy stream,
Pour down on us a flood of rain.

4 To give us vigour, with thy stream run through the fleecy straining-cloth:
For verily the Gods will hear.

5 Onward hath Pavamâna flowed and beaten off the Râkshasas,
Flashing out splendour as of old.

HYMN L.

Soma Pavamâna.

Loud as a river's roaring wave thy powers have lifted up themselves:
Urge on thine arrow's sharpened point.

2 At thine effusion upward rise three voices full of joy, when thou
Flowest upon the fleecy ridge.

3 On to the fleece they urge with stones the tawny well-belovèd One,
Even Pavamâna, dropping meath.

4 Flow with thy current to the sieve, O Sage most powerful to cheer,
To seat thee in the place of song.

5 Flow, Most Exhilarating! flow anointed with the milk for balm,
Indu, for Indra, for his drink.

---

4 *The Gods will hear:* the sound that thou makest in flowing.—Sâyaṇa.

5 *Flashing out splendour as of old:* or, 'Making lights shine as erst they shone.'

---

1 *Urge on thine arrow's sharpened point: vâṇásya chodayâ pavím:* apparently a bold metaphorical expression for 'make a noise like that of a discharged arrow.' 'Emit thy sound like that of a (rushing) arrow.'—Wilson. Or *vâṇásya* may mean of (thy) reed, pipe, flute, or other musical instrument, and Sâyaṇa explains *pavím* by *sabdam*. Benfey accordingly (Sâmaveda, II. 5. 1. 5. 1.) renders the passage: 'Erhebe deiner Flöte Schall,' 'Lift up the music of thy flute.' According to Hillebrandt, *V. M.*, I. p. 43, the reed or arrow means the sharp-pointed stalk of the Soma-plant.

2 *Three voices full of joy:* or, three several joyful words. See IX. 33. 4. *The fleecy ridge:* 'the summit of the fleece.'—Wilson.

4 *In the place of song:* see IX. 25. 6. 'On Indra's lap.'—Wilson.

HYMN LI.

Soma Pavamâna.

ADHVARYU, on the filter pour the Soma juice expressed with stones,
And make it pure for Indra's drink.

2 Pour out for Indra, Thunder-armed, the milk of heaven, the Soma's juice,
Most excellent, most rich in sweets.

3 These Gods and all the Marut host, Indu! enjoy this juice of thine,
This Pavamâna's flowing meath.

4 For, Soma, thou hast been effused, strengthening for the wild carouse,
O Steer, the singer, for our help.

5 Flow with thy stream, Far-sighted One, effused, into the cleansing sieve:
Flow on to give us strength and fame.

HYMN LII.

Soma Pavamâna.

WEALTH-WINNER, dwelling in the sky, bringing us vigour with the juice,
Flow to the filter when effused.

2 So, in thine ancient ways, may he, belovèd, with a thousand streams
Run o'er the fleecy straining-cloth.

3 Him who is like a caldron shake: O Indu, shake thy gift to us
Shake it, armed Warrior! with thine arms.

4 Indu, invoked with many a prayer, bring down the vigour of these men,
Of him who threatens us with war.

5 Indu, Wealth-giver, with thine help pour out for us a hundred, yea,
A thousand of thy pure bright streams.

---

4 *For the wild carouse:* 'for speedy exhilaration.'—Wilson.

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2 *May he:* the juice, regarded as distinct from Soma who is addressed.

3 *Him who is like a caldron:* beat or bruise the Soma that is full of juice as a caldron is of water. *With thine arms:* or, with the blows (of the pressing-stones). The meaning of the second and third 'shake' seems to be 'send rapidly.' '(Soma), send (us) him who is like a pot; Indu, send us now wealth; swift-flowing (Soma), send it with blows (of the stones).'—Wilson. Professor Grassmann says that by 'him who is like a caldron' the wealthy enemy is intended, whose possessions are to be poured out upon the pious worshippers.

HYMN LIII. Soma Pavamâna.

O THOU with stones for arms, thy powers, crushing the fiends, have raised themselves:
Chase thou the foes who compass us.

2 Thou conquerest thus with might when car meets car, and when the prize is staked:
With fearless heart will I sing praise.

3 No one with evil thought assails this Pavamâna's holy laws:
Crush him who fain would fight with thee.

4 For Indra to the streams they drive the tawny rapture-dropping Steed,
Indu the bringer of delight.

HYMN LIV. Soma Pavamâna.

AFTER his ancient splendour, they, the bold, have drawn the bright milk from
The Sage who wins a thousand gifts.

2 In aspect he is like the Sun; he runneth forward to the lakes,
Seven currents flowing through the sky.

3 He, shining in his splendour, stands high over all things that exist—
Soma, a God as Sûrya is.

4 Thou, Indu, in thy brilliancy, pourest on us, as Indra's Friend,
Wealth from the kine to feast the Gods.

HYMN LV. Soma Pavamâna.

POUR on us with thy juice all kinds of corn, each sort of nourishment,
And, Soma, all felicities.

2 As thine, O Indu, is the praise, and thine what springeth from the juice,
Seat thee on the dear sacred grass.

---

1 *With stones for arms: adrivaḥ:* generally an appellative of Indra, the slinger or caster of the stone or thunderbolt; here, according to Sâyaṇa, = *grâvavan soma,* O Soma, possessor of, that is, expressed by, the stones.

2 *When car meets car:* in battle. *When the prize is staked:* in the chariot-race; or the reference may be also to battle.

4 *To the streams:* the *vasatîvarî* waters.

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1 *They, the bold:* the Soma-pressers. *The Sage:* or Ṛishi; Soma.

2 *The lakes:* of air. *Seven currents:* corresponding to the seven earthly rivers. 'He unites with the seven down-descending rivers of heaven.'—Wilson.

4 *From the kine:* consisting of milk, curds, etc.

3 And, finding for us kine and steeds, O Soma, with thy juice flow on
Through days that fly most rapidly.

4 As one who conquers, ne'er subdued, attacks and slays the enemy,
Thus, Vanquisher of thousands! flow.

HYMN LVI. Soma Pavamâna.

Swift to the purifying sieve flows Soma as exalted Law,
Slaying the fiends, loving the Gods.

2 When Soma pours the strengthening food a hundred ever-active streams
To Indra's friendship win their way.

3 Ten Dames have sung to welcome thee, even as a maiden greets her love:
O Soma, thou art decked to win.

4 Flow hitherward, O Indu, sweet to Indra and to Vishṇu: guard
The men, the singers, from distress.

HYMN LVII. Soma Pavamâna.

Thy streams that never fail or waste flow forth like showers of rain from heaven,
To bring a thousand stores of strength.

2 He flows beholding on his way all well-belovèd sacred lore,
Green-tinted, brandishing his arms.

3 He, when the people deck him like a docile king of elephants,
Sits as a falcon in the wood.

4 So bring thou hitherward to us, Indu, while thou art purified,
All treasures both of heaven and earth.

HYMN LVIII. Soma Pavamâna.

Swift runs this giver of delight, even the stream of flowing juice:
Swift runs this giver of delight.

---

4 *Vanquisher of thousands:* or, thou who winnest thousands, *i. e.* countless spoils or treasures.

3 *Ten Dames:* the fingers, whose sound is heard in the operation of pressing the Soma juice.

3 *Like a docile king of elephants:* von Roth, in the St. Petersburg Lexicon, suggests *íbhe* for *íbhaḥ*, 'like a pious king among his retinue;' but no alteration is necessary, *íbhaḥ* and *rấjâ* being taken together in the sense of elephant-king or stately and noble elephant. See *Vedische Studien*, I. p. XV. *Sits as a falcon in the wood:* in the wood, as referring to the Soma, meaning the wooden trough or vat. 'Sits on the waters like a hawk.'—Wilson.

1 *Swift: târat:* 'rescuing (his worshippers from sin).'—Wilson.

2 The Morning knows all precious things, the Goddess knows her grace to man:
Swift runs this giver of delight.

3 We have accepted thousands from Dhvasra's and Purushanti's hands:
Swift runs this giver of delight.

4 From whom we have accepted thus thousands and three times ten besides:
Swift runs this giver of delight.

HYMN LIX.

Soma Pavamâna.

FLOW onward, Soma, winning kine, and steeds, and all that gives delight:
Bring hither wealth with progeny.

2 Flow onward from the waters, flow, inviolable, from the plants:
Flow onward from the pressing-boards.

3 Soma, as Pavamâna, pass over all trouble and distress:
Sit on the sacred grass, a Sage.

4 Thou, Pavamâna, foundest light; thou at thy birth becamest great:
O Indu, thou art over all.

HYMN LX.

Soma Pavamâna.

SING forth and laud with sacred song most active Pavamâna, laud
Indu who sees with thousand eyes.

2 Thee who hast thousand eyes to see, bearer of thousand burthens, they
Have filtered through the fleecy cloth.

---

3 *Dhvasra* and *Purushanti* were 'two kings who conferred great wealth on *Taranta* and *Purumîlha*, two ṛishis of the family of *Vidadaśva.* See p. XXXIII. of Max-Müller's Ṛig-veda, Vol. V.'—Cowell's note in Wilson's Translation.

4 *Thus thousands and three times ten:* Sâyaṇa, taking *tánâ* (thus, in this manner) to mean 'garments,' mistaking *triṅśátam*, thirty, for *triśatam*, three hundred, and neglecting the *cha* (and), interprets 'three hundred thousand garments.' 'Thirty robes and thousands.'—E. B. Cowell. Grassmann places this hymn in his Appendix as a composition of fragments and out of place where it stands in the text.

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2 *The waters:* the *vasatîvarî* waters. *The pressing-boards: dhishâṇâbhyaḥ:* according to Sâyaṇa, *grâvâbhyaḥ*, the pressing-stones.

---

1 *With sacred song: gâyatréṇa:* 'with a *Gâyatrí* hymn.'—Wilson.
2 *Bearer of thousand burthens:* or, bringer of thousand bounties.

3 He, Pavamâna, hath streamed through the fleece: he runs into the jars,
Finding his way to Indra's heart.

4 That Indra may be bounteous, flow, most active Soma, for our weal:
Bring genial seed with progeny.

HYMN LXI. Soma Pavamâna.

FLOW onward, Indu, with this food for him who in thy wild delight
Battered the nine-and-ninety down,

2 Smote swiftly forts, and Sambara, then Yadu and that Turvaṣa,
For pious Divodâsa's sake.

3 Finder of horses, pour on us horses and wealth in kine and gold,
And, Indu, food in boundless store.

4 We seek to win thy friendly love, even Pavamâna's flowing o'er
The limit of the cleansing sieve.

5 With those same waves which in their stream o'erflow the purifying sieve,
Soma, be gracious unto us.

6 O Soma, being purified, bring us from all sides,—for thou canst,—
Riches and food with hero sons.

7 Him here, the Child whom streams have borne, the ten swift fingers beautify:
With the Âdityas is he seen.

8 With Indra and with Vâyu he, effused, flows onward with the beams
Of Sûrya to the cleansing sieve.

9 Flow rich in sweets and lovely for our Bhaga, Vâyu, Pûshan, flow
For Mitra and for Varuṇa.

10 High is thy juice's birth: though set in heaven, on earth it hath obtained
Strong sheltering power and great renown.

---

1 *The nine-and-ninety:* 'ninety-nine (cities of the foe).'—Wilson.

3 *In boundless store:* literally, in thousands.

7 *Whom streams have borne: síndhumâtaram:* 'whose parents are the rivers.'—Wilson. Born as the Moon in the ocean of air. *With the Âdityas is he seen:* that is, he is counted as one of the Âdityas.

11 Striving to win, with him we gain all wealth from the ungodly man,
Yea, all the glories of mankind.

12 Finder of room and freedom, flow for Indra whom we must adore,
For Varuṇa and the Marut host.

13 The Gods have come to Indu well-descended, beautified with milk,
The active crusher of the foe.

14 Even as mother cows their calf, so let our praise-songs strengthen him,
Yea, him who winneth Indra's heart.

15 Soma, pour blessings on our kine, pour forth the food that streams with milk:
Increase the sea that merits laud.

16 From heaven hath Pavamâna made, as 'twere, the marvellous thunder, and
The lofty light of all mankind.

17 The gladdening and auspicious juice of thee, of Pavamâna, King!
Flows o'er the woollen straining-cloth.

18 Thy juice, O Pavamâna, sends its rays abroad like splendid skill,
Like lustre, all heaven's light, to see.

19 Flow onward with that juice of thine most excellent, that brings delight,
Slaying the wicked, dear to Gods.

20 Killing the foeman and his hate, and winning booty every day,
Gainer art thou of steeds and kine.

21 Red-hued, be blended with the milk that seems to yield its lovely breast,
Falcon-like resting in thine home.

---

13 *Well-descended:* literally, well-born or well-produced; '(who is) completely generated.'—Wilson.

15 *The sea*: *samudrám:* according to Sâyaṇa, water generally.

16 'The purified [Soma] has generated the great light which is common to all mankind, like the wonderful thundering of the sky.'—Muir, *O. S. Texts*, IV. 112. The great light common to all men, or *vaiṣvânarám* or *the lofty light of all mankind*, is Agni Vaiṣvânara.

20 *The foeman and his hate:* 'the hostile Vṛitra.'—Wilson.

22 Flow onward thou who strengthenedst Indra to slaughter Vṛitra who
Compassed and stayed the mighty floods.

23 Soma who rainest gifts, may we win riches with our hero sons:
Strengthen, as thou art cleansed, our hymns.

24 Aided by thee, and through thy grace, may we be slayers when we war:
Watch, Soma, at our solemn rites.

25 Chasing our foemen, driving off the godless, Soma floweth on,
Going to Indra's special place.

26 O Pavamâna, hither bring great riches, and destroy our foes:
O Indu, grant heroic fame.

27 A hundred obstacles have ne'er checked thee when fain to give thy boons,
When, being cleansed, thou combatest.

28 Indu, flow on, a mighty juice; glorify us among the folk:
Drive all our enemies away.

29 Indu, in this thy friendship most lofty and glorious may we
Subdue all those who war with us.

30 Those awful weapons that thou hast, sharpened at point to strike men down—
Guard us therewith from every foe.

HYMN LXII. Soma Pavamâna.

THESE rapid Soma-drops have been poured through the purifying sieve
To bring us all felicities.

2 Dispelling manifold mishap, giving the courser's progeny,
Yea, and the warrior steed, success.

---

25 *The godless: árâvṇaḥ:* those who present no sacrificial offerings; 'the withholders (of wealth).'—Wilson. *Special place:* that is, the vessel set apart for his libations.

26 *Heroic fame:* or, fame with brave sons.

27 *Obstacles:* or enemies, according to Sâyaṇa. *Thou combatest: makhasyáse:* according to Sâyaṇa, 'when thou wishest to give us wealth.' 'The meanings "fight," "strive," etc., are foreign to Sâyaṇa, being derived from a comparison of μαχέομαι, macto, etc.'—Editor's note in Wilson's Translation.

30 *Weapons:* the Moon being the warrior who overcomes the darkness of night. See Hillebrandt, *V. M.*, I. 340. Cf. 'The moon......advances like an indignant warrior through a fleeing army.'—S. T. Coleridge.

3 Bringing prosperity to kine, they make perpetual Iḷâ flow
To us for noble eulogy.

4 Strong, mountain-born, the stalk hath been pressed in the streams for rapturous joy:
Hawk-like he settles in his home.

5 Fair is the God-loved juice; the plant is washed in waters, pressed by men:
The milch-kine sweeten it with milk.

6 As drivers deck a courser, so have they adorned the meath's juice for
Ambrosia, for the festival.

7 Thou, Indu, with thy streams that drop sweet juices, which were poured for help,
Hast settled in the cleansing sieve.

8 So flow thou onward through the fleece, for Indra flow, to be his drink,
Finding thine home in vats of wood.

9 As giving room and freedom, as most sweet, pour butter forth and milk,
O Indu, for the Angirases.

10 Most active and benevolent, this Pavamâna, sent to us
For lofty friendship, meditates.

11 Queller of curses, mighty, with strong sway, this Pavamâna shall
Bring treasures to the worshipper.

12 Pour thou upon us thousandfold possessions, both of kine and steeds,
Exceeding glorious, much-desired.

13 Wandering far, with wise designs, the juice here present is effused,
Made beautiful by living men.

---

3 *Iḷâ:* here, according to Sâyaṇa, meaning 'food.' 'Labetrank,' refreshing draught.—Grassmann.

4 *The stalk:* the Soma-plant, which is said to have grown on the mountains.

5 *In waters:* the *vasatîvarî* waters.

6 *For ambrosia: amṛitâya:* 'for the sake of immortality.'—Wilson.

9 *For the Angirases:* or, from the Angirases. The Jamadagnis were not members of that family.—Ludwig.

10 *Meditates:* 'is known (to all).'—Wilson.

13 *Wandering far: urugâyâḥ:* according to Sâyaṇa, much-lauded, or praised by many.

14 For Indra flows the gladdening drink, the measurer of the region, Sage,
With countless wealth and endless help.

15 Born on the mountain, lauded here, Indu for Indra is set down,
As in her sheltering nest a bird.

16 Pressed by the men, as 'twere to war hath Soma Pavamâna sped,
To rest with might within the vats.

17 That he may move, they yoke him to the three-backed triple-seated car
By the Seven Rishis' holy songs.

18 Drive ye that Tawny Courser, O ye pressers, on his way to war,
Swift Steed who carries off the spoil.

19 Pouring all glories hither, he, effused and entering the jar,
Stands like a hero mid the kine.

20 Indu, the living men milk out thy juice to make the rapturous draught:
Gods for the Gods milk out the meath.

21 Pour for the Gods into the sieve our Soma very rich in sweets,
Him whom the Gods most gladly hear.

22 Into his stream who gladdens best these Soma juices have been poured,
Lauded with songs for lofty fame.

23 Thou flowest to enjoy the milk, and bringest valour, being cleansed:
Winning the spoil flow hitherward.

24 And, hymned by Jamadagnis, let all nourishment that kine supply,
And general praises, flow to us.

25 Soma, as leader of the song flow onward with thy wondrous aids,
For holy lore of every kind.

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14 *The measurer of the region:* who measured out and made the firmament.

15 *Born on the mountain:* or, perhaps, as Sâyaṇa takes it, 'made manifest by song.'

17 *By the Seven Ṛishis' holy songs:* or 'Of Ṛishis, with seven holy songs'; the *car* being the sacrifice, the three backs or ridges being the three daily libations, the three seats being the three Vedas.

19 *Mid the kine:* among the enemy's cattle, for whose possession he is fighting. So, says Sâyaṇa, Soma stands among the sacrifices.

20 *The living men:* the worshippers, according to Sâyaṇa; but perhaps, as Ludwig suggests, his *stotârah* should be *sotârah*, pressers. *Gods: devâh:* the priests.

26 Do thou as leader of the song, stirring the waters of the sea,
Flow onward, thou who movest all.

27 O Soma, O thou Sage, these worlds stand ready to attest thy might:
For thy behoof the rivers flow.

28 Like showers of rain that fall from heaven thy streams perpetually flow
To the bright fleece spread under them.

29 For potent Indra purify Indu effectual and strong,
Enjoyment-giver, Mighty Lord.

30 Soma, true, Pavamâna, Sage, is seated in the cleansing sieve,
Giving his praiser hero strength.

HYMN LXIII.

Soma Pavamâna.

Pour hitherward, O Soma, wealth in thousands and heroic strength,
And keep renown secure for us.

2 Thou makest food and vigour swell for Indra, best of gladdeners!
Within the cups thou seatest thee.

3 For Indra and for Vishṇu poured, Soma hath flowed into the jar:
May Vâyu find it rich in sweets.

4 These Somas swift and brown of hue, in stream of solemn sacrifice
Have flowed through twisted obstacles,

5 Performing every noble work, active, augmenting Indra's strength,
Driving away the godless ones.

6 Brown Soma-drops, effused, that seek Indra, to their appropriate place
Flow through the region hitherward.

7 Flow onward with that stream of thine wherewith thou gavest Sûrya light,
Urging on waters good to men.

8 He, Pavamâna, high o'er man yoked the Sun's courser Etaṣa
To travel through the realm of air.

---

26 *Waters of the sea:* of the sea of air, the firmament.

4 *Twisted obstacles:* either the twigs of which the frame of the filter was made, or the rough surface of the wool of the strainer. 'Are let loose upon the *Râkshasas*.'—Wilson.

8 In this and the following stanza Soma is identified with the Sun.

9 And those ten Coursers, tawny-hued, he harnessed that the Sun might come:
Indu, he said, is Indra's self.

10 Hence, singers, pour the gladdening juice to Vâyu and to Indra, pour
The drops upon the fleecy cloth.

11 O Soma Pavamâna, find wealth for us not to be assailed,
Wealth which the foeman may not win.

12 Send riches hither with thy stream in thousands, both of steeds and kine,
Send spoil of war and high renown.

13 Soma the God, expressed with stones, like Sûrya, floweth on his way,
Pouring the juice within the jar.

14 These brilliant drops have poured for us, in stream of solemn sacrifice,
Worshipful laws and strength in kine.

15 Over the cleansing sieve have flowed the Somas, blent with curdled milk,
Effused for Indra Thunder-armed.

16 Soma, do thou most rich in sweets, a gladdening drink most dear to Gods,
Flow to the sieve to bring us wealth.

17 For Indra, living men adorn the Tawny Courser in the streams,
Indu, the giver of delight.

18 Pour for us, Soma, wealth in gold, in horses and heroic sons,
Bring hither strength in herds of kine.

19 For Indra pour ye on the fleece him very sweet to taste, who longs
For battle as it were in war.

20 The singers, seeking help, adorn the Sage who must be decked with songs:
Loud bellowing the Steer comes on.

21 The singers with their thoughts and hymns have, in the stream of sacrifice,
Caused Soma, active Steer, to roar.

---

9 *Coursers:* or Harits. Cf. IV. 6. 9 and 13. 3.

10 *Hence:* from this vessel.

14 *Worshipful laws:* the meaning of *dhâmânyâryâ* is not clear. '(Flowing) towards the dwellings of respectable (worshippers).'—Wilson. 'Venerable might.'—Ludwig.

22 God, working with mankind, flow on; to Indra go thy gladdening juice:
To Vâyu mount as Law commands.

23 O Soma Pavamâna, thou pourest out wealth that brings renown:
Enter the lake, as one we love.

24 Soma, thou flowest chasing foes and bringing wisdom and delight:
Drive off the folk who love not Gods.

25 The Pavamânas have been poured, the brilliant drops of Soma juice,
For holy lore of every kind.

26 The Pavamânas have been shed, the beautiful swift Soma-drops,
Driving all enemies afar.

27 From heaven, from out the firmament, hath Pavamâna been effused
Upon the summit of the earth.

28 O Soma, Indu, very wise, drive, being purified, with thy stream
All foes, all Râkshasas away.

29 Driving the Râkshasas afar, O Soma, bellowing, pour for us
Most excellent and splendid strength.

30 Soma, do thou secure for us the treasures of the earth and heaven,
Indu! all boons to be desired.

HYMN LXIV.

Soma Pavamâna.

SOMA, thou art a splendid Steer, a Steer, O God, with steerlike sway:
Thou as a Steer ordainest laws.

2 Steer-strong thy might is as a steer's, steer-strong thy wood, steer-like thy drink:
A Steer indeed, O Steer, art thou.

3 Thou, Indu, as a vigorous horse, hast neighed together steeds and kine:
Unbar for us the doors to wealth.

---

23 *The lake:* the *dronakalaṣa,* vat or reservoir.

27 *The summit of the earth:* the raised altar.

---

1 *Steer:* Sâyaṇa, as usual, explains *vṛishâ* by *varshakaḥ* 'Sprinkler.'—Wilson.

3 *Neighed together:* collected, through the efficacy of the sound thou makest in dropping through the filter, and enriched us with, steeds and kine.

4 Out of desire of cows and steeds and heroes potent Soma-drops,
Brilliant and swift, have been effused.

5 They purified in both the hands, made beautiful by holy men,
Flow onward to the fleecy cloth.

6 These Soma juices shall pour forth all treasures for the worshipper
From heaven and earth and firmament.

7 The streams of Pavamâna, thine, Finder of all, have been effused,
Even as Sûrya's rays of light.

8 Making the light that shines from heaven thou flowest on to every form:
Soma, thou swellest like a sea.

9 Urged on thou sendest out thy voice, O Pavamâna; thou hast moved,
Like the God Sûrya, to the sieve.

10 Indu, Enlightener, Friend, hath been purified by the sages' hymns:
So starts the charioteer his steed—

11 Thy God-delighting wave which hath flowed to the purifying sieve,
Alighting in the home of Law.

12 Flow to our sieve, a gladdening draught that hath most intercourse with Gods,
Indu, to Indra for his drink.

13 Flow onward with a stream for food, made beautiful by sapient men:
Indu with sheen approach the milk.

14 While thou art cleansed, Song-Lover, bring comfort and vigour to the folk,
Poured, Tawny One! on milk and curds.

15 Purified for the feast of Gods, go thou to Indra's special place,
Resplendent, guided by the strong.

16 Accelerated by the hymn, the rapid drops of Soma juice
Have flowed, urged onward, to the lake.

17 Easily have the living drops, made beautiful, approached the lake,
Yea, to the place of sacrifice.

---

8 *To every form:* to bring us blessings in every shape.

9 *To the sieve: vidharmaṇi:* 'in observance of the law,' according to M. Bergaigne. See *La Religion Védique*, III. 218, note.

16 *The lake: samudrám:* according to Sâyaṇa, the sea of air, the firmament. The *droṇakalaṣa*, vat or reservoir, is probably intended.

18 Compass about, our faithful Friend, all our possessions with thy might:
Guard, hero like, our sheltering home.

19 Loud neighs the Courser Etaṣa, with singers, harnessed for the place,
Guided for travel to the lake.

20 What time the Swift One resteth in the golden place of sacrifice,
He leaves the foolish far away.

21 The friends have sung in unison, the prudent wish to sacrifice:
Down sink the unintelligent.

22 For Indra girt by Maruts, flow, thou Indu, very rich in sweets,
To sit in place of sacrifice.

23 Controlling priests and sages skilled in holy song adorn thee well:
The living make thee beautiful.

24 Aryaman, Mitra, Varuṇa drink Pavamâna's juice, yea, thine:
O Sage, the Maruts drink thereof.

25 O Soma, Indu, thou while thou art purified urgest onward speech
Thousandfold, with the lore of hymns.

26 Yea, Soma, Indu, while thou art purified do thou bring to us
Speech thousandfold that longs for war.

27 O Indu, Much-invoked, while thou art purifying, as the Friend
Of these men enter thou the lake.

28 Bright are these Somas blent with milk, with light that flashes brilliantly
And form that utters loud acclaim.

29 Led by his drivers, and sent forth, the Strong Steed hath come nigh for spoil,
Like warriors when they stand arrayed.

30 Specially, Soma, coming as a Sage from heaven to prosper us,
Flow like the Sun for us to see.

---

19 *The Courser Etaṣa:* here meaning Soma. *Vâhniḥ* (from *vah*, Lat. veh-o) is properly a horse of burden, or draught-horse.

21 *The friends:* the priests; or perhaps the Maruts. *Down sink: narake*, into hell, says Sâyaṇa.

26 *That longs for war: makhasyúvam:* 'desiring wealth.'—Wilson. See IX. 61. 27, note.

28 *Form: kṛipâ:* stream, according to Sâyaṇa.

30 *Specially: ṛidhák:* said by Yâska to be the Vedic form of *prithak*, and to be used in the sense of prospering. See Wilson's Translation, Editor's note. Or *ṛidhák* may mean, lightly, easily, without effort.

HYMN LXV.

Soma Pavamâna.

THE glittering maids send Sûra forth, the glorious sisters, close-allied,
Send Indu forth, their mighty Lord.

2 Pervade, O Pavamâna, all our treasures with repeated light,
God, coming hither from the Gods.

3 Pour on us, Pavamâna, rain, as service and fair praise for Gods:
Pour all to be our nourishment.

4 Thou art a Steer by lustre: we, O Pavamâna, faithfully
Call upon thee the Splendid One.

5 Do thou, rejoicing, nobly-armed! pour upon us heroic strength:
O Indu, come thou hitherward.

6 When thou art cleansed with both the hands and dipped in waters, with the wood
Thou comest to the gathering-place.

7 Sing forth your songs, as Vyaṣva sang, to Soma Pavamâna, to
The Mighty One with thousand eyes;

8 Whose coloured sap they drive with stones, the yellow meath-distilling juice,
Indu for Indra, for his drink.

9 We seek to gain the friendly love of thee that Strong and Mighty One,
Of thee the winner of all wealth.

10 Flow onward with thy stream, a Steer, inspiriting the Maruts' Lord,
Winning all riches by thy might.

11 I send thee forth to battle from the press, O Pavamâna, Strong,
Sustainer, looker on the light.

12 Acknowledged by this song of mine, flow, tawny-coloured, with thy stream:
Incite to battle thine ally.

13 O Indu, visible to all pour out for us abundant food:
Soma, be thou our prosperer.

---

1 *The glittering maids:* the fingers, perhaps with reference to the gold rings worn by the priests when they press the Soma. *Sûra:* here said to mean Soma; 'the invigorating.'—Wilson. *The glorious sisters:* the fingers.

3 *As service:* as the cause of worship.

6 *With the wood:* '(taken up) with the wooden vessel.'—Wilson. Cf. IX. 1. 2.

7 *Vyaṣva:* a Ṛishi frequently mentioned in Book VIII.

12 *Thine ally:* Indra.

14 The pitchers, Indu, with thy streams have sung aloud in vigorous might :
Enter them, and let Indra drink.

15 O thou whose potent gladdening juice they milk out with the stones, flow on,
Destroyer of our enemies.

16 King Pavamâna is implored with holy songs, on man's behalf,
To travel through the firmament.

17 Bring us, O Indu, hundredfold increase of kine, and noble steeds,
The gift of fortune for our help.

18 Pressed for the banquet of the Gods, O Soma, bring us might, and speed,
Like beauty for a brilliant show.

19 Soma, flow on exceeding bright with loud roar to the wooden vats,
Falcon-like resting in thine home.

20 Soma the Water-winner flows to Indra, Vàyu, Varuṇa,
To Vishṇu and the Marut host.

21 Soma, bestowing food upon our progeny, from every side
Pour on us riches thousandfold !

22 The Soma juices which have been expressed afar or near at hand,
Or there on Ṣaryaṇâvân's bank,

23 Those pressed among Ârjîkas, pressed among the active, in men's homes,
Or pressed among the Races Five—

24 May these celestial drops, expressed, pour forth upon us, as they flow,
Rain from the heavens and hero strength.

25 Urged forward o'er the ox-hide flows the Lovely One of tawny hue,
Lauded by Jamadagni's song.

26 Like horses urged to speed, the drops, bright, stirring vital power, when blent
With milk, are beautified in streams.

---

22 *Ṣaryaṇâvân's bank:* this lake is said to be on the borders of the Kurukshetra country.

23 *Ârjîkas:* apparently a non-Âryan people in the North-West. See VIII. 53. 11.

25 *O'er the ox-hide:* the leather sheet that received the droppings of the Soma.

27 So they who toil with juices send thee forward for the Gods' repast :
So with this splendour flow thou on.

28 We choose to-day that chariot-steed of thine, the Strong, that brings us bliss,
The Guardian, the desire of all,

29 The Excellent, the Gladdener, the Sage with heart that understands,
The Guardian, the desire of all;

30 Who for ourselves, O thou Most Wise, is wealth and fair intelligence,
The Guardian, the desire of all.

HYMN LXVI. Soma Pavamâna.

For holy lore of every sort, flow onward thou whom all men love,
A Friend to be besought by friends.

2 O'er all thou rulest with these Two which, Soma Pavamâna, stand,
Turned, as thy stations, hitherward.

3 Wise Soma Pavamâna, thou encompassest on every side
Thy stations as the seasons come.

4 Flow onward, generating food, for precious boons of every kind,
A Friend for friends, to be our help.

5 Upon the lofty ridge of heaven thy bright rays with their essences,
Soma, spread purifying power.

6 O Soma, these Seven Rivers flow, as being thine, to give command :
The streams of milk run forth to thee.

7 Flow onward, Soma in a stream, effused to gladden Indra's heart,
Bringing imperishable fame.

8 Driving thee in Vivasvân's course, the Seven Sisters with their hymns
Made melody round thee the Sage.

---

28 *The guardian : pṛ́ntám :* according to Pischel, 'den schwellenden,' 'the swelling one.' See his exhaustive excursus on the word in *Vedische Studien*, I. pp. 191—194.

The Rishis are the hundred Vaikhânasas, said to have been a race of saintly hermits sprung from the nails of Prajâpati.

2 *With these Two :* probably a double asterism. See Hillebrandt, *V. M.* p. 446 ; and Gaidicke, *Der Accusativ im Veda*, p 199.

8 The stream of Soma is likened to the course of Vivasvân or the Sun. *The Seven Sisters* are probably the *Seven Rivers* of stanza 6. According to Sâyaṇa 'the seven kindred (priests)' are intended.

9 The virgins deck thee o'er fresh streams to drive thee to the sieve when thou,
A singer, bathest in the wood.

10 The streams of Pavamâna, thine, Sage, Mighty One, have poured them forth
Like coursers eager for renown.

11 They have been poured upon the fleece towards the meath-distilling vat:
The holy songs have sounded forth.

12 Like milch-kine coming home, the drops of Soma juice have reached the lake,
Have reached the place of sacrifice.

13 O Indu, to our great delight the running waters flow to us,
When thou wilt robe thyself in milk.

14 In this thy friendship, and with thee to help us, fain to sacrifice,
Indu, we crave thy friendly love.

15 Flow on, O Soma, for the great Viewer of men, for gain of kine
Enter thou into Indra's throat.

16 Best art thou, Soma, of the great, Strongest of strong ones, Indu: thou
As Warrior ever hast prevailed.

17 Mightier even than the strong, more valiant even than the brave,
More liberal than the bountiful,

18 Soma, as Sûra, bring us food, win offspring of our bodies: we
Elect thee for our friendship, we elect thee for companionship.

19 Agni, thou pourest life; send down upon us food and vigorous strength:
Drive thou misfortune far away.

20 Agni is Pavamâna, Sage, Chief Priest of all the Races Five:
To him whose wealth is great we pray.

21 Skilled in thy task, O Agni, pour splendour with hero strength on us,
Granting me wealth that nourishes.

---

9 *The virgins:* the fingers.

12 *The lake:* the *dronakalaśá* or reservoir.

15 *For gain of kine: gávishṭaye:* according to Sâyaṇa, 'for the seeker of the kine of the Angirases.'

18 *As Sûra:* see IX. 65. 1. 'Who art a hero.'—Wilson. 'From the Sun.'—Ludwig.

19 *Misfortune: duchchhúnâm:* frequently personified as an evil power; 'the *Rákshasas.*'—Wilson.

22 Beyond his enemies away to sweet praise Pavamâna flows,
Like Sûrya visible to all.

23 Adorned by living men, set forth for entertainment, rich in food,
Far-sighted Indu is a Steed.

24 He, Pavamâna, hath produced the lofty Law, the brilliant light,
Destroying darkness black of hue.

25 From tawny Pavamâna, the Destroyer, radiant streams have sprung,
Quick streams from him whose gleams are swift.

26 Best rider of the chariot, praised with fairest praise mid beauteous ones,
Gold-gleaming with the Marut host,

27 May Pavamâna, best to win the booty, penetrate with rays,
Giving the singer hero strength.

28 Over the fleecy sieve hath flowed the drop effused: to Indra comes
Indu while he is purified.

29 This Soma, through the pressing-stones, is sporting on the ox-hide, and
Summoning Indra to the draught.

30 O Pavamâna, bless us, so that we may live, with that bright milk
Of thine which hath been brought from heaven.

HYMN LXVII. Soma and Others.

Thou, Soma, hast a running stream, joyous, most strong at sacrifice:
Flow bounteously bestowing wealth.

2 Effused as cheerer of the men, flowing best gladdener, thou art
A Prince to Indra with thy juice.

3 Poured forth by pressing-stones, do thou with loud roar send us in a stream
Most excellent illustrious might.

---

23 *Is a Steed:* 'one who continually goes to the Gods,' is Sâyaṇa's explanation of *átyaḥ*, horse or courser.
25 *The Destroyer:* of darkness. Cf. IX. 61. 30.
27 *Penetrate:* the whole world.—Sâyaṇa.
29 *On the ox-hide:* see IX. 65. 25.

2 *A Prince: sûríḥ:* a rich and liberal patron.

4 Indu, urged forward, floweth through the fleecy cloth: the Tawny One
With his loud roar hath brought us strength.

5 Indu, thou flowest through the fleece, bringing felicities and fame,
And, Soma, spoil and wealth in kine.

6 Hither, O Indu, bring us wealth in steeds and cattle hundred-fold:
Bring wealth, O Soma, thousandfold.

7 In purifying, through the sieve the rapid drops of Soma juice
Come nigh to Indra in their course.

8 For Indra floweth excellent Indu, the noblest Soma juice,
The Living for the Living One.

9 The glittering maids send Sûra forth: they with their song have sung aloud
To Pavamâna dropping meath.

10 May Pûshan, drawn by goats, be our protector, and on all his paths
Bestow on us our share of maids.

11 This Soma flows like gladdening oil for him who wears the braided locks:
He shall give us our share of maids.

12 This Soma juice, O glowing God, flows like pure oil, effused for thee:
He shall give us our share of maids.

13 Flow onward, Soma, in thy stream, begetter of the sages' speech:
Wealth-giver among Gods art thou.

14 The Falcon dips within the jars: he wraps him in his robe and goes
Loud roaring to the vats of wood.

15 Soma, thy juice hath been effused and poured into the pitcher: like
A rapid hawk it rushes on.

16 For Indra flow most rich in sweets, O Soma, bringing him delight.

---

9 *The glittering maids send Sûra forth:* repeated from IX. 65. 1.

10 *Our share of maids:* desirable and approved wives.—Sâyaṇa.

11 *For him who wears the braided locks:* *kapardine:* see I. 114. 1, and VII. 83. 8. Here Pûshan is intended.

12 *O glowing God:* Pûshan.

14 *The Falcon:* the falcon-like Soma.

17 They were sent forth to feast the Gods, like chariots that display their strength.

18 Brilliant, best givers of delight, these juices have sent Vâyu forth.

19 Bruised by the press-stones and extolled, Soma, thou goest to the sieve,
Giving the worshipper hero strength.

20 This juice bruised by the pressing-stones and lauded passes through the sieve,
Slayer of demons, through the fleece.

21 O Pavamâna, drive away the danger, whether near at hand
Or far remote, that finds me here.

22 This day may Pavamâna cleanse us with his purifying power,
Most active purifying Priest.

23 O Agni, with the cleansing light diffused through all thy fiery glow,
Purify thou this prayer of ours.

24 Cleanse us with thine own cleansing power, O Agni, that is bright with flame,
And by libations poured to thee.

25 Savitar, God, by both of these, libation, purifying power,
Purify me on every side.

26 Cleanse us, God Savitar, with Three, O Soma, with sublimest forms,
Agni, with forms of power and might.

27 May the Gods' company make me clean, and Vasus make me pure by song.
Purify me, ye General Gods; O Jâtavedas, make me pure.

28 Fill thyself full of juice, flow forth, O Soma, thou with all thy stalks,
The best oblation to the Gods.

29 We with our homage have approached the Friend who seeks our wondering praise,
Young, strengthener of the solemn rite.

---

18 *Have sent Vâyu forth:* have drawn him down from heaven. 'Are let forth for Vâyu.'—Wilson.

26 The *Three sublimest forms* are said to be Agni, Vâyu, and Sûrya, or Fire, Wind, and Sun.

27 *The Gods' company:* the *yajamânas* or sacrificers, or the troop of Gods, Indra and others.—Sâyaṇa. *General Gods: viśve devâḥ:* or, all ye Gods.

30 Lost is Alâyya's axe, O Soma, God : do thou send it back hither in thy flow
Even, Soma, God, if 'twere a mole.

31 The man who reads the essence stored by saints, the Pâvamânî hymns,
Tastes food completely purified, made sweet by Mâtarisvan's touch.

32 Whoever reads the essence stored by saints, the Pâvamânî hymns,
Sarasvatî draws forth for him water and butter, milk and meath.

HYMN LXVIII.

Soma Pavamâna.

The drops of Soma juice like cows who yield their milk have flowed forth, rich in meath, unto the Shining One,
And, seated on the grass, raising their voice, assumed the milk, the covering robe wherewith the udders stream.

2 He bellows with a roar around the highest twigs : the Tawny One is sweetened as he breaks them up.
Then, passing through the sieve into the ample room, the God throws off the dregs according to his wish.

3 The gladdening drink that measured out the meeting Twins fills full with milk the Eternal Ever-waxing Pair.
Bringing to light the Two great Regions limitless, moving above them he gained sheen that never fades.

---

30 This stanza is well-nigh unintelligible. Alâyya may, as is suggested in the St. Petersburg Lexicon, be a name of Indra, and the lost axe may be the thunderbolt which the poet thinks has long lain idle, and which Soma is prayed to replace in the hands of the Thunderer, even though it were worthless and mischievous like a mole. Sâyaṇa's interpretation is different :—'May the battle-axe of the foe destroy the foe alone : flow to us, bright Soma ; (slay) the villain only, bright Soma.'—Wilson.

31 *By saints :* by the Rishis to whom they were revealed. *Pâvamânî hymns :* the hymns in this Book dedicated to the purification of the Soma juice. *By Mâtarisvan's touch :* 'S[illegible] means *Vâyu* because it breathes in the atmosphere [illegible] od is sweetened and purified by the purifying wind and the man eats it.'—Wilson. Mâtarisvan probably represents Agni.

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1 *The Shining One : devám :* the radiant Indra. The second line is obscure. According to Sâyaṇa, *usriyâḥ* here means 'cows' and not milk :—'the lowing kine sitting on the *barhis* grass hold in their udders the pure (juice) welling up.'—Wilson.

2 *The highest twigs :* of the Soma-plant, which as being the tenderest and juiciest are crushed first.—Ludwig. 'He with a noise reëchoes the principal (praises) : separating the growing herbs, the green-tinted (Soma) sweetens them.'—Wilson.

3 *The meeting Twins :* Soma is called the Creator and Preserver of heaven and earth.

4 Wandering through the Parents, strengthening the floods, the Sage makes his place swell with his own native might.
The stalk is mixed with grain: he comes led by the men together with the sisters, and preserves the Head.

5 With energetic intellect the Sage is born, deposited as germ of Law, far from the Twins.
They being young at first showed visibly distinct the Creature that is half-concealed and half-exposed.

6 The sages knew the form of him the Gladdener, what time the Falcon brought the plant from far away.
Him who assures success they beautified in streams, the stalk who yearned therefor, mighty and meet for praise.

7 Together with the Rishis, with their prayers and hymns ten women deck thee, Soma, friendly when effused.
Led by the men, with invocations of the Gods, through the fleece, thou hast given us strength to win the spoil.

8 Songs resonant with praise have celebrated him, Soma, Friend, springing forth, with his fair company.
Even him who, rich in meath, with undulating stream, Winnner of Wealth, Immortal, sends his voice from heaven.

9 He sends it into all the region forth from heaven. Soma, while he is filtered, settles in the jars.
With milk and waters is he decked when pressed with stones: Indu, when purified, shall find sweet rest and room.

10 Even thus poured forth flow on thy way, O Soma, vouchsafing us most manifold lively vigour.
We will invoke benevolent Earth and Heaven. Give us, ye Gods, riches with noble heroes.

HYMN LXIX. Soma Pavamâna.

LAID like an arrow on the bow the hymn hath been loosed like a young calf to the udder of its dam.

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4 *The Parents:* heaven and earth. *The floods:* the waters of the firmament. *Grain:* especially barley. *Makes his place swell:* enriches his own station, the *uttaravedi* or northward altar. *The sisters:* the fingers. *The Head:* apparently Sûrya. 'Sâyaṇa's explanation of *śiraḥ*, viz., *śîrṇam bhûtajâtam* (the withered world?), needs explaining more than the original itself.'—Wilson.

5 *The Sage:* the Sun. *Far from the Twins:* rising in a distant region beyond heaven and earth. *The Creature that is half-concealed and half-exposed:* the meaning appears to be, as Ludwig says, that heaven and earth while they were yet unseparated, produced the Moon: the Sun came into being only when they had been separated through Soma's energetic agency.

7 *Ten women:* the fingers.

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1 *Hath been loosed, &c.:* 'is let loose to (Indra) the fosterer as a calf to the udder of its mother.' 'Sâyaṇa takes *ûdhani* [to the udder] twice over: he

As one who cometh first with full stream she is milked: thus Soma is impelled to this man's holy rites.

2 The thought is deeply fixed; the savoury juice is shed; the tongue with joyous sound is stirring in the mouth;
And Pavamâna, like the shout of combatants, the drop rich in sweet juice, is flowing through the fleece.

3 He flows about the sheep-skin, longing for a bride: he loosens Aditi's Daughters for the worshipper.
The sacred drink hath come, gold-tinted, well-restrained: like a strong Bull he shines, whetting his manly might.

4 The Bull is bellowing; the Cows are coming nigh: the Goddesses approach the God's own resting-place.
Onward hath Soma passed through the sheep's fair bright fleece, and hath, as 'twere, endued a garment newly washed.

5 The golden-hued, Immortal, newly bathed, puts on a brightly-shining vesture that is never harmed.
He made the ridge of heaven to be his radiant robe, the sprinkling of the bowls from moisture of the sky.

6 Even as the beams of Sûrya, urging men to speed, that cheer and send to sleep, together rush they forth,
These swift outpourings in long course of holy rites: no form save only Indra shows itself so pure.

7 As down the steep slope of a river to the vale, drawn from the Steer the swift strong draughts have found a way.

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says it is used of *Indra* because he is the nourisher of everything.'—Wilson. *As one who cometh first:* according to Sâyaṇa, as a cow coming before her calf yields her milk, (so Indra, coming before his worshippers pours various blessings upon them). *First: ágre:* at the head; at the beginning of the religious ceremony.

2 *The tongue with joyous sound is stirring in the mouth:* probably the priest's tongue influenced by the exhilarating Soma juice. 'The *Soma* stream, emitting pleasant juice is driven into (Indra's) mouth.'—Wilson.

3 *Longing for a bride:* seeking the waters with which he is to be united. *Aditi's Daughters:* probably, the plants, whose buds Soma as the Moon opens and fertilizes with his nectareous beams. 'The daughters of Infinity [Aditi] are probably the quarters of the sky.'—Ludwig.

4 *The Bull:* Soma. According to Sâyaṇa, *the Cows* are the propitiatory hymns of praise, which are called also *Goddesses* or divine.

5 *Brightly-shining vesture:* the milk with which the Soma juice is mixed. Sâyaṇa explains the second half of the stanza differently, taking *chamvòḥ*, bowls or beakers into which the Soma juice is poured, as meaning metaphorically the two great receptacles of all living beings, or heaven and earth, and introducing Âditya who is not mentioned in the text:—'he has created (Âditya) who stands on the back of the sky for the destruction (of sin) and purification, (and has created) Âditya's brilliance, the cover of the two worlds.'—Wilson.

Well be it with the men and cattle in our home. May powers, O Soma, may the people stay with us.

8 Pour out upon us wealth in goods, in gold, in steeds, in cattle and in corn, and great heroic strength.
Ye, Soma, are my Fathers, lifted up on high as heads of heaven and makers of the strength of life.

9 These Pavamânas here, these drops of Soma, to Indra have sped forth like cars to booty.
Effused, they pass the cleansing fleece, while, gold-hued, they cast their covering off to pour the rain down.

10 O Indu, flow thou on for lofty Indra, flow blameless, very gracious, foe-destroyer.
Bring splendid treasures to the man who lauds thee. O Heaven and Earth, with all the Gods protect us.

HYMN LXX. Soma Pavamâna.

THE three times seven Milch-kine in the eastern heaven have for this Soma poured the genuine milky draught.
Four other beauteous Creatures hath he made for his adornment, when he waxed in strength through holy rites.

2 Longing for lovely Amrit, by his wisdom he divided, each apart from other, earth and heaven.
He gladly wrapped himself in the most lucid floods, when through their glory they found the God's resting-place.

3 May those his brilliant rays be ever free from death, inviolate, for both classes of created things,—
Rays wherewith powers of men and Gods are purified. Yea, even for this have sages welcomed him as King.

4 He, while he is adorned by the ten skilful ones, that he too in the Midmost Mothers may create,

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7 *Vâjâh* and *krishṭâyah*, *powers* and *people*, are explained by Sâyaṇa as 'food' and 'offspring.'

8 *Ye, Soma*: '*Soma* is treated as plural by attraction; or, as Sâyaṇa puts it, the plurality of the *pitris* is applied to Soma.'— Wilson. Probably Moon and Stars are intended. See Hillebrandt, *V. M.*, I. p. 398.

10 *With all the Gods: devaiḥ*: '*subhagairdhanaiḥ* with auspicious riches.'—Sâyaṇa.

1 *The three times seven Milch-kine* are, according to Sâyaṇa, the twelve months, the five seasons, the three worlds, and Âditya or the Sun. Probably, as Ludwig says, the seven celestial rivers, multiplied by three to correspond with the threefold division of the heavens, are intended. These supply the genuine [illegible] contrast to the *four other beauteous creatures*, the Vasatîvarî and [illegible] waters, which are terrestrial and factitious, made to adorn or purify Soma.

3 *Both classes*: animate and inanimate. Or Gods and men.

4 *The ten skilful ones*: the fingers. *The Midmost Mothers*: the clouds

While he is watching o'er the lovely Amrit's ways, looks on both races as Beholder of mankind.

5 He, while he is adorned to stream forth mighty strength, rejoices in his place between the earth and heaven.

The Steer dispels the evil-hearted with his might, aiming at offerings as an archer at the game.

6 Beholding, as it were, Two Mother Cows, the Steer goes roaring on his way even as the Maruts roar.

Knowing Eternal Law, the earliest light of heaven, he, passing wise, was chosen out to tell it forth.

7 The fearful Bull is bellowing with violent might, far-sighted, sharpening his yellow-coloured horns.

Soma assumes his seat in the well-fashioned place: the cowhide and the sheepskin are his ornament.

8 Bright, making pure his body free from spot and stain, on the sheep's back the Golden-coloured hath flowed down.

Acceptable to Mitra, Vâyu, Varuṇa, he is prepared as threefold meath by skilful men.

9 Flow on for the Gods' banquet, Soma, as a Steer, and enter Indra's heart, the Soma's reservoir.

Bear us beyond misfortune ere we be oppressed: the man who knows the land directs the man who asks.

10 Urged like a car-steed, flow to strength, O Soma: Indu, flow onward to the throat of Indra.

Skilled, bear us past, as in a boat o'er water: as battling Hero save us from the foeman.

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that hang between heaven and earth, in which, perhaps, Soma aids in producing the rain. But the meaning is uncertain. Sâyaṇa explains *pramé* by *lokân pramâtum*, 'to measure out, or create, the worlds.' *Both races:* Gods and men.

6 *As it were, Two Mother Cows:* Heaven and Earth. Sâyaṇa explains the second Pâda of the second line differently:—'the intelligent *(Pavamâna)* chose man to be the offerer of his praise.'—Wilson.

8 *Threefold:* according to Sâyaṇa, mixed with the Vasatîvarî water, curds, and milk. Probably, poured into three separate vessels, one for each of the three deities mentioned.

9 *The man who knows the land:* who is acquainted with the roads or ways. 'Sâyaṇa completes the simile: "as by telling him he protects (helps) him, so do thou who knowest the roads of the sacrifice protect us by telling us the sacrificial paths."'—Wilson. But, of course, the application is intended to be general.

10 *Bear us past:* carry us over all difficulties and dangers. *From the foeman: nidáḥ:* 'from the reviling (of the foe).'—Wilson.

HYMN LXXI. Soma Pavamâna.

THE guerdon is bestowed: the Mighty takes his seat, and, ever-watchful, guards from fiend and evil sprite.
Gold-hued, he makes the cloud his diadem, the milk his carpet in both worlds, and prayer his robe of state.

2 Strong, bellowing, he goes, like one who slays the folk; he lets this hue of Asuras flow off from him,
Throws off his covering, seeks his father's meeting-place, and thus makes for himself the bright robe he assumes.

3 Onward he flows, from both the hands, pressed out with stones: excited by the prayer, the water makes him wild.
He frolics and draws near, completes his work with song, and bathes in streams to satisfy the worshipper.

4 They pour out meath around the Master of the house, Celestial Strengthener of the mountain that gives might;
In whom, through his great powers, oblation-eating cows in their uplifted udder mix their choicest milk.

5 They, the ten sisters, on the lap of Aditi, have sent him forward like a car from both the arms.
He wanders and comes near the Cow's mysterious place, even the place which his inventions have produced.

6 Like as a falcon to his home, so speeds the God to his own golden wisely-fashioned place to rest.

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1 *The guerdon:* the honorarium given to the priests, consisting originally of a cow. *The Mighty:* Soma. *His carpet: upastíre:* that which is spread, scattered, or sprinkied. Cp. IX. 69. 5, where *upastáraṇam* is translated by 'sprinkling.'

2 *Hue of Asuras:* or, celestial brightness; '[illegible]' -Grassmann. 'He puts forth that *Asura*-slaying tint of his'. [illegible] *his father's meeting-place:* goes to meet the *yajamâna* or sacrificer. According to Sâyaṇa: 'the food *(pitúḥ)*, that is, the Soma, goes to the prepared reservoir.'

3 *The water makes him wild: vrishâyáte nábhasâ: nábhas* in the Soma-hymns is used to signify either the rain-water in which, or the cloud from which, the Soma flows to the earth. Here it means the water with which the Soma-plant is sprinkled. See *Vedische Studien*, I. p 135. According to Ludwig: 'he acts like a bull in the sea of cloud.' *To satisfy the worshipper:* I adopt Ludwig's suggestion and take *yájate* as a dative of the participle. Wilson translates, after Sâyaṇa:—'he is honoured at the (god)—protected (sacrifice).'

4 *The Master of the house:* according to Sâyaṇa, the conqueror of the fort of the enemy. See IX. 78. 3. *The mountain that gives might:* the cloud. In the second half of this stanza I adopt Sâyaṇa's interpretation as a make-shift, although it seems impossible that *mûrdhán*, 'head,' should here mean 'uplifted.' Ludwig takes *ûdhani*, 'udder,' in the sense of 'behälter,' or receptacle into which the Soma flows.

5 *On the lap of Aditi:* on the earth. 'near to the ground.'—Wilson *The Cow's mysterious place:* or, distant place, is the udder of heaven, the cloud.

With song they urge the darling to the sacred grass: the Holy One goes like a courser to the Gods.

7 From far away, from heaven, the red-hued noted Sage, Steer of the triple height, hath sung unto the kine.

With thousand guidings he, leading this way and that, shines, as a singer, splendidly through many a morn.

8 His covering assumes a radiant hue; where'er he comes into the fight he drives the foe afar.

The Winner of the Floods, with food he seeks the host of heaven, he comes to praises glorified with milk.

9 Like a bull roaming round the herds he bellows: he hath assumed the brilliancy of Sûrya.

Down to the earth hath looked the heavenly Falcon: Soma with wisdom views all living creatures.

HYMN LXXII. Soma Pavamâna.

THEY cleanse the Gold-hued: like a red Steed is he yoked, and Soma in the jar is mingled with the milk.

He sendeth out his voice, and many loving friends of him the highly-lauded hasten with their songs.

2 The many sages utter words in unison, while into Indra's throat they pour the Soma juice,

When, with the ten that dwell together closely joined, the men whose hands are skilful cleanse the lovely meath.

3 He goes upon his way, unresting, to the cows, over the roaring sound which Sûrya's Daughter loves.

The Falcon brought it to him for his own delight: now with the twofold kindred sisters is his home.

4 Washed by the men, stone-pressed, dear on the holy grass, faithful to seasons, Lord of cattle from of old,

Most liberal, completing sacrifice for men, O Indra, pure bright Soma, Indu, flows for thee.

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7 *Of the triple height:* working in heaven, firmament, and earth.—Ludwig. See IX. 75. 3.

9 *The heavenly Falcon: divyáḥ suparṇáḥ:* 'celestial, flying gracefully.'—Wilson. Soma, says Sâyaṇa, is said to go gracefully, 'because it is carried off by *Gâyatrî* in the shape of a hawk.'

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2 *Indra's: throat:* literally, belly; the *droṇakalaṣá* or reservoir. *The ten:* the fingers.

3 *The cows:* the milk and curds. *The roaring sound* of the effused Soma is said to be dear to Sûrya's Daughter, Ushas or Dawn, because it is chiefly heard in the early morning. *The Falcon:* I adopt Ludwig's interpretation of the strange word *vinamgṛisáḥ* as no other meaning seems suitable here. According to Sâyaṇa, the word means praiser, or worshipper. *The twofold kindred sisters:* the fingers of both hands.

5 O Indra, urged by arms of men and poured in streams, Soma flows on for thee after his Godlike kind.
Plans thou fulfillest, gatherest thoughts for sacrifice: in the bowls sits the Gold-hued like a roosting bird.

6 Sages well-skilled in work, intelligent, drain out the stalk that roars, the Sage, the Everlasting One.
The milk, the hymns unite them with him in the place of sacrifice, his seat who is produced anew.

7 Earth's central point, sustainer of the mighty heavens, distilled into the streams, into the waters' wave,
As Indra's thunderbolt, Steer with far-spreading wealth, Soma is flowing on to make the heart rejoice.

8 Over the earthly region flow thou on thy way, helping the praiser and the pourer, thou Most Wise.
Let us not lack rich treasure reaching to our home, and may we clothe ourselves in manifold bright wealth.

9 Hither, O Indu, unto us a hundred gifts of steeds, a thousand gifts of cattle and of gold,
Measure thou forth, yea, splendid ample strengthening food: do thou, O Pavamâna, heed this laud of ours.

HYMN LXXIII. Soma Pavamâna.

They from the spouting drop have sounded at the rim: naves speed together to the place of sacrifice.
That Asura hath formed, to seize, three lofty heights. The ships of truth have borne the pious man across.

2 The strong Steers, gathering, have duly stirred themselves, and over the stream's wave the friends sent forth the song.
Engendering the hymn, with flowing streams of meath, Indra's dear body have they caused to wax in strength.

3 With sanctifying gear they sit around the song: their ancient Father guards their holy work from harm.

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7 *The heart:* of Indra. *As Indra's thunderbolt:* cp. IX. 77. 1.

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1 *They:* the [illegible] from whose rim or edge the Soma-drops fall noisily. *Naves* [illegible] wheels, again by the same figure, chariots, and then by metaphor the swiftly-running Soma-drops. *That Asura:* the divine Soma. *To seize:* to be held and used. *Three lofty heights:* the three elevated worlds. *The ships of truth:* or, of the truthful (Soma). According to Sâyaṇa, the four vessels which hold the Âditya, Âgrayaṇa, Ukthya, and Dhruva libations.

2 *The strong Steers:* the priests.

3 *Their ancient Father:* Soma; or, perhaps, Agni. *Varuṇa:* 'Soma the all-envelopper.'—Wilson. *Him:* Soma. *In sustaining floods:* in the Vasatîvarî waters.—Sâyaṇa.

Varuṇa hath o'erspread the mighty sea of air. Sages had power to hold him in sustaining floods.

4 Sweet-tongued, exhaustless, they have sent their voices down together, in heaven's vault that pours a thousand streams.
His wildly-restless warders never close an eye: in every place are found the bonds that bind man fast.

5 O'er Sire and Mother they have roared in unison, bright with the verse of praise, burning up riteless men,
Blowing away with supernatural might from earth and from the heavens the swarthy skin which Indra hates.

6 Those which, as guides of song and counsellors of speed, were manifested from their ancient dwelling place,—
From these the eyeless and the deaf have turned aside: the wicked travel not the pathway of the Law.

7 What time the filter with a thousand streams is stretched, the thoughtful sages purify their song therein.
Bright-coloured are their spies, vigorous, void of guile, excellent, fair to see, beholders of mankind.

8 Guardian of Law, most wise, he may not be deceived: three Purifiers hath he set within his heart.
With wisdom he beholds all creatures that exist: he drives into the pit the hated riteless ones.

9 The thread of sacrifice spun in the cleansing sieve, on Varuṇa's tongue-tip, by supernatural might,—
This, by their striving, have the prudent ones attained: he who hath not this power shall sink into the pit.

HYMN LXXIV.

Soma Pavamâna.

Born like a youngling he hath clamoured in the wood, when he, the Red, the Strong, would win the light of heaven.

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4 *They:* the beams that radiate from Soma; *somaraşmayaḥ:* Soma-rays.—Sâyaṇa.

5 *Sire and Mother:* the general parents, Heaven and Earth. *The swarthy skin:* 'the black-skinned (*Rákshasas*).'—Wilson.

6 *Those:* rays. I follow Sâyaṇa's interpretation. The first line is very obscure.

7 *The filter:* the tip of their tongue. Cf. stanza 9, and hymn 75. 2. See Bergaigne, *La Religion Védique*, I. 283. *Bright coloured: rudrâsaḥ:* sons of Rudra, according to Sâyaṇa. But see *Vedische Studien*, I. pp. 55, 56.

8 *Of Law:* of law-ordained sacrifice. The *three Purifiers* whom Soma sets within his heart and combines in his own being are Agni, Vâyu, Sûrya, the purifying powers of fire, wind, and sun.

9 *On Varuṇa's* [illegible] Vasatîvarî waters in which Soma dwells (vaşati) stand on th[illegible] Sâyaṇa. *He who hath not this power:* 'he who is incompetent for th[illegible].'

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1 *In the wood:* in the wooden vat. According to Sâyaṇa, 'in the water.'

He comes with heavenly seed that makes the water swell: him for wide-spreading shelter we implore with prayer.

2 A far-extended pillar that supports the sky, the Soma-stalk, filled full, moves itself every way.
He shall bring both these great worlds while the rite proceeds: the Sage holds these who move together and all food.

3 Wide space hath he who follows Aditi's right path, and mighty, well-made food, meath blent with Soma juice;
He who from hence commands the rain, Steer of the kine, Leader of floods, who helps us hence, who claims our laud.

4 Butter and milk are drawn from animated cloud; thence Amrit is produced, centre of sacrifice.
Him the Most Bounteous Ones, ever-united, love; him as our Friend the Men who make all swell rain down.

5 The Soma-stalk hath roared, following with the wave: he swells with sap for man the skin which Gods enjoy.
Upon the lap of Aditi he lays the germ, by means whereof we gain children and progeny.

6 In the third region which distils a thousand streams, may the Exhaustless Ones descend with procreant power.
The kindred Four have been sent downward from the heavens: dropping with oil they bring Amrit and sacred gifts.

7 Soma assumes white colour when he strives to gain: the bounteous Asura knows full many a precious boon.
Down the steep slope, through song, he comes to sacrifice, and he will burst the water-holding cask of heaven,

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2 *He shall bring both these great worlds:* shall bring Heaven and Earth to the sacrifice.

3 *He who follows Aditi's right path:* the regularly moving moon. Sâyaṇa takes *áditiḥ* with *gávyûtiḥ*: 'the way to earth is broad.'—Wilson. Somewhat similarly Hillebrandt, *V. M.*, I. 360.

4 *The Most Bounteous Ones, the Men who make all swell,* are, probably, the Maruts who fertilize the earth, and send Soma down in the rain. Sâyaṇa's explanation is different:—'the assembled liberal givers [the *yajamânas* or sacrificers] delight him: (the Soma juices) the leaders, the protectors shower down the accumulated (water)'—Wilson. For the meaning of *péravaḥ* those who swell, or cause to swell, 'protectors' according to Sâyaṇa, see *Vedische Studien, I.* p. 85.

5 *For man:* for the sacrificer. *The skin:* his own body.—Sâyaṇa. *Upon the lap of Aditi:* of the earth, according to Sâyaṇa. The meaning is that Soma is the source of all Nature's productive power.

6 *In the third region:* dwelling in heaven. *The Exhaustless Ones:* these are *the kindred Four* of the following line, [illegible] to Sâyaṇa, four rays or digits of Soma. It is most probab[illegible]ddesses Sinivâlî, Kuhû or Gungû, Râkâ, and Anumati are meant. Cp. II. 32. 6, 7.'—Ludwig.

7 *Strives to gain:* seeks to enjoy heaven.—Sâyaṇa. *The water-holding cask:* the water-laden cloud.

8 Yea, to the shining milk-anointed beaker, as to his goal, hath stepped the conquering Courser.
Pious-souled men have sent their gifts of cattle unto Kakshîvân of the hundred winters.

9 Soma, thy juice when thou art blended with the streams, flows, Pavamâna, through the long wool of the sheep.
So, cleansed by sages, O best giver of delight, grow sweet for Indra, Pavamâna! for his drink.

HYMN LXXV. Soma Pavamâna.

GRACIOUSLY-MINDED he is flowing on his way to win dear names o'er which the Youthful One grows great.
The Mighty and Far-seing One hath mounted now the mighty Sûrya's car which moves to every side.

2 The Speaker, unassailable Master of this hymn, the Tongue of sacrifice pours forth the pleasant meath.
Within the lustrous region of the heavens the Son makes the third secret name of Mother and of Sire.

3 Sending forth flashes he hath bellowed to the jars, led by the men into the golden reservoir.
The milky streams of sacrifice have sung to him: he of the triple height shines brightly through the morns.

4 Pressed by the stones, with hymns, and graciously inclined, illuminating both the Parents, Heaven and Earth,
He flows in ordered season onward through the fleece, a current of sweet juice still swelling day by day.

5 Flow onward, Soma, flow to bring prosperity: cleansed by the men, invest thee with the milky draught.
What gladdening drinks thou hast, foaming, exceeding strong, even with these incite Indra to give us wealth.

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8 *The conquering Courser:* the swiftly-flowing Soma. *Kakshîvân:* the Ṛishi of the hymn.

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1 *O'er which:* that is the Youthful One, the fresh and strong Soma, exceeds in greatness even the high titles which he wins by his gracious deeds.

2 *Speaker; Master; Tongue of sacrifice:* Soma, the giver of eloquence. *The Son:* Soma. *Of Mother and of Sire:* of his parents, Heaven and Earth. What *the third secret name,* that is, probably, a name in addition to those of Heaven and Earth, and comprising both deities, may be, does not appear. Sâyaṇa's explanation is different:—'the son (the sacrificer) assumes a third name unknown to his parents;' that is, Wilson adds, 'a name not given at birth...He [Sâyaṇa] cites Baudhâyana, who gives *Somayâjin* [Somayâga sacrificer] as an instance of a third name.'

3 *The milky streams:* cf. I. 144. 2. *Of the triple height:* dwelling in three high places, heaven, the firmament or the mountain-top, and the place of sacrifice. Cf. IX. 71. 7.

HYMN LXXVI. Soma Pavamâna.

On flows the potent juice, sustainer of the heavens, the strength of Gods, whom men must hail with shouts of joy.
The Gold-hued, started like a courser by brave men, impetuously winneth splendour in the streams.

2 He takes his weapons, like a hero, in his hands, fain to win light, car-borne, in forays for the kine.
Indu, while stimulating Indra's might, is urged forward and balmed by sages skilful in their task.

3 Soma, as thou art purified with flowing wave, exhibiting thy strength enter thou Indra's throat.
Make both worlds stream for us, as lightning doth the clouds: mete out exhaustless powers for us, as 'twere through song.

4 Onward he flows, the King of all that sees the light: the Ṛishis' Lord hath raised the song of sacrifice;
Even he who is adorned with Sûrya's arrowy beam, Father of hymns, whose wisdom is beyond our reach.

5 Like as a bull to herds, thou flowest to the pail, bellowing as a steer upon the waters' lap.
So, best of Cheerers, thou for Indra flowest on that we, with thy protection, may o'ercome in fight.

HYMN LXXVII. Soma Pavamâna.

More beauteous than the beautiful, as Indra's bolt, this Soma, rich in sweets, hath clamoured in the vat.
Dropping with oil, abundant, streams of sacrifice flow unto him like milch-kine, lowing, with their milk.

2 On flows that Ancient One whom, hitherward, from heaven, sped through the region of the air, the Falcon snatched.
He, quivering with alarm and terrified in heart before bow-armed Kṛiṣâuu, holdeth fast the sweet.

3 May those first freshest drops of Soma juice effused flow on their way to bring us mighty strength in kine.
Beauteous as serpents, worthy to be looked upon, they whom each sacred gift and all our prayers have pleased.

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3 *As 'twere through song:* 'now with the rite, *i. e.* at the very time the rite is being performed.'—Wilson.

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2 *The Falcon:* see I. 93. 5. *He:* Soma, according to Sâyaṇa, but more probably the falcon. *Kṛiṣânu:* the archer who guards the celestial Soma. See I. 112. 21.

3 *Serpents:* the meaning of *ahyàḥ* is uncertain here. Sâyaṇa explains it by *striyaḥ*, women:—'pleasing to look upon like beautiful well-adorned (women).'—Wilson.

4 May that much-lauded Indu, with a heart inclined to us, well-knowing, fight against our enemies.
He who hath brought the germ beside the Strong One's seat moves onward to the widely-opened stall of kine.

5 The active potent juice of heaven is flowing on, great Varuṇa whom the froward man can ne'er deceive.
Mitra, the Holy, hath been pressed for troubled times, neighing like an impatient horse amid the herd.

HYMN LXXVIII. Soma Pavamâna.

Raising his voice the King hath flowed upon his way: invested with the waters he would win the kine.
The fleece retains his solid parts as though impure, and bright and cleansed he seeks the special place of Gods.

2 Thou, Soma, art effused for Indra by the men, balmed in the wood as wave, Sage, Viewer of mankind.
Full many are the paths whereon thou mayest go: a thousand bay steeds hast thou resting in the bowls.

3 Apsarases who dwell in waters of the sea, sitting within, have flowed to Soma wise of heart.
They urge the Master of the house upon his way, and to the Eternal Pavamâna pray for bliss.

4 Soma flows on for us as winner of the kine, winner of thousands, cars, water, and light, and gold;
He whom the Gods have made a gladdening draught to drink, the drop most sweet to taste, weal-bringing, red of hue.

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4 *He who hath brought the germ:* here the sacrificer and not Soma is meant.—Ludwig. *The Strong One:* Agni.

5 In this stanza Soma is compared to, or mystically identified with, Varuṇa and Mitra. Sâyaṇa leaves *Varuṇa* unexplained, but interprets *Mitra* by *sarveshâm mitrabhûtaḥ*, '(Soma) the friend of all.'

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1 *The fleece:* literally, the sheep; the filter made of wool. *Solid parts: tánvâ:* the fragments of stalk which will not pass through the strainer. According to Sâyaṇa, 'with its own covering,'—'the sheep with its fleece.'—Wilson. *The special place of Gods:* the vessels which hold the libations assigned to various Gods.

2 *Balmed in the wood:* according to Sâyaṇa, 'art driven into the water.' *Bay steeds:* swiftly-running tawny drops.

3 *Apsarases who dwell in waters of the sea:* 'nymphs of the firmament.'—Wilson. The mymphs are identified with their element, and represent the water with which the Soma juice is mixed. *The Master of the house: harmyásya sakshánim:* Soma. In IX. 71. 4, Sâyaṇa explains these words as 'overpowerer, or stormer of the fort of the enemy,' and in this place as 'the sprinkler of the hall of sacrifice.' *Sakshâṇi,* from the root *sah,* means overpowerer, and from the root *sach,* connected with, especially as master and possessor.

5 Soma, as Pavamâna thou, our faithful Friend, making for us these real treasures, flowest on.
Slay thou the enemy both near and far away: grant us security and ample pasturage.

HYMN LXXIX. Soma Pavamâna.

SPONTANEOUS let our drops of Soma juice flow on, pressed, golden-hued, among the Gods of lofty heaven.
Perish among us they who give no gifts of food! perish the godless! May our prayers obtain success.

2 Forward to us the drops, distilling meath, shall flow, like riches for whose sake we urge the horses on.
Beyond the crafty hindering of all mortal men may we continually bear precious wealth away.

3 Yea, verily, foe of hate shown to himself is he, yea, verily, destroyer too of other hate.
As thirst subdueth in the desert, conquer thou, O Soma Pavamâna, men of evil thoughts.

4 Near kin to thee is he, raised loftiest in the heavens: upon the earth's high ridge thy scions have grown forth.
The press-stones chew and crunch thee on the ox's hide: sages have milked thee with their hands into the streams.

5 So do they hurry on thy strong and beauteous juice, O Indu, as the first ingredient of the draught.
Bring low, thou Pavamâna, every single foe, and be thy might shown forth as sweet and gladdening drink.

HYMN LXXX. Soma Pavamâna.

ON flows the stream of Soma who beholds mankind: by everlasting Law he calls the Gods from heaven.
He lightens with the roaring of Bṛihaspati: the lakes have not contained the pourings of the juice.

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1 *They who give no gifts of food:* I can find no satisfactory explanation of *ishā́ḥ árâtiyaḥ*, so I give Sâyaṇa's interpretation as a makeshift. 'May they be destroyed who are the withholders of food from us.'—Wilson.

2 *Urge the horses on:* Sâyaṇa explains *árvataḥ*, horses, by 'strong enemy.' 'By whose aid we encounter the powerful (enemy).'—Wilson.

3 'Soma knows how to defend not only himself, but us also.'—Ludwig. *Destroyer:* literally, the wolf.

4 *He:* 'the Moon.'—Ludwig. 'Thy best juice dwells in the navel of heaven, that which receives (the oblation).'—Wilson. *On the ox's hide:* 'Although men of the present time pour out the Soma upon the skin of a black antelope and not on a cowhide or oxhide, still it is measured out for sale on an oxhide.'—Sâyaṇa.

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1 *The roaring of Bṛihaspati:* that is, says Sâyaṇa, the voice or praise of the worshipper. Agni may be intended, as Ludwig suggests. *The lakes:* or seas (*samu*[illegible]) [illegible] the Soma-reservoirs. Sâyaṇa takes *ná* as a particle of [illegible] libations cover (the earth) like rivers.'—Wilson.

2 Thou, powerful Soma, thou to whom the cows have lowed, ascendest, bright with sheen, thine iron-fashioned home.
Thou, lengthening our princes' life and high renown, flowest for Indra as his mighty gladdening drink.

3 Best giver of delight, he flows to Indra's throat, robing himself in might, Auspicious One, for fame.
He spreads himself abroad to meet all things that be: the vigorous Tawny Steed flows sporting on his way.

4 The men, the ten swift fingers, milk thee out for Gods, even thee most rich in meath, with thousand flowing streams.
Soma who winnest thousands, driven by the men, expressed with stones, bring, as thou flowest, all the Gods.

5 Deft-handed men with stones, the ten swift fingers, drain thee into waters, thee, the Steer enriched with sweets.
Thou, Soma, gladdening Indra and the Heavenly Host, flowest as Pavamâna like a river's wave.

HYMN LXXXI. Soma Pavamâna.

ONWARD to Indra's throat move, beauteously adorned, the waves of Soma as he purifies himself,
When they, brought forward with the lovely curd of kine, effused, have cheered the Hero to bestow his gifts.

2 Hither hath Soma flowed unto the beakers, like a chariot-horse, a stallion swift upon his way.
Thus, knowing both the generations, he obtains the rights and dues of Gods from yonder and from hence.

3 While thou art cleansed, O Soma, scatter wealth on us; Indu, bestow great bounty as a liberal Prince.
Giver of life, with wisdom help to opulence; strew not our home possessions far away from us.

4 Hither let Pûshan Pavamâna come to us, Varuṇa, Mitra, bountiful, of one accord,
The Maruts, Aṣvins, Vâyu, and Bṛihaspati, Savitar, Tvashṭar, tractable Sarasvatî.

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2 *Iron-fashioned home:* see IX. 1. 2.

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2 *Both the generations:* of Gods and men. Sâyaṇa takes *ubhdyasya jánmanaḥ* with *devắnâm*:—'and knowing both races of gods—those who come to (the sacrifice) from the other world and those who (come) from this world.' —Wilson.

3 *Help to opulence:* according to Sâyaṇa, 'help Vasu (the Ṛishi of the hymn) to prosperity.'

4 *Tractable: suyámâ:* easily led (by prayer). According to Sâyaṇa = *suvigrahâ,* beautiful in form.

5 Both Heaven and Earth, the all-invigorating Pair, Vidhâtar, Aditi, and Aryaman the God,
Bhaga who blesses men, the spacious Firmament,—let all the Gods in Pavamâna take delight.

HYMN LXXXII. Soma Pavamâna.

EVEN as a King hath Soma, red and tawny Bull, been pressed: the Wondrous One hath bellowed to the kine.
While purified he passes through the filtering fleece to seat him hawk-like on the place that drops with oil.

2 To glory goest thou, Sage with disposing skill, like a groomed steed thou rushest forward to the prize.
O Soma, be thou gracious, driving off distress: thou goest, clothed in butter, to a robe of state.

3 Parjanya is the Father of the Mighty Bird: on mountains, in earth's centre hath he made his home.
The waters too have flowed, the Sisters, to the kine: he meets the pressing-stones at the belovèd rite.

4 Thou givest pleasure as a wife delights her lord. Listen, O Child of Pajrâ, for to thee I speak.
Amid the holy songs go on that we may live: in time of trouble, Soma, watch thou free from blame.

5 As to the men of old thou camest, Indu, unharmed, to strengthen, winning hundreds, thousands,
So now for new felicity flow onward: the waters follow as thy law ordaineth.

HYMN LXXXIII. Soma Pavamâna.

SPREAD is thy cleansing filter, Brahmaṇaspati: as Prince, thou enterest its limbs from every side.

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5 *All-invigorating: viṣvaminvé:* 'all-pervading.'—Sâyaṇa. *Vidhâtar:* the Disposer, regarded as a separate deity, as Dhâtar is the Maker, Ordainer, or Establisher.

1 *As a King:* 'magnificent as a king.'—Wilson. *That drops with oil:* Sâyaṇa here explains *ghṛitávantam* by *udakavantam,* watery.

2 *To a robe of state: nirṇijam:* 'to the cleansing (vessel).'—Wilson.

3 *Parjanya:* the God of the rain-cloud and waters of the air in which the mighty Bird, the Moon, is born. *In earth's centre:* at the altar, in the oblation.

4 *Pajrâ:* according to Sâyaṇa, the earth. The St. Petersburg Lexicon explains the word as meaning the moist fresh Soma-plant of which Soma, the juice, is the child. Perhaps, as Ludwig suggests, Pajrâ may be the name of the sacrificer's wife.

1 Brahmaṇaspati's filter appears to be the heavenly filter through which the rain descends to earth. See Bergaigne, *La Religion Védique,* I. 79, 201. *The raw:* uncooked oblation. *Which bear:* 'bearing (the sacrifice).'—Wilson. *This:* according to Sâyaṇa, to this filter. Ludwig thinks that Agni or Sûrya is meant by '*tat.*'

The raw, whose mass hath not been heated, gains not this: they only which are dressed, which bear, attain to it.

2 High in the seat of heaven is spread the Scorcher's sieve: its threads are standing separate, glittering with light.
The Swift Ones favour him who purifieth this: with consciousness they stand upon the height of heaven.

3 The foremost spotted Steer hath made the Mornings shine, and yearning after strength sustains all things that be.
By his high wisdom have the Mighty Sages wrought: the Fathers who behold mankind laid down the germ.

4 Gandharva verily protects his dwelling-place; Wondrous, he guards the generations of the Gods.
Lord of the snare, he takes the foeman with the snare: those who are most devout have gained a share of meath.

5 Rich in oblations! robed in cloud, thou compassest oblation, sacrifice, the mighty seat of Gods.
King, on thy chariot-sieve thou goest up to war, and with a thousand weapons winnest lofty fame.

HYMN LXXXIV. Soma Pavamâna.

FLOW, cheering Gods, most active, winner of the flood, for Indra, and for Vâyu, and for Varuṇa.
Bestow on us to-day wide room with happiness, and in thine ample dwelling laud the Host of Heaven.

2 He who hath come anear to creatures that have life, Immortal Soma flows onward to all of them.
Effecting, for our aid, both union and release, Indu, like Sûrya, follows closely after Dawn.

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2 *The Scorcher's sieve:* 'The filter of the foe-scorching (Soma).'—Wilson. *The Swift Ones:* 'his swift-flowing (juices) protect the purifier (the worshipper).'—Wilson.

3 *The Mighty Sages:* those who possess supernatural wisdom; the Gods. *The Fathers:* 'The fruitfulness of heaven and earth, which give birth to gods and men, is described as produced by the fathers.'—Wallis, *Cosmology of the R. V.*, p. 72. See X. 64. 14.

4 *Gandharva:* here, the Sun. *His:* Soma's.

5 *Robed in cloud: nábhaḥ:* meaning, water from the clouds. *With a thousand weapons:* more literally, having a thousand, that is, countless, sharp points. 'Thousand-rayed.'—Ludwig.

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1 *In thine ample dwelling:* 'on the spacious sacrificial ground.'—Sâyaṇa.

2 The second line is obscure. Wilson translates, after Sâyaṇa:—'Indu, binding and loosing, accompanies the sacrifice (for its protection) as the sun the dawn;' that is, binding or connecting the sacrifice with the gods and loosing or separating it from the Asuras or evil spirits. But this explanation is unsatisfactory. Ludwig suggests that 'union' refers to Soma's binding together heaven and earth, Gods and men, and for the meaning of 'release' he refers to IX. 68. 5.

3 He who is poured with milk, he who within the plants hastes bringing treasure for the happiness of Gods,
He, poured forth in a stream flows with the lightning's flash, Soma who gladdens Indra and the Host of Heaven.

4 Winner of thousands, he, this Soma, flows along, raising a vigorous voice that wakens with the dawn.
Indu with winds drives on the ocean of the air, he sinks within the jars, he rests in Indra's heart.

5 The kine with milk dress him who makes the milk increase, Soma, amid the songs, who finds the light of heaven.
Winner of wealth, the effectual juice is flowing on, Singer and Sage by wisdom, dear as heaven itself.

HYMN LXXXV. Soma Pavamâna.

FLOW on to Indra, Soma, carefully effused: let sickness stay afar together with the fiends.
Let not the double-tongued delight them with thy juice: here be thy flowing drops laden with opulence.

2 O Pavamâna, urge us forward in the fight: thou art the vigour of the Gods, the well-loved drink.
Smite thou our enemies who raise the shout of joy: Indra, drink Soma juice, and drive away our foes.

3 Unharmed, best Cheerer, thou, O Indu, flowest on: thou, even thou thyself, art Indra's noblest food.
Full many a wise man lifts to thee the song of praise, and hails thee with a kiss as Sovran of this world.

4 Wondrous, with hundred streams, hymned in a thousand songs, Indu pours out for Indra his delightful meath.
Winning us land and waters, flow thou hitherward: Rainer of bounties, Soma, make broad way for us.

5 Roaring within the beaker thou art balmed with milk: thou passest through the fleecy filter all at once.
Carefully cleansed and decked like a prize-winning steed, O Soma, thou hast flowed down within Indra's throat.

6 Flow onward sweet of flavour for the Heavenly Race, for Indra sweet, whose name is easily invoked:
Flow sweet for Mitra, Varuṇa, and Vâyu, rich in meath, inviolable for Bṛihaspati.

7 Ten rapid fingers deck the Courser in the jar: with hymns the holy singers send their voices forth.
The filtering juices hasten to their eulogy, the drops that gladden find their way to Indra's heart.

8 While thou art purified pour on us hero strength, great, far-extended shelter, spacious pasturage.
Let no oppression master this our holy work: may we, O Indu, gain all opulence through thee.

9 The Steer who sees afar hath risen above the sky: the Sage hath caused the lights of heaven to give their shine.
The King is passing through the filter with a roar: they drain the milk of heaven from him who looks on men.

10 High in the vault of heaven, unceasing, honey-tongued, the Loving Ones drain out the mountain-haunting Steer,—
The drop that hath grown great in waters, in the lake, meath-rich, in the stream's wave and in the cleansing sieve.

11 The Loving Ones besought with many voices the Eagle who had flown away to heaven.
Hymns kiss the Youngling worthy of laudation, resting on earth, the Bird of golden colour.

12 High to heaven's vault hath the Gandharva risen, beholding all his varied forms and figures.
His ray hath shone abroad with gleaming splendour: pure, he hath lighted both the worlds, the Parents.

HYMN LXXXVI. Soma Pavamâna.

THY gladdening draughts, O Pavamâna, urged by song flow swiftly of themselves like sons of fleet-foot mares.
The drops of Soma juice, those eagles of the heavens, most cheering, rich in meath, rest in the reservoir.

2 As rapid chariot-steeds, so turned in several ways have thine exhilarating juices darted forth,
Soma-drops rich in meath, waves, to the Thunder-armed, to Indra, like milch-kine who seek their calf with milk.

3 Like a steed urged to battle, finder of the light, speed onward to the cloud-born reservoir of heaven,
A Steer that o'er the woolly surface seeks the sieve, Soma while purified for Indra's nourishment.

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9 *The Steer who sees afar:* wise Soma, the Moon.

10 *The Loving Ones: venāḥ:* the Gods or, specially, the Maruts. According to Sâyaṇa, great Ṛishis, called Venas. *The mountain-haunting Steer:* Soma, first seen over the mountain heights. See Hillebrandt, *V. M.*, I. 389.

11 Soma in this stanza is *the Eagle, the Youngling* or infant, and *the Bird of golden colour.*

12 *The Gandharva:* here Soma, the Moon. See Hillebrandt, *V. M.*, I. 429.

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3 *Speed onward:* hasten to pour down the rain from the cloud.

4 Fleet as swift steeds, thy drops, divine, thought-swift, have been, O Pavamâna, poured with milk into the vat.
The Ṛishis have poured in continuous Soma-drops, ordainers who adorn thee, Friend whom Ṛishis love.

5 O thou who seest all things, Sovran as thou art and passing strong, thy rays encompass all abodes.
Pervading with thy natural powers thou flowest on, and as the whole world's Lord, O Soma, thou art King.

6 The beams of Pavamâna, sent from earth and heaven, his ensigns who is ever stedfast, travel round.
When on the sieve the Golden-hued is cleansed, he rests within the vats as one who seats him in his place.

7 Served with fair rites he flows, ensign of sacrifice: Soma advances to the special place of Gods.
He speeds with thousand currents to the reservoir, and passes through the filter bellowing as a bull.

8 The Sovran dips him in the sea and in the streams, and set in rivers with the waters' wave moves on.
High heaven's Sustainer at the central point of earth, raised on the fleecy surface Pavamâna stands.

9 He on whose high decree the heavens and earth depend hath roared and thundered like the summit of the sky.
Soma flows on obtaining Indra's friendly love, and, as they purify him, settles in the jars.

10 He, light of sacrifice, distils delicious meath, most wealthy, Father and begetter of the Gods.
He, gladdening, best of Cheerers, juice that Indra loves, enriches with mysterious treasure earth and heaven.

11 The vigorous and far-seeing one, the Lord of heaven, flows, shouting to the beaker, with his thousand streams.
Coloured like gold he rests in seats where Mitra dwells, the Steer made beautiful by rivers and by sheep.

12 In forefront of the rivers Pavamâna speeds, in forefront of the hymn, foremost among the kine.

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4 *Friend whom Ṛishis love* : *ṛishishâna* : the word does not occur elsewhere, and its precise meaning is uncertain. '*O ṛishi*-enjoyed.'—Wilson. 'Thou who playest the part of a Ṛishi.'—Ludwig.

8 *The sea* and *the streams* are the firmament and its waters. Soma, who is at the same time the God in heaven and the earthly beverage, is said to combine with the solar rays in the clouds, and thus to cause the rain to descend. See Hillebrandt, *V. M.*, I. 215. *Central point of earth* : the place of sacrifice.

11 *By rivers and by sheep* : by the purifying waters and the woollen strainer.

He shares the mighty booty in the van of war: the well-armed Steer is purified by worshippers.

13 This heedful Pavamâna, like a bird sent forth, hath with his wave flowed onward to the fleecy sieve.
O Indra, through thy wisdom, by thy thought, O Sage, Somâ flows bright and pure between the earth and heaven.

14 He, clad in mail that reaches heaven, the Holy One, filling the firmament, stationed amid the worlds,
Knowing the realm of light, hath come to us in rain: he summons to himself his own primeval Sire.

15 He who was first of all to penetrate his form bestowed upon his race wide shelter and defence.
From that high station which he hath in loftiest heaven he comes victorious to all encounters here.

16 Indu hath started forth for Indra's special place, and slights not as a Friend the promise of his Friend.
Soma speeds onward like a youth to youthful maids, and gains the beaker by a course of hundred paths.

17 Your songs, exhilarating, tuneful, uttering praise, are come into the places where the people meet.
Worshippers have exalted Soma with their hymns, and milch-kine have come near to meet him with their milk.

18 O Soma, Indu, while they cleanse thee, pour on us accumulated, plentiful, nutritious food,
Which, ceaseless, thrice a day shall yield us hero power enriched with store of nourishment, and strength, and meath.

19 Far-seeing Soma flows, the Steer, the Lord of hymns, the Furtherer of day, of morning, and of heaven.
Mixt with the streams he caused the beakers to resound, and with the singers' aid they entered Indra's heart.

20 On, with the prudent singers, flows the ancient Sage and guided by the men hath roared about the vats.
Producing Trita's name, may he pour forth the meath, that Vâyu and that Indra may become his Friends.

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14 *His own primeval Sire:* or, the ancient Father of this (All). Indra is meant.

15 *He:* Soma. *His form:* Indra's. *His race:* Indra and the Gods.

16 *Slights not as a Friend the promise of his Friend:* 'the friend leaves not the stomach of his friend.'—Wilson. Sâyaṇa derives *saṁgiram* from *saṁgṛî*, to swallow, instead of from *saṁgṛî*, to assent. *Hundred paths:* through the interstices of the wool.

18 *Thrice a day:* at the three appointed sacrifices.

20 *Producing Trita's name:* literally, begetting, that is, making *(janáyan)* the name of Trita; meaning probably, as Prof. Ludwig suggests, reminding

21 He, being purified, hath made the Mornings shine : this, even this is he who gave the rivers room.
He made the Three Times Seven pour out the milky flow : Soma, the Cheerer, yields whate'er the heart finds sweet.

22 Flow onward, Soma, in thine own celestial forms, flow, Indu, poured within the beaker and the sieve.
Sinking into the throat of Indra with a roar, led by the men thou madest Sûrya mount to heaven.

23 Pressed out with stones thou flowest onward to the sieve, O Indu, entering the depths of Indra's throat.
Far-sighted Soma, now thou lookest on mankind : thou didst unbar the cow-stall for the Angirases.

24 In thee, O Soma, while thou purifiedst thee, high-thoughted sages, seeking favour, have rejoiced.
Down from the heavens the Falcon brought thee hitherward, even thee, O Indu, thee whom all our hymns adorn.

25 Seven Milch-kine glorify the Tawny-coloured One while with his wave in wool he purifies himself.
The living men, the mighty, have impelled the Sage into the waters' lap, the place of sacrifice.

26 Indu, attaining purity, plunges through the foe, making his ways all easy for the pious man.
Making the kine his mantle, he, the lovely Sage, runs like a sporting courser onward through the fleece.

27 The ceaseless watery fountains with their hundred streams sing, as they hasten near, to him the Golden-hued.
Him, clad in robes of milk, swift fingers beautify on the third height and in the luminous realm of heaven.

28 These are thy generations of celestial seed : thou art the Sovran Lord of all the world of life.
This universe, O Pavamâna, owns thy sway; thou, Indu, art the first establisher of Law.

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us of Trita, with whom he is closely connected. 'Generating the water of the threefold (Indra).'—Wilson.

21 *The Three Times Seven:* the seven celestial rivers, corresponding to the rivers of earth, multiplied by three to accord with the threefold division of the heavens. According to Sâyaṇa, cows are meant.

23 *Thou didst unbar the cow-stall:* didst recover the cattle stolen by the Paṇis, that is the rays of light that the fiends of darkness had carried off; the great deed of Indra being ascribed to Soma his inspirer.

25 *Seven Milch-kine:* the celestial rivers.

26 *Making the kine his mantle:* he who is afterwards covered or mingled with milk.

29 Thou art the sea, O Sage who bringest all to light: under thy Law are these five regions of the world.
Thou reachest out beyond the earth, beyond the heavens: thine are the lights, O Pavamâna, thine the Sun.

30 Thou in the filter, Soma Pavamâna, art purified to support the region for the Gods.
The chief, the longing ones have sought to hold thee fast, and all these living creatures have been turned to thee.

31 Onward the Singer travels o'er the fleecy sieve: the Tawny Steer hath bellowed in the wooden vats.
Hymns have been sung aloud in resonant harmony, and holy songs kiss him, the Child who claims our praise.

32 He hath assumed the rays of Sûrya for his robe, spinning, as he knows how, the triply-twisted thread.
He, guiding to the newest rules of Holy Law, comes as the Women's Consort to the special place.

33 On flows the King of rivers and the Lord of heaven: he follows with a shout the paths of Holy Law.
The Golden-hued is poured forth with his hundred streams, Wealth-bringer, lifting up his voice while purified.

34 Fain to be cleansed, thou, Pavamâna, pourest out, like wondrous Sûra, through the fleece, an ample sea.
Purified with the hands, pressed by the men with stones, thou speedest on to mighty booty-bringing war.

35 Thou, Pavamâna, sendest food and power in streams: thou sittest in the beakers as a hawk on trees,
For Indra poured as cheering juice to make him glad, as nearest and far-seeing bearer-up of heaven.

36 The Sisters Seven, the Mothers, stand around the Babe, the noble, new-born Infant, skilled in holy song,
Gandharva of the floods, divine, beholding men, Soma, that he may reign as King of all the world.

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29 *Thou art the sea:* Soma and the sea being alike producers of rain. *Lights:* stars.

30 *The region:* mid-air; the firmament. *The chief, the longing ones:* the Venas, the Maruts.

32 *Spinning...the [illegible] thread:* bearing his part in morning, noonday and evening [illegible] *Women's Consort:* Lord and husband of the Waters of heaven. *The special place:* 'the consecrated (vessel).'—Wilson.

34 *Like wondrous Sûra:* adorable like the Sun.

36 *The Sisters Seven:* the great rivers which may provide water for Soma-sacrifices. *Gandharva:* frequently identified with the Sun, here means Soma, the Moon.

37 As Sovran Lord thereof thou passest through these worlds, O Indu, harnessing thy tawny well-winged Mares.
May they pour forth for thee milk and oil rich in sweets: O Soma, let the folk abide in thy decree.

38 O Soma, thou beholdest men from every side: O Pavamâna, Steer, thou wanderest through these.
Pour out upon us wealth in treasure and in gold: may we have strength to live among the things that be.

39 Winner of gold and goods and cattle flow thou on, set as impregner, Indu, mid the worlds of life.
Rich in brave men art thou, Soma, who winnest all: these holy singers wait upon thee with the song.

40 The wave of flowing meath hath wakened up desires: the Steer enrobed in milk plunges into the streams.
Borne on his chariot-sieve the King hath risen to war, and with a thousand rays hath won him high renown.

41 Dear to all life, he sends triumphant praises forth, abundant, bringing offspring, each succeeding day.
From Indra crave for us, Indu, when thou art quaffed, the blessing that gives children, wealth that harbours steeds.

42 When days begin, the strong juice, lovely, golden-hued, is recognized by wisdom more and more each day,
He, stirring both the Races, goes between the two, the bearer of the word of men and word of Gods.

43 They balm him, balm him over, balm him thoroughly, caress the mighty strength and balm it with the meath.

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37 *Tawny...Mares: harítaḥ;* Harits. Cf. IV. 6. 9; 13. 3; VII. 66. 15; IX. 63. 9.

38 *Through these:* there is no substantive. Sâyaṇa supplies *apaḥ*, waters.

40 *Desires:* the meaning of *vanánāḥ:* is not certain; 'voices (of praise).'—Wilson. *With a thousand rays: sahásrabhṛishṭiḥ:* literally, having a thousand edges or sharp points. Cp. IX. 83. 5

41 *The blessing:* this seems to be very nearly the meaning of *bráhma* here. But the word may as usual be rendered by prayer, or devotion. 'Solicit Indra (to give) us food productive of progeny.'—Wilson.

42 *When days begin:* according to Sâyaṇa, early in the morning. The commencement of the year is more probably intended. The second half of the stanza is obscurely expressed. It appears to mean that Soma acts as a mediator between heaven and earth, urging men to offer, and the Gods to receive, worship, bearing up to heaven the hymns and praises of human worshippers and bringing back to them the assurance that their petitions will be granted. Sâyaṇa's explanation is different: 'approaching the two men (the praiser and the worshipper or secular and sacred people) he passes in the midst (of heaven and earth, bestowing), upon the upholder (of the rite) both human and divine (riches).'—Wilson. I follow Ludwig who takes *dhartári* as nominative singular.

They seize the flying Steer at the stream's breathing-place: cleansing with gold they grasp the Animal herein.

44 Sing forth to Pavamâna skilled in holy song: the juice is flowing onward like a mighty stream.
He glideth like a serpent from his ancient skin, and like a playful horse the Tawny Steer hath run.

45 Dweller in floods, King, foremost, he displays his might, set among living things as measurer of days.
Distilling oil he flows, fair, billowy, golden-hued, borne on a car of light, sharing one home with wealth.

46 Loosed is the heavens' support, the uplifted cheering juice: the triply-mingled draught flows round into the worlds.
The holy hymns caress the stalk that claims our praise, when singers have approached his beauteous robe with song.

47 Thy streams that flow forth rapidly collected run over the fine fleece of the sheep as thou art cleansed.
When, Indu, thou art balmed with milk within the bowl, thou sinkest in the jars, O Soma, when expressed.

48 Winner of power, flow, Soma, worthy of our laud: run onward to the fleece as well-belovèd meath.
Destroy, O Indu, all voracious Râkshasas. With brave sons in the assembly let our speech be bold.

HYMN LXXXVII. Soma Pavamâna.

Run onward to the reservoir and seat thee: cleansed by the men speed forward to the battle.
Making thee beauteous like an able courser, forth to the sacred grass with reins they lead thee.

2 Indu, the well-armed God, is flowing onwârd, who quells the curse and guards from treacherous onslaught,
Father, begetter of the Gods, most skilful, the buttress of the heavens and earth's supporter.

3 Ṛishi and Sage, the Champion of the people, deft and sagacious, Uṣanâ in wisdom,

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43 *At the stream's breathing-place:* where the stream seems to stay still for a moment to recover breath. *Cleansing with gold:* with gold-ringed fingers. *The Animal:* Soma.

45 *As measurer of days:* Soma being identified with the Moon.

46 *Triply-mingled:* or, poured into three vessels, the *droṇakalaṣa, âdhavanîya,* and *pûtabhṛit.* *Robe:* the integuments which cover the juice: that is the exterior of the stalk and shoots.

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3 *Uṣanâ in wisdom:* as wise as the celebrated Uṣanâ. Sâyaṇa explains differently, regarding Uṣanâ as the discoverer: '*Uṣanas*—he verily by his

He hath discovered even their hidden nature, the Cows' concealed and most mysterious title.

4 This thine own Soma rich in meath, O Indra, Steer for the Steer, hath flowed into the filter.
The strong Free-giver, winning hundreds, thousands, hath reached the holy grass that never fails him.

5 These Somas are for wealth of countless cattle, renown therefor, and mighty strength immortal.
These have been sent forth, purified by strainers, like steeds who rush to battle fain for glory.

6 He, while He cleanses him, invoked of many, hath flowed to give the people all enjoyment.
Thou whom the Falcon brought, bring dainty viands, bestir thyself and send us wealth and booty.

7 This Soma, pressed into the cleansing filter, hath run as 'twere a host let loose, the Courser;
Like a strong bull who whets his horns keen-pointed, like a brave warrior in the fray for cattle.

8 He issued forth from out the loftiest mountain, and found kine hidden somewhere in a stable.
Soma's stream clears itself for thee, O Indra, like lightning thundering through the clouds of heaven,

9 Cleansing thyself, and borne along with Indra, Soma, thou goest round the herd of cattle.
May thy praise help us, Mighty One, prompt Giver, to the full ample food which thou bestowest.

HYMN LXXXVIII. Soma Pavamâna.

For thee this Soma is effused, O Indra: drink of this juice; for thee the stream is flowing—
Soma, which thou thyself hast made and chosen, even Indu, for thy special drink to cheer thee.

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poetic gift discovered the secret milk of those cows which was hidden and concealed.'—Wilson. By *title* or name of the Cows, water appears to be intended.

4 *Steer for the Steer:* or, Strong for the Strong.

5 *Mighty strength immortal:* 'ample food and ambrosia.'—Wilson.

8 *From out the loftiest mountain:* Sâyaṇa makes *antárâdreḥ* depend upon *kûchit*, somewhere: 'This Soma stream has come from on high and has detected the cattle which were in a stall (hidden) somewhere within the mountain.'—Wilson. Grassmann translates: 'Er ist entsprungen aus dem höchsten Pressstein.' 'He hath sprung forth from the most lofty press-stone.'

9 *The herd of cattle:* Soma accompanies Indra in his expedition to recover the stolen cattle.—Sâyaṇa. Or the cattle or cows may be the milk with which Soma is mixed.

2 Like a capacious car hath it been harnessed, the Mighty, to acquire abundant treasures.
Then in the sacrifice they celebrated all triumphs won by Nahus in the battle.

3 Like Vâyu with his team, moving at pleasure, most gracious when invoked like both Nâsatyas,
Thou art thyself like the Wealth-Giver, Soma! who grants all boons, like song-inspiring Pûshan.

4 Like Indra who hath done great deeds, thou, Soma, art slayer of the Vṛitras, Fort-destroyer.
Like Pedu's horse who killed the brood of serpents, thus thou, O Soma, slayest every Dasyu.

5 Like Agni loosed amid the forest, fiercely he winneth splendour in the running waters.
Like one who fights, the roaring of the mighty, thus Soma Pavamâna sends his current.

6 These Somas passing through the fleecy filter, like rain descending from the clouds of heaven,
Have been effused and poured into the beakers, swiftly like rivers running lowly seaward.

7 Flow onward like the potent band of Maruts, like that Celestial Host whom none reviletb.
Quickly be gracious unto us like waters, like sacrifice victorious, thousand-fashioned.

8 Thine are King Varuṇa's eternal statutes, lofty and deep, O Soma, is thy glory.
All-pure art thou like Mitra the belovèd, adorable, like Aryaman, O Soma.

HYMN LXXXIX. Soma Pavamâna.

THIS Chariot-horse hath moved along the pathways, and Pavamâna flowed like rain from heaven.

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2 I can make nothing out of the second line of this stanza. The version which I give as a temporary makeshift is founded on Ludwig's remarks in his Commentary on the passage, Vol. V. p. 308, of his *Ṛigveda*. Wilson, following Sâyaṇa, translates :—'After this (*i. e.* after the harnessing of the waggon.—Note.) may all the races of men expecting our (attack) go to the desirable battle.' 'Now let the races of all men, rising up like trees, come near to him in order to obtain success,' would, according to Grassmann, be nearer the meaning.

4 *Pedu's horse:* given to him by the Asvins. See I. 116. 6; 117. 9; 118. 9; 119. 10.

7 *Like sacrifice:* according to Sâyaṇa, *yajñâḥ*, sacrifice, means here, worthy of sacrifice:—'(thou art) of a thousand shapes, adorable like (Indra) the victor in battle.'—Wilson.

8 This stanza is found also in Book I. 91. 3.

With us hath Soma with a thousand currents sunk in the wood, upon his Mother's bosom.

2 King, he hath clothed him in the robe of rivers, mounted the straightest-going ship of Order.
Sped by the Hawk the drop hath waxed in waters: the father drains it, drains the Father's offspring.

3 They come to him, red, tawny, Lord of Heaven, the watchful Guardian of the meath, the Lion.
First, Hero in the fight, he seeks the cattle, and with his eye the Steer is our protector.

4 They harness to the broad-wheeled car the mighty Courser whose back bears meath, unwearied, awful.
The twins, the sisters brighten him, and strengthen—these children of one dame—the vigorous Racer.

5 Four pouring out the holy oil attend him, sitting together in the same container.
To him they flow, when purified, with homage, and still, from every side, are first about him.

6 He is the buttress of the heavens, supporter of earth, and in his hand are all the people.
Be the team's Lord a well to thee the singer: cleansed is the sweet plant's stalk for deed of glory.

7 Fighting, uninjured come where Gods are feasted; Soma, as Vritra-slayer flow for Indra.
Vouchsafe us ample riches very splendid: may we be masters of heroic vigour.

HYMN XC. Soma Pavamâna.

URGED on, the Father of the Earth and Heaven hath gone forth like a car to gather booty,
Going to Indra, sharpening his weapons, and in his hand containing every treasure.

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2 *The father drains it:* 'The scholiast finds it difficult to make sense of this: *pitá (pálako lokaḥ)* he supposes to mean the *Adhvaryu*, who extracts the juice of the *Soma* which is born from the heaven as from a father; or the first milker may be the *yajamâna* and the second the *Adhvaryu;* or *duhe* may be repeated out of respect.'—Wilson.

4 *Sisters..... children of one dame:* the priest's fingers.

5 *Four:* the quarters of the sky. *Container:* the firmament.

6 *The team's Lord:* Soma as resembling Vâyu. Cp. IX. 88. 3. Sâyaṇa explains differently: 'may *(Soma)* the fountain (of desires) be possessed of horses for thee (his) adorer.'—Wilson.

1 *Father: janitâ:* generator, of earth by sending rain, and of heaven by obtaining oblations for the gods.—Sâyaṇa.

2 To him the tones of sacred song have sounded, Steer of the triple height, the Life-bestower.
Dwelling in wood as Varuṇa in rivers, lavishing treasure he distributes blessings.

3 Great Conqueror, warrior-girt, Lord of all heroes, flow on thy way as he who winneth riches;
With sharpened arms, with swift bow, never vanquished in battle, vanquishing in fight the foemen.

4 Giving security, Lord of wide dominion, send us both earth and heaven with all their fulness.
Striving to win the Dawns, the light, the waters, and cattle, call to us abundant vigour.

5 O Soma, gladden Varuṇa and Mitra; cheer, Indu Pavamâna! Indra, Vishṇu.
Cheer thou the Gods, the Company of Maruts: Indu, cheer mighty Indra to rejoicing.

6 Thus like a wise and potent King flow onward, destroying with thy vigour all misfortunes.
For our well-spoken hymn give life, O Indu. Do ye preserve us evermore with blessings.

HYMN XCI. Soma Pavamâna.

As for a chariot-race, the skilful Speaker, Chief, Sage, Inventor, hath, with song, been started.
The sisters ten upon the fleecy summit drive on the Car-horse to the resting-places.

2 The drop of Soma, pressed by wise Nahushyas, becomes the banquet of the Heavenly People—
Indu, by hands of mortal men made beauteous, immortal, with the sheep and cows and waters.

3 Steer roaring unto Steer, this Pavamâna, this juice runs to the white milk of the milch-cow.
Through thousand fine hairs goes the tuneful Singer, like Sûra by his fair and open pathways.

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2 *Of the triple height:* see IX. 71. 7.
4 *Call to us:* send us with thy shout or roar.
6 The hymn ends with the usual concluding half-line of the hymns ascribed to the Vasishṭhas.

1 *The skilful Speaker:* Soma who makes us eloquent. *The resting-places: sádanâni:* the seats, the reservoirs in which he settles.
2 [illegible]: probably a neighbouring people. See VI. 46. 7, and note on [illegible] has the same meaning.
3 *Sûra:* Sûrya, the Sun. *Fair and open: adhvasmábhiḥ:* 'imperishable.'—Wilson.

4 Break down the strong seats even of the demons: cleansing thee, Indu, robe thyself in vigour.
Rend with thy swift bolt, coming from above them, those who are near and those who yet are distant.

5 Prepare the forward paths in ancient manner for the new hymn, thou Giver of all bounties.
Those which are high and hard for foes to conquer may we gain from thee, Active! Food-bestower!

6 So purifying thee vouchsafe us waters, heaven's light, and cows, offspring and many children.
Give us health, ample land, and lights, O Soma, and grant us long to look upon the sunshine.

HYMN XCII. Soma Pavamâna.

THE gold-hued juice, poured out upon the filter, is started like a car sent forth to conquer.
He hath gained song and vigour while they cleansed him, and hath rejoiced the Gods with entertainments.

2 He who beholdeth man hath reached the filter: bearing his name, the Sage hath sought his dwelling.
The Rishis came to him, seven holy singers, when in the bowls he settled as Invoker.

3 Shared by all Gods, most wise, propitious, Soma goes, while they cleanse him, to his constant station.
Let him rejoice in all his lofty wisdom: to the Five Tribes the Sage attains with labour.

4 In thy mysterious place, O Pavamâna Soma, are all the Gods, the Thrice-Eleven.
Ten on the fleecy height, themselves, self-prompted, and seven fresh rivers, brighten and adorn thee.

5 Now let this be the truth of Pavamâna, there where all singers gather them together,
That he hath given us room and made the daylight, hath holpen Manu and repelled the Dasyu.

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5 *Those:* portions of thee, according to Sâyaṇa

6 In the second half of the stanza, instead of taking *urú*, wide, ample, with *kshétram*, field, land, Sâyaṇa joins it, as = *urû́ṇi*, with *jyótîṅshi*, lights:—'make our land prosper, diffuse the luminaries widely (in the firmament).'—Wilson.

2 *The Rishis:* according to Sâyaṇa, Bharadvâja, Kaṣyapa, Gotama, Atri, Viṣvâmitra, Jamadagni, Vasishṭha.

3 *The Five Tribes:* the five Âryan tribes. According to Sâyaṇa, 'the five classes of beings,' *i. e.*, four castes and the Nishâdas.

4 *The Thrice-Eleven:* see I. 139. 11. *Ten:* the fingers.

5 *Manu:* as the representative of the Âryan race.

6 As the priest seeks the station rich in cattle, like a true King who goes to great assemblies,
Soma hath sought the beakers while they cleansed him, and, like a wild bull, in the wood hath settled.

HYMN XCIII. Soma Pavamâna.

TEN sisters, pouring out the rain together, swift-moving thinkers of the sage, adorn him.
Hither hath run the gold-hued Child of Sûrya and reached the vat like a fleet vigorous courser.

2 Even as a youngling crying to his mothers, the bounteous Steer hath flowed along to waters.
As youth to damsel, so with milk he hastens on to the chosen meeting-place, the beaker.

3 Yea, swollen is the udder of the milch-cow: thither in streams goes very sapient Indu.
The kine make ready, as with new-washed treasures, the Head and Chief with milk within the vessels.

4 With all the Gods, O Indu Pavamâna, while thou art roaring send us wealth in horses.
Hither upon her car come willing Plenty, inclined to us, to give us of her treasures.

5 Now unto us mete riches, while they cleanse thee, all-glorious, swelling wealth, with store of heroes.
Long be his life who worships thee, O Indu. May he, enriched with prayer, come soon and early.

HYMN XCIV. Soma Pavamâna.

WHEN beauties strive for him as for a charger, then strive the songs like soldiers for the sunlight.
Acting the Sage, he flows enrobed in waters and song as 'twere a stall that kine may prosper.

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6 *The station rich in cattle:* 'the hall where the victim is stationed'—Wilson. *To great assemblies:* or, to war and battle. *The wood:* the wooden vat or reservoir.

1 *Ten sisters:* the fingers which press out the juice of the Soma-plant. *Thinkers:* or thoughts, devotions. According to Sâyaṇa, fingers. *Child of Sûrya:* Sâyaṇa explains *jâḥ*, offspring, by *jâyâḥ* wives, *i. e.*, the quarters of the heaven, called Sûrya's wives because they are made manifest by his rays.

3 *The Head and Chief:* 'the elevated *Soma.*'—Wilson.

4 *Send us;* more literally, open or disclose to us.

5 The hymn ends with the half-line which is the special conclusion of the hymns ascribed to Nodhas. See Book I. 58, 60—64.

1 The meaning is apparently: when the beautifying waters hasten emulously to cleanse Soma as though he were a horse, the voices of singing worshippers vie with each other like the shouts of men who are fighting for

2 The worlds expand to him who from aforetime found light to spread the law of life eternal.
The swelling songs, like kine within the stable, in deep devotion call aloud on Indu.

3 When the Sage bears his holy wisdom round him, like a car visiting all worlds, the Hero,
Becoming fame, mid Gods, unto the mortal, wealth to the skilled, worth praise mid the Ever-present,

4 For glory born he hath come forth to glory: he giveth life and glory to the singers.
They, clothed in glory, have become immortal. He, measured in his course, makes frays successful.

5 Stream to us food and vigour, kine and horses: give us broad lights and fill the Gods with rapture.
All these are easy things for thee to master: thou, Pavamâna Soma, quellest foemen.

HYMN XCV. Soma Pavamâna.

Loud neighs the Tawny Steed when started, settling deep in the wooden vessel while they cleanse him.
Led by the men he takes the milk for raiment: then shall he, through his powers, engender praise-songs.

2 As one who rows drives on his boat, he, Gold-hued, sends forth his voice, loosed on the path of Order.
As God, the secret names of Gods he utters, to be declared on sacred grass more widely.

3 Hastening onward like the waves of waters, our holy hymns are pressing nigh to Soma.
To him they come with lowly adoration, and, longing, enter him who longs to meet them.

4 They drain the stalk, the Steer who dwells on mountains, even as a Bull who decks him on the upland.

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light and life. Soma flows on in his wisdom, blent with the waters, and surrounded with hymns into the midst of which he enters as into a stable full of kine in order to make them increase and multiply.

3 The stanza is somewhat obscure. *Worth praise:* or, adorable. *The Ever-present:* the Gods who come to help men. Wilson, following Sâya a, translates the second line: 'then desirous of bestowing upon mortals the wealth that abides with the gods, he (is) to be glorified in the many places of sacrifice for the preservation of the riches he has given.'

5 *All these:* all the Râkshasas, according to Sâyaṇa.

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1 *Deep in the wooden vessel:* literally 'in the belly of the wood.'
2 *He utters:* reveals to the priest who is to declare them at sacrifice.

Hymns follow and attend him as he bellows: Trita bears Varuṇa aloft in ocean.

5 Sending thy voice out as Director, loosen the Invoker's thought, O Indu, as they cleanse thee.
While thou and Indra rule for our advantage, may we be masters of heroic vigour.

HYMN XCVI. Soma Pavamâna.

IN forefront of the cars forth goes the Hero, the Leader, winning spoil: his host rejoices.
Soma endues his robes of lasting colours, and blesses, for his friends, their calls on Indra.

2 Men decked with gold adorn his golden tendril, incessantly with steed-impelling homage.
The Friend of Indra mounts his car: well-knowing, he comes thereon to meet the prayer we offer.

3 O God, for service of the Gods flow onward, for food sublime, as Indra's drink, O Soma.
Making the floods, bedewing earth and heaven, come from the vast, comfort us while we cleanse thee.

4 Flow for prosperity and constant vigour, flow on for happiness and high perfection.
This is the wish of all these friends assembled: this is my wish, O Soma Pavamâna.

5 Father of holy hymns, Soma flows onward, the Father of the earth, Father of heaven;
Father of Agni, Sûrya's generator, the Father who begat Indra and Vishṇu.

6 Brahman of Gods, the Leader of the poets, Ṛishi of sages, Bull of savage creatures,
Falcon amid the vultures, Axe of forests, over the cleansing sieve goes Soma singing.

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4 *Trita:* the preparer of the celestial Soma. *Varuṇa:* here meaning Soma; 'the defeater of enemies.'—Wilson. *In ocean:* in the firmament.

5 *As Director: upavaktéva: upavaktâ* here appears to mean Adhvaryu: *yathâdhvaryuḥ.*—Sâyaṇa. *Loosen the Invoker's thought:* aid the Hotar or invoking priest to give free utterance to his thought or hymn.

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1 *Of lasting colours: rabhasâni:* 'hastily made.'—Wilson. 'Brilliant.'—Grassmann.

2 *Steed-impelling:* urging him on, as a whip urges on a horse.

3 *From the vast:* from the wide firmament. There is no substantive in the text.

6 *Brahman of Gods:* thou art Bṛihaspati, the Lord of Prayer, among the Gods, or, chief among the priests. *Axe:* the handle of the axe being

7 He, Soma Pavamâna, like a river, hath stirred the wave of voice, our songs and praises
Beholding these inferior powers in cattle, he rests among them as a Steer well-knowing.

8 As Gladdener, Warrior never harmed in battle, with thousand genial streams, pour strength and vigour.
As thoughtful Pavamâna, urge O Indu, speeding the kine, the plant's wave on to Indra.

9 Dear, grateful to the Gods, on to the beaker moves Soma, sweet to Indra, to delight him.
With hundred powers, with thousand currents, Indu, like a strong car-horse, goes to the assembly.

10 Born in old time as finder-out of treasures, drained with the stone, decking himself in waters,
Warding off curses, King of all existence, he shall find way for prayer the while they cleanse him.

11 For our sage fathers, Soma Pavamâna, of old performed, by thee, their sacred duties.
Fighting unvanquished, open the enclosures: enrich us with large gifts of steeds and heroes.

12 As thou didst flow for Manu Life-bestowing, Foe-queller, Comforter, rich in oblations,
Even thus flow onward now conferring riches: combine with Indra, and bring forth thy weapons.

13 Flow onward, Soma, rich in sweets and holy, enrobed in waters on the fleecy summit.
Settle in vessels that are full of fatness, as cheering and most gladdening drink for Indra.

14 Pour, hundred-streamed, winner of thousands, mighty at the Gods' banquet, pour the rain of heaven,
While thou with rivers roarest in the beaker, and blent with milk prolongest our existence.

15 Purified with our holy hymns, this Soma o'ertakes malignities like some strong charger,

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naturally made of the strongest wood.—M. Müller. Ludwig thinks that lightning may be intended. According to the St. Petersburg Lexicon, *svádhitiḥ* here means a tree with very hard wood. See V. 32. 10.

7 The second line is obscure. Wilson translates: 'the showerer (of benefits) beholding the hidden (treasure) presides over these irresistible powers, knowing about the cattle.'

9 *Goes to the assembly:* 'proceeds like a strong horse to battle.'—Wilson.

11 *The enclosures:* the obstructions which keep the rain from falling.

13 *Full of fatness: ghṛitávânti:* according to Sâyaṇa, 'water-holding.

Like fresh milk poured by Aditi, like passage in ample room, or like a docile car-horse.

16 Cleansed by the pressers, armed with noble weapons, stream to us the fair secret name thou bearest.
Pour booty, like a horse, for love of glory: God, Soma, send us kine, and send us Vâyu.

17 They deck him at his birth, the lovely Infant, the Maruts with their troop adorn the Car-horse.
By songs a Poet and a Sage by wisdom, Soma goes singing through the cleansing filter.

18 Light-winner, Ṛishi-minded, Ṛishi-maker, hymned in a thousand hymns, Leader of sages,
A Steer who strives to gain his third form, Soma is, like Virâj, resplendent as a Singer.

19 Hawk seated in the bowls, Bird wide-extended, the Banner seeking kine and wielding weapons,
Following close the sea, the wave of waters, the great Bull tells his fourth form and declares it.

20 Like a fair youth who decorates his body, a courser rushing to the gain of riches,
A steer to herds, so, flowing to the pitcher, he with a roar hath passed into the beakers.

21 Flow on with might as Pavamâna, Indu: flow loudly roaring through the fleecy filter.
Enter the beakers sporting, as they cleanse thee, and let thy gladdening juice make Indra joyful.

22 His streams have been effused in all their fulness, and he hath entered, balmed with milk, the goblets.
Singing his psalm, well-skilled in song, a Chanter, he comes as 'twere to his friend's sister roaring.

23 Chasing our foes thou comest, Pavamâna! Indu, besung, as lover to his darling.
As a bird flies and settles in the forest, thus Soma settles, purified, in goblets.

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15 *By Aditi:* regarded as the Cosmic Cow.

16 *Vâyu:* the breath of life, life.—Sâyaṇa.

18 *His third form:* the form that he wears in heaven; 'the third region (heaven).'—Wilson. *Virâj:* splendid or most illustrious Indra.—Sâyaṇa.

19 *The banner: drapsáḥ:* usually meaning, a drop, or a spark. See IV. 13. 2. *His fourth form:* the Moon. According to Sâyaṇa, the region of the Moon which is said to be above that of the Sun.

22 *As 'twere to his friend's sister:* Sâyaṇa explains *jâmím*, sister, by *jâyâm*, wife: 'like (a libertine) to the wife of a friend.'—Wilson. The meaning is probably no more than 'as lover to his darling' in the following stanza.

24 With full stream and abundant milk, O Soma, thy beams come, like a woman, as they cleanse thee.
He, gold-hued, rich in boons, brought to the waters, hath roared within the goblet of the pious.

HYMN XCVII.

Soma Pavamâna.

MADE pure by this man's urgent zeal and impulse, the God hath to the Gods his juice imparted.
He goes, effused and singing, to the filter, like priest to measured seats supplied with cattle.

2 Robed in fair raiment meet to wear in battle, a mighty Sage pronouncing invocations,
Roll onward to the beakers as they cleanse thee, far-seeing at the feast of Gods, and watchful.

3 Dear, he is brightened on the fleecy summit, a Prince among us, nobler than the noble.
Roar out as thou art purified, run forward. Do ye preserve us evermore with blessings.

4 Let us sing praises to the Gods: sing loudly, send ye the Soma forth for mighty riches.
Let him flow, sweetly-flavoured, through the filter, and let our pious one rest in the pitcher.

5 Winning the friendship of the Deities, Indu flows in a thousand streams to make them joyful.
Praised by the men after the ancient statute, he hath come nigh, for our great bliss, to Indra.

6 Flow, Gold-hued, cleansing thee, to enrich the singer: let thy juice go to Indra to support him.
Come nigh, together with the Gods, for bounty. Do ye preserve us evermore with blessings.

7 The God declares the Deities' generations, like Uşanâ, proclaiming lofty wisdom.
With brilliant kin, far-ruling, sanctifying, the Boar advances, singing, to the places.

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1 *Urgent zeal and impulse: hemánâ*, by impulse (from the root *hi*) is said by Sâyaṇa to mean 'by gold,' that is, by the gold-adorned hand of the priest. *Measured seats supplied with cattle:* 'the halls prepared (for sacrifice) containing victims.'—Wilson. *Singing:* the sound of the flowing juice is compared to the priest's recitation of sacred texts.

7 *The God:* Soma, who has been called the Father of the Gods. *Like Uşanâ:* the sound of the flowing and dropping Soma juice is likened to the song of the famous sage and sacred poet. *The Boar:* strong, swift Soma. *Singing:* making a sound with the descending drops of juice. Sâyaṇa explains differently :—'making a noise (as) a wild boar (makes a noise) with its foot.'—Wilson. *The places:* the filters.

8 The Swans, the Vrishaganas from anear us have brought their restless spirit to our dwelling.
Friends come to Pavamâna meet for praises, and sound in concert their resistless music.

9 He follows the Wide-strider's rapid movement: cows low, as 'twere, to him who sports at pleasure.
He with the sharpened horns brings forth abundance: the Silvery shines by night, by day the Golden.

10 Strong Indu, bathed in milk, flows on for Indra, Soma exciting strength, to make him joyful.
He quells malignities and slays the demons, the King of mighty power who brings us comfort.

11 Then in a stream he flows, milked out with press-stones, mingled with sweetness, through the fleecy filter—
Indu rejoicing in the love of Indra, the God who gladdens, for the God's enjoyment.

12 As he is purified he pours out treasures, a God bedewing Gods with his own juices.
Indu hath, wearing qualities by seasons, on the raised fleece engaged the ten swift fingers.

13 The Red Bull bellowing to the kine advances, causing the heavens and earth to roar and thunder.
Well is he heard like Indra's shout in battle: letting this voice be known he hastens hither.

14 Swelling with milk, abounding in sweet flavours, urging the meath-rich plant thou goest onward.
Raising a shout thou flowest as they cleanse thee, when thou, O Soma, art effused for Indra.

15 So flow thou on inspiriting, for rapture, aiming death-shafts at him who stays the waters.
Flow to us wearing thy resplendent colour, effused and eager for the kine, O Soma.

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8 *The Swans*: the singers, descendants of the Rishi Vrishagana.

9 *The Wide-strider's rapid movement:* the swift course of the Sun. *Cows low as 'twere:* Sayana explains *gîrah*, cows, by *anye gantârah*, other goers, takes *ná* as negative, and derives *mimate* from *mâ*, to measure, instead of from *mâ*, to bleat or low:—'other goers cannot overtake him (though he is) moving easily.'—Wilson. *He with the sharpened horns:* Soma as the Moon: the silvery light by night and the golden-coloured juice by day.

12 *Wearing qualities by seasons:* 'clothed in pleasant radiance according to the season.'—Wilson.

15 *Him who stays the waters:* Vritra.

16 Pleased with us, Indu, send us as thou flowest good easy paths in ample space and comforts.
Dispelling, as 'twere with a club, misfortunes, run o'er the height, run o'er the fleecy summit.

17 Pour on us rain celestial, quickly streaming, refreshing, fraught with health and ready bounty.
Flow, Indu, send these Winds thy lower kinsmen, setting them free like locks of hair unbraided.

18 Part, like a knotted tangle, while they cleanse thee, O Soma, righteous and unrighteous conduct.
Neigh like a tawny courser who is loosened, come like a youth, O God, a house-possessor.

19 For the Gods' service, for delight, O Indu, run o'er the height, run o'er the fleecy summit.
With thousand streams, inviolate, sweet-scented, flow on for gain of strength that conquers heroes.

20 Without a car, without a rein to guide them, unyoked, like coursers started in the contest,
These brilliant drops of Soma juice run forward. Do ye, O Deities, come nigh to drink them.

21 So for our banquet of the Gods, O Indu, pour down the rain of heaven into the vessels.
May Soma grant us riches sought with longing, mighty, exceeding strong, with store of heroes.

22 What time the loving spirit's word had formed him Chief of all food, by statute of the Highest,
Then loudly lowing came the cows to Indu, the chosen, well-loved Master in the beaker.

23 The Sage, Celestial, liberal, raining bounties, pours as he flows the Genuine for the Truthful.
The King shall be effectual strength's upholder: he by the ten bright reins is mostly guided.

24 He who beholds mankind, made pure with filters, the King supreme of Deities and mortals,
From days of old is Treasure-Lord of riches: he, Indu, cherishes fair well-kept Order.

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17 *Winds:* cf. 'Vâyu is Soma's guardian God' (X. 85. 5).

22 Sâyaṇa's explanation of the first line is extremely laboured:—'When the prais[illegible] notifies him as that of a noisy (crowd) in front [illegible] for the support (he affords).'—Wilson.

23 *The Genuine for the Truthful: ṛitám ṛitā́ya:* the Soma juice for Indra. *The ten bright reins:* or rays, *i. e.*, the fingers. The half-line is difficult.

25 Haste, like a steed, to victory for glory, to Indra's and to Vâyu's entertainment.
Give us food ample, thousandfold: be, Soma, the finder-out of riches when they cleanse thee.

26 Effused by us let God-delighting Somas bring as they flow a home with noble heroes—
Rich in all boons like priests acquiring favour, the worshippers of heaven, the best of Cheerers.

27 So, God, for service of the Gods flow onward, flow, drink of Gods, for ample food, O Soma.
For we go forth to war against the mighty: make heaven and earth well stablished by thy cleansing.

28 Thou, yoked by strong men, neighest like a courser, swifter than thought is, like an awful lion.
By paths directed hitherward, the straightest, send thou us happiness, Indu, while they cleanse thee.

29 Sprung from the Gods, a hundred streams, a thousand, have been effused: sages prepare and purge them.
Bring us from heaven the means of winning, Indu; thou art forerunner of abundant riches.

30 The streams of days were poured as'twere from heaven: the wise King doth not treat his friend unkindly.
Like a son following his father's wishes, grant to this family success and safety.

31 Now are thy streams poured forth with all their sweetness, when, purified, thou goest through the filter.
The race of kine is thy gift, Pavamâna: when born thou madest Sûrya rich with brightness.

32 Bright, bellowing along the path of Order, thou shinest as the form of life eternal.
Thou flowest on as gladdening drink for Indra, sending thy voice out with the hymns of sages.

33 Pouring out streams at the Gods' feast with service, thou, Soma, lookest down, a heavenly Eagle.
Enter the Soma-holding beaker, Indu, and with a roar approach the ray of Sûrya.

34 Three are the voices that the Courser utters: he speaks the thought of prayer, the law of Order.

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30 *The streams of days*: the libations of Soma juice which we offered every day. *Like a son*: the Soma juice is regarded as the son of the *yajamâna* or sacrificer who causes it to be prepared.

34 *The Courser* is Soma, and the three voices (*vâchaḥ*) or words which he utters are according to Sâyaṇa praises or sacred texts in the form of the three

To the Cow's Master come the Cows inquiring: the hymns with eager longing come to Soma.

35 To Soma come the Cows, the Milch-kine longing, to Soma sages with their hymns inquiring.
Soma, effused, is purified and blended: our hymns and Trishṭup songs unite in Soma.

36 Thus, Soma, as we pour thee into vessels, while thou art purified flow for our welfare.
Pass into Indra with a mighty roaring: make the voice swell, and generate abundance.

37 Singer of true songs, ever-watchful, Soma hath settled in the ladles when they cleanse him.
Him the Adhvaryus, paired and eager, follow, leaders of sacrifice and skilful-handed.

38 Cleansed near the Sun as 'twere, he as Creator hath filled full heaven and earth, and hath disclosed them.
He by whose dear help men gain all their wishes shall yield the precious meed as to a victor.

39 He, being cleansed, the Strengthener and Increaser, Soma the Bounteous, helped us with his lustre,
Wherewith our sires of old who knew the footsteps found light and stole the cattle from the mountain.

40 In the first vault of heaven loud roared the Ocean, King of all being, generating creatures.
Steer, in the filter, on the fleecy summit, Soma, the Drop effused, hath waxen mighty.

41 Soma the Steer, in that as Child of Waters he chose the Gods, performed that great achievement.
He, Pavamâna, granted strength to Indra; he, Indu, generated light in Sûrya.

42 Make Vâyu glad, for furtherance and bounty: cheer Varuṇa and Mitra, as they cleanse thee.
Gladden the Gods, gladden the host of Maruts: make Heaven and Earth rejoice, O God, O Soma.

43 Flow onward righteous slayer of the wicked, driving away our enemies and sickness,
Blending thy milk with milk which cows afford us. We are thy friends, thou art the Friend of Indra.

Vedas. The three tones, low, middle, and high, are probably intended. Or *váhniḥ* (the courser) may mean the bearer of the oblation, *yajamâna*, as Sâyaṇa explains.

40 *In the first vault:* that is in the highest firmament. *The Ocean:* Soma.

44 Pour us a fount of meath, a spring of treasure; send us a hero son and happy fortune.
Be sweet to Indra when they cleanse thee, Indu, and pour down riches on us from the ocean.

45 Strong Soma, pressed, like an impetuous courser, hath flowed in stream as a flood speeding downward.
Cleansed, he hath settled in his wooden dwelling: Indu hath flowed with milk and with the waters.

46 Strong, wise, for thee who longest for his coming, this Soma here flows to the bowls, O Indra.
He, chariot-borne, sun-bright, and truly potent, was poured forth like the longing of the pious.

47 He, purified with ancient vital vigour, pervading all his Daughter's forms and figures,
Finding his threefold refuge in the waters, goes singing, as a priest, to the assemblies.

48 Now, chariot-borne, flow unto us, God Soma, as thou art purified flow to the saucers,
Sweetest in waters, rich in meath, and holy, as Savitar the God is, truthful-minded.

49 To feast him, flow mid song and hymn, to Vâyu, flow purified to Varuṇa and Mitra.
Flow to the song-inspiring car-borne Hero, to mighty Indra, him who wields the thunder.

50 Pour on us garments that shall clothe us meetly, send, purified, milch-kine, abundant yielders.
God Soma, send us chariot-drawing horses that they may bring us treasures bright and golden.

51 Send to us in a stream celestial riches, send us, when thou art cleansed, what earth containeth,
So that thereby we may acquire possessions and Ṛishihood in Jamadagni's manner.

52 Pour forth this wealth with this purification: flow onward to the yellow lake, O Indu.
Here, too, the Ruddy, wind-swift, full of wisdom, shall give a son to him who cometh quickly.

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47 *His Daughter's forms and figures:* Soma pervades, and imparts a share of his nutritious power to, the grass, herbs, and shrubs which are the varied forms assumed by Earth his daughter.

51 *Ṛishihood in Jamadagni's manner:* 'make our sacred prayer (sweet) as Jamadagni.'—Wilson.

52 *Yellow:* the meaning of *mâṉṣchatvé* is uncertain. See VII. 44. 3, note

53 Flow on for us with this purification to the famed ford of thee whose due is glory.
May the Foe-queller shake us down, for triumph, like a tree's ripe fruit, sixty thousand treasures.

54 Eagerly do we pray for those two exploits, at the blue lake and Prisana, wrought in battle.
He sent our enemies to sleep and slew them, and turned away the foolish and unfriendly.

55 Thou comest unto three extended filters, and hastenest through each one as they cleanse thee.
Thou art the giver of the gift, a Bhaga, a Maghavan for liberal lords, O Indu.

56 This Soma here, the Wise, the All-obtainer, flows on his way as King of all existence.
Driving the drops at our assemblies, Indu completely traverses the fleecy filter.

57 The Great Inviolate are kissing Indu, and singing in his place like eager sages.
The wise men send him forth with ten swift fingers, and balm his form with essence of the waters.

58 Soma, may we, with thee as Pavamâna, pile up together all our spoil in battle.
This boon vouchsafe us Varuna and Mitra, and Aditi and Sindhu, Earth and Heaven!

HYMN XCVIII. Soma Pavamâna.

STREAM on us riches that are sought by many, best at winning strength,
Riches, O Indu, thousandfold, glorious, conquering the great.

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53 *To the famed ford:* possibly, as Ludwig suggests, the aid of Soma is craved at some ford of a neighbouring river, famous on account of a battle that has been fought there, and destined to be the scene of an approaching conflict.

54 The first line is conjecturally translated after Ludwig, who takes *Prisana* to be the name of a place. Sâyana's elaborate explanation is different:—'These two great acts, the raining (of arrows) and the humiliation (of foes), are the givers of happiness; they are deadly either in a fight on horseback or in a hand-to-hand fight.'—Wilson. Here Sâyana explains *mânschatvé* (at the blue or yellow lake?) by 'in battle with horses,' and *prisane* (at Prisana?) by 'in close, or hand-to-hand encounter.' Two victories appear to be referred to, and that is about all that can be said.

55 The *three extended filters* are said to be fire, wind, and sun, in addition to the one artificial filter of wool.

57 *The Great Inviolate:* the Gods. *Kissing:* or sipping.

58 *All our spoil in battle:* yet to be won in the approaching fight wherein we look to Soma for help and victory.

2 Effused, he hath, as on a car, invested him in fleecy mail:
Onward hath Indu flowed in streams, impelled, surrounded by the wood.

3 Effused, this Indu hath flowed on, distilling rapture, to the fleece:
He goes erect, as seeking kine, in stream, with light, to sacrifice.

4 For thou thyself, O Indu, God, to every mortal worshipper
Attractest riches thousandfold, made manifest in hundred forms.

5 Good Vṛitra-slayer, may we be still nearest to this wealth of thine
Which many crave, nearest to food and happiness, Resistless One!

6 Whom, bright with native splendour, crushed between the pair of pressing-stones—
The wavy Friend whom Indra loves—the twice-five sisters dip and bathe,

7 Him with the fleece they purify, brown, golden-hued, beloved of all,
Who with exhilarating juice goes forth to all the Deities.

8 Through longing for this sap of yours ye drink what brings ability,
Even him who, dear as heaven's own light, gives to our princes high renown.

9 Indu at holy rites produced you, Heaven and Earth, the Friends of men,
Hill-haunting God the Goddesses. They bruised him where the roar was loud.

10 For Vṛitra-slaying Indra, thou, Soma, art poured that he may drink,
Poured for the guerdon-giving man, poured for the God who sitteth there.

11 These ancient Somas, at the break of day, have flowed into the sieve,
Snorting away at early morn these foolish evil-hearted ones.

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2 *By the wood:* the wooden vat or trough.

3 *Seeking kine:* desirous of the milk which is to be mixed with his juice.

9 This stanza is difficult. Sâyaṇa explains it differently :—'Divine heaven and earth the progeny of Manu, the *Soma* juice is generated at your sacrifices, radiant, abiding in the grinding stones; (the priests) bruise him at the loud-sounding ceremony.'—Wilson. *Hill-haunting:* cf. IX. 85. 10.

10 *For the guerdon-giving man:* for the good of the institutor of the sacrifice.

11 *Snorting away;* driving away with the bubbling sound they make.

12 Friends, may the princes, ye and we, obtain this Most Resplendent One,
Gain him who hath the smell of strength, win him whose home is very strength.

HYMN XCIX.

Soma Pavamâna.

THEY for the Bold and Lovely One ply manly vigour like a bow:
Joyous, in front of songs they weave bright raiment for the Lord Divine.

2 And he, made beautiful by night, dips forward into strengthening food,
What time the sacrificer's thoughts speed on his way the Golden-hued.

3 We cleanse this gladdening drink of his, the juice which Indra chiefly drinks,—
That which kine took into their mouths, of old, and princes take it now.

4 To him, while purifying, they have raised the ancient psalm of praise:
And sacred songs which bear the names of Gods have supplicated him.

5 They purify him as he drops, courageous, in the fleecy sieve.
Him they instruct as messenger to bear the sage's morning prayer.

6 Soma, best Cheerer, takes his seat, the while they cleanse him in the bowls.
He as it were impregns the cow, and babbles on, the Lord of Song.

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12 *Who hath the smell of strength: vâjagandhyam:* 'fragrant and invigorating.'—Wilson. 'Forming or having a wagon-load of goods or spoil.'—S. P. Lexicon. *Him whose home is strength: vâjapastyam:* 'food and dwellings.'—Wilson. 'Him who has a house full of goods.'—S. P. Lexicon.

1 *They:* the priests. *Ply manly vigour like a bow:* 'stretch the bow of manhood.'—Wilson. They exert all their manly strength, or as Benfey, suggests, attack and storm the God with prayer and sacrifice, 'beseeching and besieging' as Milton says. *The Lord Divine:* the Asura (Zend, Ahura), here meaning Soma.

2 *By night: kshapâ:* 'at the end of the night.'—Wilson. Ludwig translates *kshapâ* by 'der fürst,' 'the prince.'

3 *Which kine took into their mouths:* in the form of the juices of grass from which the milky portion of the libation is evolved.

4 Sâyaṇa's explanation of the second line of this stanza, is different :—'and the fingers exercising their pressure are able (to prepare the oblation) for the gods.'—Wilson.

6 *He as it were impregns the cow:* meaning, perhaps, as Ludwig suggests, that the milk becomes efficacious as a libation only when it is mixed with Soma juice.

7 He is effused and beautified, a God for Gods, by skilful men.
He penetrates the mighty floods collecting all he knows therein.

8 Pressed, Indu, guided by the men, thou art led to the cleaning sieve.
Thou, yielding Indra highest joy, takest thy seat within the bowls.

HYMN C. Soma Pavamâna.

The Guileless Ones are singing praise to Indra's well belovèd Friend,
As, in the morning of its life, the mothers lick the new-born calf.

2 O Indu, while they cleanse thee, bring, O Soma, doubly-waxing wealth:
Thou in the worshipper's abode causest all treasures to increase.

3 Set free the song which mind hath yoked, even as thunder frees the rain:
All treasures of the earth and heaven, O Soma, thou dost multiply.

4 Thy stream when thou art pressed runs on like some victorious warrior's steed,
Hastening onward through the fleece like a swift horse who wins the prize.

5 Flow on, Sage Soma, with thy stream to give us mental power and strength,
Effused for Indra, for his drink, for Mitra and for Varuṇa.

6 Flow to the filter with thy stream, effused, best winner, thou, of spoil,
O Soma, as most rich in sweets for Indra, Vishṇu, and the Gods.

7 The mothers, void of guiles, caress thee, Golden-coloured, in the sieve,
As cows, O Pavamâna, lick the new-born calf, as Law commands.

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7 *Collecting all he knows therein:* the meaning of this half-line is not clear:—'when he is recognized amongst these (people) as the giver (of riches).'—Wilson.

1 *The Guileless Ones:* the *vasatîvarî* waters.

7 *As Law commands: vidharmaṇi:* see Bergaigne, *La Religion Védique*, III. 218. note 2. 'At the sacrifice.'—Wilson. 'In the realm of heaven.'—Grassmann.

8 Thou, Pavamâna, movest on with wondrous rays to great renown.
Striving within the votary's house thou drivest all the glooms away.

9 Lord of great sway, thou liftest thee above the heavens, above the earth.
Thou, Pavamâna, hast assumed thy coat of mail in majesty.

HYMN CI. Soma Pavamâna.

For first possession of your juice, for the exhilarating drink,
Drive ye away the dog, my friends, drive ye the long-tongued dog away.

2 He who with purifying stream, effused, comes flowing hitherward,
Indu, is like an able steed.

3 The men with all-pervading song send unassailable Soma forth,
By pressing-stones, to sacrifice.

4 The Somas, very rich in sweets, for which the sieve is destined, flow,
Effused, the source of Indra's joy: may your strong juices reach the Gods.

5 Indu flows on for Indra's sake: thus have the Deities declared.
The Lord of Speech exerts himself, Ruler of all, because of might.

6 Inciter of the voice of song, with thousand streams the ocean flows,
Even Soma, Lord of opulence, the Friend of Indra, day by day.

7 As Pûshan, Fortune, Bhaga, comes this Soma while they make him pure.
He, Lord of all the multitude, hath looked upon the earth and heaven.

8 The dear cows lowed in joyful mood together to the gladdening drink.
The drops as they were purified, the Soma juices, made them paths.

9 O Pavamâna, bring the juice, the mightiest, worthy to be famed,
Which the Five Tribes have over them, whereby we may win opulence.

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9 *The coat of mail: drâpim:* see IX. 86. 14.

1 *Drive ye away:* prevent dogs or Râkshasas from drinking the Soma juice.

10 For us the Soma juices flow, the drops best furtherers of our weal,
Effused as friends, without a spot, benevolent, finders of the light.

11 Effused by means of pressing-stones, upon the ox-hide visible,
They, treasure-finders, have announced food unto us from every side.

12 These Soma juices, skilled in song, purified, blent with milk and curd,
When moving and when firmly laid in oil, resemble lovely Suns.

13 Let not the power of men restrain the voice of the outpouring juice:
As Bhṛigu's sons chased Makha, so drive ye the greedy hound away.

14 The Friend hath wrapped him in his robe, as in his parents' arms, a son.
He went, as lover to a dame, to take his station suitor-like.

15 That Hero who produces strength, he who hath propped both worlds apart,
Gold-hued, hath wrapped him in the sieve, to settle, priest-like, in his place.

16 Soma upon the ox's skin through the sheep's wool flows purified.
Bellowing out, the Tawny Steer goes on to Indra's special place.

HYMN CII.

Soma Pavamâna.

THE Child, when blended with the streams, speeding the plan of sacrifice,
Surpasses all things that are dear, yea, from of old.

2 The place, near the two pressing-stones of Trita, hath he occupied,
Secret and dear through seven lights of sacrifice.

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13 *Makha:* apparently, a demon whose name does not occur again in the Rigveda.
16 *Special place:* 'prepared station.'—Wilson. The vessel containing the libation appropriated to Indra.

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1 *The streams:* literally 'the great,' 'waters' being understood.

2 I am indebted to Prof. Macdonell (Journal of the R. A. S., July, 1893, pp. 457-8) for the translation and explanation of this and the following very difficult stanzas. *The place:* far away in heaven where Trita presses and prepares the celestial Soma for Indra. *He:* Soma. *Dear:* to Soma. *Seven lights of sacrifice:* probably the seven rays or tongues of the sacrificial fire with which Soma is closely connected. 'Through the seven ordinances of sacrifices.'—Macdonell.

3 Urge to three courses, on the heights of Tríta, riches in a stream:
He who is passing wise measures his courses out.

4 Even at his birth the Mothers Seven taught him, for glory, like a sage,
So that he, firm and sure, hath set his mind on wealth.

5 Under his sway, of one accord, are all the guileless Deities:
Warriors to be envied, they, when they are pleased.

6 The Babe whom they who strengthen Law have generated, fair to see,
Much longed-for at the sacrifice, most liberal Sage,—

7 To him, united, of themselves, come the young Parents of the rite,
When they adorn him, duly weaving sacrifice.

8 With wisdom and with radiant eyes unbar to us the stall of heaven,
Speeding at solemn rite the plan of Holy Law.

HYMN CIII. Soma Pavamâna.

To Soma who is purified as ordering Priest the song is raised:
Bring meed, as 'twere, to one who makes thee glad with hymns.

2 Blended with milk and curds he flows on through the long wool of the sheep.
The Gold-hued, purified, makes him three seats for rest.

3 On through the long wool of the sheep to the meath-dropping vat he flows:
The Ṛishis' sevenfold quire hath sung aloud to him.

4 Shared by all Gods, Infallible, the Leader of our holy hymns,
Golden-hued Soma, being cleansed, hath reached the bowls.

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3 'The main justification of my interpretation,' says Prof. Macdonell, 'is that I supply no extraneous word with 'tríni,' but explain it by the third line. The meaning of my translation is: 'Do thou, Soma, on the heights of Trita, direct the fertilizing streams which produce wealth into the channels of Trita, for thou knowest these channels, having measured them out with thy streams.' *Three courses:* or channels, of Trita. *He who is passing wise:* Soma. *His:* Trita's.

4 *The Mothers Seven:* the Seven Rivers.

5 *Warriors to be envied:* the meaning of the line is uncertain.

6 *They who strengthen Law:* according to Sâyaṇa, the *vasatîvarî* waters.

7 *The young Parents of the rite:* ever-young, fresh and strong Heaven and Earth.

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2 *Three seats for rest:* three reservoirs in which he may settle. The *droṇakalaṣa*, the *âdhavanîya*, and the *pûtabhṛit*.

3 *The Ṛishis' sevenfold quire:* 'the seven metres of the *Ṛishis.*'—Wilson.

5 After thy Godlike qualities, associate with Indra, go,
As a Priest purified by priests, Immortal One.
6 Like a car-horse who shows his strength, a God effused for Deities,
The penetrating Pavamâna flows along.

HYMN CIV.

Soma Pavamâna.

SIT down, O friends, and sing aloud to him who purifies himself:
Deck him for glory, like a child, with holy rites.

2 Unite him bringing household wealth, even as a calf, with mother kine,
Him who hath double strength, the God-delighting juice.

3 Purify him who gives us power, that he, most Blessèd One, may be
A banquet for the Troop, Mitra, and Varuṇa.

4 Voices have sung aloud to thee as finder-out of wealth for us:
We clothe the hue thou wearest with a robe of milk.

5 Thou, Indu, art the food of Gods, O Sovran of all gladdening drinks:
As Friend for friend, be thou best finder of success.

6 Drive utterly away from us each demon, each voracious fiend,
The godless and the false: keep sorrow far away.

HYMN CV.

Soma Pavamâna.

SING ye aloud, O friends, to him who makes him pure for gladdening drink:
They shall make sweet the Child with sacrifice and laud.

2 Like as a calf with mother cows, so Indu is urged forth and sent,
Glorified by our hymns, the God-delighting juice.

3 Effectual means of power is he, he is a banquet for the Troop,
He who hath been effused, most rich in meath, for Gods.

4 Flow to us, Indu, passing strong, effused, with wealth of kine and steeds:
I will spread forth above the milk thy radiant hue.

5 Lord of the tawny, Indu, thou who art the Gods' most special food,
As Friend to friend, for splendour be thou good to men.

---

5 *After thy Godlike qualities:* according to Sâyaṇa, 'to the hosts of the gods.'
6 *Penetrating: vyânaśiḥ:* 'spreading widely into the vessels.'—Wilson.

2 *Unite him:* 'Associate him the support of the mansion with the maternal (waters) as the calf (with the mother).'—Wilson
3 *The Troop:* the banded Maruts.

5 *Lord of the tawny: harîṇâm:* Sâyaṇa supplies *paśûnâm,* cattle.

6 Drive utterly, far away from us each godless, each voracious foe:
O Indu, overcome and drive the false afar.

HYMN CVI. Soma Pavamâna.

To Indra, to the Mighty Steer, may these gold-coloured juices go,
Drops rapidly produced, that find the light of heaven.

2 Effused, this juice victorious flows for Indra, for his maintenance.
Soma bethinks him of the Conqueror, as he knows.

3 May Indra in his raptures gain from him the grasp that gathers spoil,
And, winning waters, wield the steer-strong thunderbolt.

4 Flow vigilant for Indra, thou Soma, yea, Indu, run thou on:
Bring hither splendid strength that finds the light of heaven.

5 Do thou, all-beautiful, purify for Indra's sake the mighty juice,
Path-maker thou, far seeing, with a thousand ways.

6 Best finder of prosperity for us, most rich in sweets for Gods,
Proceed thou loudly roaring on a thousand paths.

7 O Indu, with thy streams, in might, flow for the banquet of the Gods:
Rich in meath, Soma, in our beaker take thy place.

8 Thy drops that swim in water have exalted Indra to delight:
The Gods have drunk thee up for immortality.

9 Stream opulence to us, ye drops of Soma, pressed and purified,
Pouring down rain from heaven in floods, and finding light.

10 Soma, while filtered, with his wave flows through the long wool of the sheep,
Shouting while purified before the voice of song.

11 With songs they send the Mighty forth, sporting in wood, above the fleece:
Our psalms have glorified him of the triple height.

12 Into the jars hath he been loosed, like an impetuous steed for war,
And lifting up his voice, while filtered, glided on.

13 Gold-hued and lovely in his course, through tangles of the wool he flows,
And pours heroic fame upon the worshippers.

The hymn is a sort of *rifaccimento* of Hymn 104.

2 *For his maintenance: bhârâya:* or, for battle. *The Conqueror:* Indra.

11 *Him of the triple height: triprishthám:* the three heights are probably the firmament, the mountain, and the altar. 'Abiding in three receptacles.' —Wilson.

14 Flow thus, a faithful votary: the streams of meath have been effused.
Thou comest to the filter, singing, from each side.

HYMN CVII.

Soma Pavamâna.

Hence sprinkle forth the juice effused, Soma, the best of sacred gifts,
Who, friend of man, hath run amid the water-streams.
He hath pressed Soma out with stones.

2 Now, being purified, flow hither through the fleece inviolate and most odorous.
We gladden thee in waters when thou art effused, blending thee still with juice and milk.

3 Pressed out for all to see, delighting Gods, Indu, Far-sighted One, is mental power.

4 Cleansing thee, Soma, in thy stream, thou flowest in a watery robe:
Giver of wealth, thou sittest in the place of Law, O God, a fountain made of gold.

5 Milking the heavenly udder for dear meath, he hath sat in the ancient gathering-place.
Washed by the men, the Strong, Far-seeing One streams forth nutritious food that all desire.

6 O Soma, while they cleanse thee, dear and watchful in the sheep's long wool,
Thou hast become a Singer most like Angiras: thou madest Sûrya mount to heaven.

7 Bountiful, best of furtherers, Soma floweth on, Rishi and Singer, keen of sight.
Thou hast become a Sage most welcome to the Gods: thou madest Sûrya mount to heaven.

8 Pressed out by pressers, Soma goes over the fleecy backs of sheep,
Goes, even as with a mare, in tawny-coloured stream, goes in exhilarating stream.

9 Down to the water Soma, rich in kine, hath flowed with cows, with cows that have been milked.

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1 *He:* the priest.

4 *In the place of Law:* in the place of Law-ordained sacrifice.

5 *Milking the heavenly udder for dear meath:* extracting the sweet and precious juice from the stalk and tendrils of the Soma plant.

They have approached the mixing-vessels as a sea: the cheerer streams for the carouse.

10 Effused by stones, O Soma, and urged through the long wool of the sheep,
Thou, entering the saucers as a man the fort, gold-hued hast settled in the wood.

11 He beautifies himself through the sheep's long fine wool, like an impetuous steed in war,
Even Soma Pavamâna who shall be the joy of sages and of holy bards.

12 O Soma,—for the feast of Gods, river-like he hath swelled with surge,
With the stalk's juice, exhilarating, resting not, into the vat that drops with meath.

13 Like a dear son who must be decked, the Lovely One hath clad him in a shining robe.
Men skilful at their work drive him forth, like a car, into the rivers from their hands.

14 The living drops of Soma juice pour, as they flow, the gladdening drink,
Intelligent drops above the basin of the sea, exhilarating, finding light.

15 May Pavamâna, King and God, speed with his wave over the sea the lofty rite:
May he by Mitra's and by Varuṇa's decree flow furthering the lofty rite.

16 Far-seeing, lovely, guided by the men, the God whose home is in the sea—

17 Soma, the gladdening juice, flows pressed for Indra with his Marut host:
He hastens o'er the fleece with all his thousand streams: men make him bright and beautiful.

18 Purified in the bowl and gendering the hymn, wise Soma joys among the Gods.
Robed in the flood, the Mighty One hath clad himself with milk and settled in the vats.

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9 *They have approached the mixing-vessels like a sea: saṃvâraṇâni*, from *saṃvṛi*, to cover, enclose, surround, must, apparently, mean the vessels that contain the juices and not the juices themselves as Sâyaṇa explains:—'his enjoyable juices go (to the pitcher as waters) to the ocean.'—Wilson.

12 *O Soma .....he*, is a sort of periphrasis for Soma in the nominative case.

14 *Of the sea:* of the firmament, or sea of air.

19 O Soma, Indu, every day thy friendship hath been my delight.
Many fiends follow me; help me, thou Tawny-hued; pass on beyond these barriers.

20 Close to thy bosom am I, Soma, day and night, O Tawny-hued, for friendship sake.
Sûrya himself refulgent with his glow have we o'ertaken in his course like birds.

21 Deft-handed! thou when purified liftest thy voice amid the sea.
Thou, Pavamâna, makest riches flow to us, yellow, abundant, much-desired.

22 Making thee pure and bright in the sheep's long wool, thou hast bellowed, steer-like, in the wood.
Thou flowest, Soma Pavamâna, balmed with milk unto the special place of Gods.

23 Flow on to win us strength, flow on to lofty lore of every kind.
Thou, Soma, as Exhilarator wast the first to spread the sea abroad for Gods.

24 Flow to the realm of earth, flow to the realm of heaven, O Soma, in thy righteous ways.
Fair art thou whom the sages, O Far-seeing One, urge onward with their songs and hymns.

25 Over the cleansing sieve have flowed the Pavamânas in a stream,
Girt by the Maruts, gladdening, Steeds with Inra's strength, for wisdom and for dainty food.

26 Urged onward by the pressers, clad in watery robes, Indu is speeding to the vat.
He gendering light, hath made the glad Cows low, the while he takes them as his garb of state.

HYMN CVIII. Soma Pavamâna.

For Indra, flow thou Soma on, as gladdening juice most sweet, intelligent,
Great, cheering, dwelling most in heaven.

2 Thou, of whom having drunk the Steer acts like a steer: drinking of this that finds the light,

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19 *Many fiends:* the text has only *purûṇi*, many, in the neuter plural. Sâyaṇa supplies *rakshâṅsi* Râkshasas or fiends. *Pass on beyond these barriers:* 'overcome those who surround me.'—Wilson.

20 *Close to thy bosom am I:* 'I (delight) in thy presence.'—Wilson.

21 *Amid the sea: antarikshe kalaṣe vâ*, in the firmament or in the beaker, says Sâyaṇa.

25 *The Pavamânas:* 'thy purified juices.'—Wilson.

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2 *The Steer acts like a steer: vṛishabhó vṛishâyáte:* 'the showerer Indra is invigorated.'—Wilson. *Etaṣa:* one of the horses of the Sun; or a horse in general;—'as a horse comes to the battle.'—Sâyaṇa.

He, Excellently Wise, is come to strengthening food, to spoil and wealth like Etaṣa.

3 For, verily, Pavamâna, thou hast, splendidest, called all the generations of
The Gods to immortality.

4 By whom Dadhyach Navagva opens fastened doors, by whom the sages gained their wish,
By whom they won the fame of lovely Amrita in the felicity of Gods.

5 Effused, he floweth in a stream, best rapture-giver, in the long wool of the sheep,
Sporting, as 'twere the waters' wave.

6 He who from out the rocky cavern took with might the red-refulgent watery Cows,—
Thou masterest the stable full of kine and steeds: burst it, brave Lord, like one in mail.

7 Press ye and pour him, like a steed, laud-worthy, speeding through the region and the flood,
Who swims in water, roars in wood;

8 Increaser of the water, Steer with thousand streams, dear to the race of Deities;
Who born in Law hath waxen mighty by the Law, King, God, and lofty Ordinance.

9 Make splendid glory shine on us, thou Lord of strengthening food, God, as the Friend of Gods:
Unclose the fount of middle air.

10 Roll onward to the bowls, O Mighty One, effused, as Prince supporter of the tribes.
Pour on us rain from heaven, send us the waters' flow: incite our thoughts to win the spoil.

11 They have drained him the Steer of heaven, him with a thousand streams, distilling rapturous joy,
Him who brings all thing excellent.

12 The Mighty One was born Immortal, giving life, lightening darkness with his shine.
Well-praised by sages he hath by his wondrous power assumed the Threefold as his robe.

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4 *Dadhyach Navagva:* Dadhyach was the son of Atharvan the priest who first obtained fire and offered Soma and prayer to the Gods. Here he is called a Navagva and consequently one of the Angirases. See both names in Vol. I., Index. *Won the fame of lovely Amrita:* 'obtained the sustenance of the delicious (ambrosial) water.'—Wilson.

12 *The Threefold:* the morning, noon, and evening libation.

13 Effused is he who brings good things, who brings us bounteous gifts and sweet refreshing food,
Soma who brings us quiet homes:

14 He whom our Indra and the Marut host shall drink, Bhaga shall drink with Aryaman,
By whom we bring to us Mitra and Varuṇa and Indra for our great defence.

15 Soma, for Indra's drink do thou, led by the men, well-weaponed and most gladdening,
Flow on with greatest store of sweets.

16 Enter the Soma-holder, even Indra's heart, as rivers pass into the sea,
Acceptable to Mitra, Vâyu, Varuṇa, the noblest Pillar of the heavens.

HYMN CIX.

Soma Pavamâna.

PLEASANT to Indra's, Mitra's, Pûshan's Bhaga's taste, speed onward, Soma, with thy flowing stream.

2 Let Indra drink, O Soma, of thy juice for wisdom, and all Deities for strength.

3 So flow thou on as bright celestial juice, flow to the vast, immortal dwelling-place.

4 Flow onward, Soma, as a mighty sea, as Father of the Gods, to every form.

5 Flow on, O Soma, radiant for the Gods and Heaven and Earth, and bless our progeny.

6 Thou, bright Juice, art Sustainer of the sky: flow, mighty, in accordance with true Law.

7 Soma, flow splendid with thy copious stream through the great fleece as in the olden time.

8 Born, led by men, joyous, and purified, let the Light-finder make all blessings flow.

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13 The metre of this stanza is Gâyatrî Yavamadhyâ, that is Gâyatrî having the middle like a barley-corn, thick in the middle and tapering at both ends: first a Pâda of eight syllables, then one of twelve, and lastly another of eight.

The Rishis are the Agnayo Dhishṇyâḥ, sacrifical Agnis or Fires, said to be sons of Îṣvara the Supreme Deity of post-Vedic times.

3 *Flow to the vast immortal dwelling-place:* 'flow for immortality and spacious abode.'—Wilson.

4 *To every form:* to all the forms or essences of the Gods into which he enters. Or to every power, to aid us in every way.

9 Indu, while cleansed, keeping the people safe, shall give us all possessions for our own.

10 Flow on for wisdom, Soma, and for power, as a strong courser bathed, to win the prize.

11 The pressers purify this juice of thine, the Soma, for delight, and lofty fame.

12 They deck the Gold-hued Infant, newly-born, even Soma, Indu, in the sieve for Gods.

13 Fair Indu hath flowed on for rapturous joy, Sage for good fortune in the waters' lap.

14 He bears the beauteous name of Indra, that wherewith he overcame all demon foes.

15 All Deities are wont to drink of him, pressed by the men and blent with milk and curds.

16 He hath flowed forth with thousand streams effused, flowed through the filter and the sheep's long wool.

17 With endless genial flow the Strong hath run, purified by the waters, blent with milk.

18 Pressed out with stones, directed by the men, go forth, O Soma, into Indra's throat.

19 The mighty Soma with a thousand streams is poured to Indra through the cleansing sieve.

20 Indu they balm with pleasant milky juice for Indra, for the Steer, for his delight.

21 Lightly, for sheen, they cleanse thee for the Gods, gold-coloured, wearing water as thy robe.

22 Indu to Indra streams, yea, downward streams, Strong, flowing to the floods, and mingling there.

HYMN CX. Soma Pavamâna.

O'ERPOWERING Vṛitras, forward run to win great strength :
Thou speedest to subdue like one exacting debts.

2 In thee, effused, O Soma, we rejoice ourselves for great supremacy in fight:
Thou, Pavamâna, enterest into mighty deeds.

3 O Pavamâna, thou didst generate the Sun, and spread the moisture out with power,
Hasting to us with plenty vivified with milk.

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14 *He bears:* according to Sâyaṇa, the translation of the first half-line would be : Indra's fair body he supports, wherewith, etc.

3 *With plenty vivified with milk:* 'with abundant wisdom that procures cattle (for thy worshippers).'—Wilson.

4 Thou didst produce him, Deathless God! mid mortal men for maintenance of Law and lovely Amrita:
Thou evermore hast moved making strength flow to us.

5 All round about hast thou with glory pierced for us as 'twere a never-failing well for men to drink,
Borne on thy way in fragments from the presser's arms.

6 Then, beautifully radiant, certain Heavenly Ones, have sung to him their kinship as they looked thereon,
And Savitar the God opens as 'twere a stall.

7 Soma, the men of old whose grass was trimmed addressed the hymn to thee for mighty strength and for renown:
So, Hero, urge us onward to heroic power.

8 They have drained forth from out the great depth of the sky the old primeval milk of heaven that claims the laud:
They lifted up their voice to Indra at his birth.

9 As long as thou, O Pavamâna, art above this earth and heaven and all existence in thy might,
Thou standest like a Bull the chief amid the herd.

10 In the sheep's wool hath Soma Pavamâna flowed, while they cleanse him, like a playful infant,
Indu with hundred powers and hundred currents.

11 Holy and sweet, while purified, this Indu flows on, a wave of pleasant taste, to Indra,—
Strength-winner, Treasure-finder, Life-bestower.

12 So flow thou on, subduing our assailants, chasing the demons hard to be encountered,
Well-armed and conquering our foes, O Soma.

HYMN CXI.

Soma Pavamâna.

With this his golden splendour purifying him, he with his own allies subdues all enemies, as Sûra with his own allies.
Cleansing himself with stream of juice he shines forth yellow-hued and red, when with the praisers he encompasses all forms, with praisers having seven mouths.

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5 *In fragments:* in pieces of the crushed stalk and shoots of the Soma-plant.
6 *Beautifully radiant: vasurúchaḥ:* according to Sâyaṇa, a proper name, Vasuruchas, plural of Vasuruch. *Opens as 'twere a stall:* 'drives away the obstructing (darkness).'—Wilson.

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1 *He:* Soma. *All enemies:* the fiends of darkness. *As Sûra with his own allies:* as Sûrya or the Sun with his attendant beams of light. *All forms: viśvá rûpâ:* all the lunar mansions, according to Sâyaṇa. According to Hillebrandt, (assumest) all beauty. *With the praisers: ṛikvabhiḥ:* perhaps the Angirases are intended. *Having seven mouths:* that is, one mouth each, the mouth being mentioned in reference to their love of Soma juice.

2 That treasure of the Paṇis thou discoveredst; thou with thy mothers deckest thee in thine abode, with songs of worship in thine home.

As 'twere from far, the hymn is heard, where holy songs resound in joy. He with the ruddy-hued, threefold hath won life-power, he, glittering, hath won life-power.

3 He moves intelligent, directed to the East. The very beauteous car rivals the beams of light, the beautiful celestial car.

Hymns, lauding manly valour, came, inciting Indra to success, that ye may be unconquered, both thy bolt and thou, both be unconquered in the war.

HYMN CXII. Soma Pavamâna.

We all have various thoughts and plans, and diverse are the ways of men.

The Brahman seeks the worshipper, wright seeks the cracked, and leech the maimed. Flow, Indu, flow for Indra's sake.

2 The smith with ripe and seasoned plants, with feathers of the birds of air,

With stones, and with enkindled flames, seeks him who hath a store of gold. Flow, Indu, flow for Indra's sake.

3 A bard am I, my dad's a leech, mammy lays corn upon the stones.

Striving for wealth, with varied plans, we follow our desires like kine. Flow, Indu, flow for Indra's sake.

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2 *Treasure of the Paṇis:* the rays of light carried off and concealed by the demons of darkness. *Thy Mothers:* apparently the Dawns. According to Sâyaṇa the *vasatîvarî* waters. *Threefold:* there is no substantive in the text, and it is uncertain what *tridhâtubhiḥ* refers to. Sâyaṇa refers it to the *vasatîvarî* waters, and explains it by 'the supporters of the three worlds.' Grassmann thinks that the beverages, consisting of three ingredients, mixed with the Soma juice are intended. Probably the Dawns, sometimes spoken of as three (cf. VIII. 41. 3), are meant.

3 *The very beauteous car:* of Soma. *Beams of light:* sunbeams.

The hymn appears to be an old popular song transformed into an address to Soma by attaching to each stanza a refrain which has no connexion with the subject of the song. But see *Vedische Studien*, I. p. 107. The hymn is translated in Muir's *O. S. Texts*, V. 424.

1 *The Brahman:* 'This verse distinctly proves that the priesthood already formed a profession.'—Muir, *O. S. Texts*, I. 252.

2 *Plants:* meaning here reeds which were made into arrows. *With stones, and with enkindled flames:* according to Sâyaṇa, with glistening stones, to form the heads of the arrows *Who hath a store of gold:* and will be able to pay well for the arrows which the artisan makes for him.

3 *My dad: tatáḥ:* a familiar expression, corresponding to *nanấ*, mammy.

4 The horse would draw an easy car, gay hosts attract the laugh and jest.
The male desires his mate's approach, the frog is eager for the flood. Flow, Indu, flow for Indra's sake.

HYMN CXIII.

Soma Pavamâna.

LET Vritra-slaying Indra drink Soma by Saryanâvân's side,
Stirring up vigour in his heart, prepared to do heroic deeds.
Flow, Indu, flow for Indra's sake.

2 Lord of the Quarters, flow thou on, boon Soma, from Ârjika land,
Effused with ardour and with faith, and the true hymn of sacrifice. Flow, Indu, flow for Indra's sake.

3 Hither hath Sûrya's Daughter brought the wild Steer whom Parjanya nursed.
Gandharvas have seized hold of him, and in the Soma laid the juice. Flow, Indu, flow for Indra's sake.

4 Splendid by Law! declaring Law, truth-speaking, truthful in thy works,
Enouncing faith, King Soma! thou, O Soma, whom thy maker decks. Flow, Indu, flow for Indra's sake.

5 Together flow the meeting streams of him the Great and truly Strong.
The juices of the juicy meet. Made pure by prayer, O Golden-hued, flow, Indu, flow for Indra's sake.

6 O Pavamâna, where the priest, as he recites the rhythmic prayer,
Lords it o'er Soma with the stone, with Soma bringing forth delight, flow, Indu, flow for Indra's sake.

7 O Pavamâna, place me in that deathless, undecaying world
Wherein the light of heaven is set, and everlasting lustre shines.
Flow, Indu, flow for Indra's sake.

8 Make me immortal in that realm where dwells the King, Vivasvân's Son,
Where is the secret shrine of heaven, where are those waters young and fresh. Flow, Indu, flow for Indra's sake.

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1 *Saryanâvân:* a lake in the Kurukshetra district.

2 *Of the Quarters:* of the four regions of the sky. *Ârjîka land:* according to Sâyana, the country of the Rijîkas. Cf. VIII. 7. 29.

3 *The wild Steer whom Parjanya nursed:* the mighty Soma-plant whose growth has been fostered by the God of the rainy cloud. *Sûrya's Daughter:* *Sraddhâ* or Faith. Cf. IX. 1. 6. *Gandharvas:* guardians of the heavenly Soma. See Vol. I., Index.

4 *Thy maker:* the Soma-presser, or the institutor of the sacrifice:—'the upholder (of the rite).'—Wilson.

8 *The King:* Yama, the ruler of departed spirits, son of Vivasvân. See Vol. I., Index.

9 Make me immortal in that realm where they move even as they list,
In the third sphere of inmost heaven where lucid worlds are full of light. Flow, Indu, flow for Indra's sake.

10 Make me immortal in that realm of eager wish and strong desire,
The region of the radiant Moon, where food and full delight are found. Flow, Indu, flow for Indra's sake.

11 Make me immortal in that realm where happiness and transports, where
Joys and felicities combine, and longing wishes are fulfilled. Flow, Indu, flow for Indra's sake.

HYMN CXIV. Soma Pavamâna.

THE man who walketh as the Laws of Indu Pavamâna bid,—
Men call him rich in children, him, O Soma, who hath met thy thought. Flow, Indu, flow for Indra's sake.

2 Kaṣyapa, Ṛishi, lifting up thy voice with hymn-composers' lauds,
Pay reverence to King Soma born the Sovran Ruler of the plants. Flow, Indu, flow for Indra's sake.

3 Seven regions have their several Suns; the ministering priests are seven;
Seven are the Âditya Deities,— with these, O Soma, guard thou us. Flow, Indu, flow for Indra's sake.

4 Guard us with this oblation which, King Soma, hath been dressed for thee.
Let not malignity conquer us, let nothing evil do us harm. Flow, Indu, flow for Indra's sake.

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9 *Where they move even as they list:* 'where action is unrestrained.'—Muir. 'Where the sun wanders at will.'—Wilson.

10 *Of the radiant Moon:* the adjective *bradhnásya*, of the ruddy or brilliant, stands without a substantive. 'Sun' is supplied by Sâyaṇa. 'Des rotstralenden.'—Ludwig. See Hillebrandt, *Vedische Mythologie*, I., 396.

As regards the joys of the departed, referred to in stanzas 7—12, Professor von Roth observes (Journ. Amer. Orient. Soc. iii. 343, quoted by Dr. Muir, *O. S. Texts*, V. 307) 'The place where these glorified ones are to live is heaven. In order to show that not merely an outer court of the divine dwellings is set apart for them, the highest heaven, the midst or innermost part of heaven, is expressly spoken of as their seat. This is their place of rest; and its divine splendour is not disfigured by any specification of particular beauties or enjoyments, such as those with which other religions have been wont to adorn the mansions of the blest......There th[illegible] the language used to describe their condition is the same with [illegible] the most exalted felicity.'

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2 *Kaṣyapa:* the seer of the hymn addresses himself.

3 *Seven regions:* the regions of the sky, the four quarters with intermediate points. They are sometimes said to be five, six, or seven in number, but more frequently eight. *Âditya Deities:* Varuṇa, Mitra, Aryaman, Bhaga, Daksha, Aṅṣa, and perhaps Dhâtar. Other enumerations also are given, and their number is sometimes said to be eight. See M. Müller, *Vedic Hymns*, I. p. 252f (Sacred Books of the East, XXXII).

BOOK THE TENTH.

HYMN I. Agni.

HIGH hath the Mighty risen before the dawning, and come to us with light from out the darkness.
Fair-shapen Agni with white-shining splendour hath filled at birth all human habitations.

2 Thou, being born, art Child of Earth and Heaven, parted among the plants in beauty, Agni!
The glooms of night thou, Brilliant Babe, subduest, and art come forth, loud roaring, from thy Mothers.

3 Here, being manifested, lofty Vishṇu, full wise, protects his own supremest station.
When they have offered in his mouth their sweet milk, to him with one accord they sing forth praises.

4 Thence bearing food the Mothers come to meet thee, with food for thee who givest food its increase.
These in their altered form again thou meetest. Thou art Invoking Priest in homes of mortals.

5 Priest of the holy rite, with car that glitters, refulgent Banner of each act of worship,
Sharing in every God through might and glory, even Agni Guest of men I summon hither.

6 So Agni stands on earth's most central station, invested in well-decorated garments.
Born, red of hue, where men pour out libations, O King, as great High Priest bring the Gods hither.

7 Over the earth and over heaven, O Agni, thou, Son, hast ever spread above thy Parents.
Come, Youthfullest! to those who long to meet thee, and hither bring the Gods, O Mighty Victor.

---

1 *The Mighty:* Agni.

2 *Among the plants:* according to Sâyaṇa, in the fire-sticks.

3 *Vishṇu:* in the form of Agni who is his manifestation on earth. *They:* worshippers.

4 *The Mothers:* the plants which nourish life. *In their altered form:* as dry wood which Agni, as fire, consumes.

5 *Sharing in:* because Agni as the bearer of men's oblations supports all other Gods.

HYMN II. Agni.

GLADDEN the yearning Gods, O thou Most Youthful: bring them, O Lord of Seasons, knowing seasons,
With all the Priests Celestial, O Agni. Best worshipper art thou of all Invokers.

2 Thine is the Herald's, thine the Cleanser's office, thinker art thou, wealth-giver, true to Order.
Let us with Svâhâ offer up oblations, and Agni, worthy God, pay the Gods worship.

3 To the Gods' pathway have we travelled, ready to execute what work we may accomplish.
Let Agni, for he knows, complete the worship. He is the Priest: let him fix rites and seasons.

4 When we most ignorant neglect the statutes of you, O Deities with whom is knowledge,
Wise Agni shall correct our faults and failings, skilled to assign each God his fitting season.

5 When, weak in mind, of feeble understanding, mortals bethink them not of sacrificing,
Then shall the prudent and discerning Agni worship the Gods, best worshipper, in season.

6 Because the Father hath produced thee, Leader of all our solemn rites, their brilliant Banner:
So win by worship pleasant homes abounding in heroes, and rich food to nourish all men.

7 Thou whom the Heaven and Earth, thou whom the Waters, and Tvashṭar, maker of fair things, created,
Well knowing, all along the Fathers' pathway, shine with resplendent light, enkindled, Agni.

HYMN III. Agni.

O KING, the potent and terrific envoy, kindled for strength, is manifest in beauty.
He shines, all-knowing, with his lofty splendour: chasing black Night he comes with white-rayed Morning.

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1 *Seasons:* the proper times of worship. *Priests Celestial:* Agni being the Hotar, the Aṣvins the Adhvaryus, Tvashṭar the Agnîdh, and Mitra the Upavaktar. Âṣvalâyana, as cited by Sâyaṇa, gives a different enumeration. See Wilson, note.

2 *The Herald* is the Hotar or invoking priest: *the Cleanser* is the Potar or Purifier, the assistant of the Brahman. *Svâhâ:* an exclamation = Ave! or Hail!

3 *The Gods' pathway:* 'the path that leads to the gods'—Wilson.

6 *The father:* Prajâpati; or the institutor of the sacrifice.—Sâyaṇa.

7 *The Fathers' pathway:* the way that leads to the home of the Manes or Ancestral Spirits.

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1 *O King:* Ludwig takes *râjan* here as the nominative case. *With white-rayed Morning:* I follow Ludwig in taking *rúṣatîm* as instrumental for *ruṣatyâm.*

2 Having o'ercome the glimmering Black with beauty, and bringing forth the Dame, the Great Sire's Daughter,
Holding aloft the radiant light of Sûrya, as messenger of heaven he shines with treasures.

3 Attendant on the Blessèd Dame the Blessèd hath come: the Lover followeth his Sister.
Agni, far-spreading with conspicuous lustre, hath compassed Night with whitely-shining garments.

4 His goings-forth kindle as 'twere high voices, the goings of the auspicious Friend of Agni.
The rays, the bright beams of the strong-jawed, mighty, adorable Steer are visible as he cometh.

5 Whose radiant splendours flow, like sounds, about us, his who is lofty, brilliant, and effulgent,
Who reaches heaven with best and brightest lustres, sportive and piercing even to the summit.

6 His powers whose chariot fellies gleam and glitter have loudly roared while, as with teams, he hasted.
He, the most Godlike, far-extending envoy, shines with flames ancient, resonant, whitely-shining.

7 So bring us ample wealth: seat thee as envoy of the two youthful Matrons, Earth and Heaven.
Let Agni rapid with his rapid horses, impetuous with impetuous Steeds, come hither.

HYMN IV.

Agni.

To thee will I send praise and bring oblation, as thou hast merited lauds when we invoked thee.
A fountain in the desert art thou, Agni, O Ancient King, to man who fain would worship.

2 Thou unto whom resort the gathered people, as the kine seek the warm stall, O Most Youthful,
Thou art the messenger of Gods and mortals, and goest glorious with thy light between them.

3 Making thee grow as 'twere some noble infant, thy Mother nurtures thee with sweet affection,
Over the desert slopes thou passest longing, and seekest, like some beast set free, thy fodder.

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2 *Glimmering Black:* dark night, faintly lighted by stars. *The Great Sire's Daughter:* Ushas or Dawn, daughter of Dyaus or Heaven.
3 *The lover:* Agni who appears together with Dawn.
4 The first line is almost unintelligible. 'The blazing flames of that mighty Agni do not (deter) his adorers.'—Wilson.

1 *To man:* or, to Pûru.
3 *Thy Mother:* Earth.

4 Foolish are we, O Wise and free from error: verily, Agni, thou dost know thy grandeur.
There lies the form: he moves, and licks, and swallows, and, as House-Lord, kisses the Youthful Maiden.

5 He rises ever fresh in ancient fuel: smoke-bannered, gray, he makes the wood his dwelling.
No swimmer, Steer, he presses through the waters, and to his place accordant mortals bear him.

6 Like thieves who risk their lives and haunt the forest, the twain with their ten girdles have secured him.
This is a new hymn meant for thee, O Agni: yoke as it were thy car with parts that glitter.

7 Homage and prayer are thine, O Jâtavedas, and this my song shall evermore exalt thee.
Agni, protect our children and descendants, and guard with ever-watchful care our bodies.

HYMN V. Agni.

He only is the Sea, holder of treasures: born many a time he views the hearts within us.
He hides him in the secret couple's bosom. The Bird dwells in the middle of the fountain.

2 Inhabiting one dwelling-place in common, strong Stallions and the Mares have come together.
The sages guard the seat of Holy Order, and keep the highest names concealed within them.

3 The Holy Pair, of wondrous power, have coupled: they formed the Infant, they who bred produced him,
The central point of all that moves and moves not, the while they wove the Sage's thread with insight.

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4 *The form:* the *Âhavanîya* fire. *The Youthful Maiden:* according to Sâyaṇa, either the mixed oblation, or the young earth as compared with her withered plants.

6 *The twain:* the two arms, with their grasping fingers which produce fire by agitation of the fire-stick.

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1 *He:* Agni as the Sun. *The secret couple's bosom:* the meaning is uncertain. The fire-sticks in which Agni is latent may be intended. 'He waits on the cloud in the neighbourhood of the hidden (firmament).'—Wilson. *The Bird:* the Sun. *The fountain:* the source of light in the east.

2 *Strong Stallions:* perhaps the flames of the Sun. *Mares:* waters of the firmament. *The highest names:* of Agni, such as Jâtavedas and Vaiṣvânara. *Concealed within them:* in their secret hearts, for worship.

3 *The Holy Pair:* Heaven and Earth. *The Infant:* Agni. *The while they wove: viyántaḥ* in the text is unintelligible, and I follow Wallis in reading *vayantî* in its stead. *The Sage's thread:* the series of sacrifices to which Agni is entitled.

4 For tracks of Order and refreshing viands attend from ancient times the goodly Infant.
Wearing him as a mantle, Earth and Heaven grow strong by food of pleasant drink and fatness.

5 He, calling loudly to the Seven red Sisters, hath, skilled in sweet drink, brought them to be looked on.
He, born of old, in middle air hath halted, and sought and found the covering robe of Pûshan.

6 Seven are the pathways which the wise have fashioned; to one of these may come the troubled mortal.
He standeth in the dwelling of the Highest, a Pillar, on sure ground where paths are parted.

7 Not Being, Being in the highest heaven, in Aditi's bosom and in Daksha's birthplace,
Is Agni, our first-born of Holy Order, the Milch-cow and the Bull in life's beginning.

HYMN VI.

Agni.

This is that Agni, he by whose protection, favour, and help the singer is successful;
Who with the noblest flames of glowing fuel comes forth encompassed with far-spreading lustre.

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5 *The Seven red Sisters:* the seven tongues or flames of Agni, called *kâlî, karâlî,* etc.—Sâyaṇa. *And found the covering robe of Pûshan:* and hath reappeared in the form of Pûshan or the Sun.

6 *Pathways:* long lines of light. *The Wise:* the Fathers. *The troubled mortal:* the man who is longing for daybreak may approach the pathway of light. Wallis translates the second line differently :—'The support of life in the home of the highest, at the divergence of the ways, standeth on sure ground.' *He:* apparently Agni as the Sun, to whom the troubled or sinful man comes for light or forgiveness. *Pillar:* support and stay of the universe, like the Skambha of Atharva-veda, X. 7. *Where paths are parted:* where ends the dark road which the Sun travels by night, and the bright path of his daily course begins.

7 *Not Being, Being:* non-existent, existent. '*asachcha sachcha,* 'both unevolved and evolved,' identifying Agni with the first cause and first effect, with a reference to such texts as *Asad evam idam agra âsît* 'the non existent existent (or unevolved) was verily before this (creation).'—Wilson, from Sâyaṇa. *Aditi*=δύναμις, *Daksha*=ἐνέργεια. Here Agni is represented as Prajâpati who as a yet undeveloped embryo is at the same time both male and female.—Ludwig. Or Daksha may be the Sun and Aditi the Earth. 'In fact Agni is identified with all things. These latter hymns to Agni are very obscure: the notions are mystical; many of the terms are unusual, or are unusually applied; and the construction is singularly elliptical and loose.'—Wilson.

This Hymn has been wholly translated, with comments, by Wallis. See *The Cosmology of the Ṛigveda,* pp. 48—50.

2 Agni, the Holy One, the everlasting, who shines far beaming with celestial splendours;
He who hath come unto his friends with friendship, like a fleet steed who never trips or stumbles.

3 He who is Lord of all divine oblation, shared by all living men at break of morning,
Agni to whom our offerings are devoted, in whom rests he whose car, through might, is scatheless.

4 Increasing by his strength, while lauds content him, with easy flight unto the Gods he travels.
Agni the cheerful Priest, best Sacrificer, balms with his tongue the Gods with whom he mingles.

5 With songs and adorations bring ye hither Agni who stirs himself at dawn like Indra,
Whom sages laud with hymns as Jâtavedas of those who wield the sacrificial ladle.

6 In whom all goodly treasures meet together, even as steeds and riders for the booty,
Inclining hither bring us help, O Agni, even assistance most desired by Indra.

7 Yea, at thy birth, when thou hadst sat in glory, thou, Agni, wast the aim of invocations.
The Gods came near, obedient to thy summons, and thus attained their rank as chief Protectors.

HYMN VII. Agni.

O Agni, shared by all men living bring us good luck for sacrifice from earth and heaven.
With us be thine intelligence, Wonder-Worker! Protect us, God, with thy far-reaching blessings.

2 These hymns brought forth for thee, O Agni, laud thee for bounteous gifts, with cattle and with horses.

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3 The exact meaning of the second line is uncertain :—'and in whom (the sacrificer), whose sacrifice is undisturbed by his foes, throws his choice oblation.'—Wilson.

5 *At dawn:* with Grassmann I take *usrām* here to be a locative. Sâyaṇa explains it as *bhogânâm utsrâviṇam,* the bestower of enjoyments. According to [illegible] [illegible]etation, the translation of the first line would be : 'With songs [illegible] [illegible]ing ye hither the Lord *of morning's kine,* the quivering Agni.'

6 *Riders* : *sáptīvantaḥ:* the word properly means 'possessed of horses,' and is applicable to drivers as well as riders. *For the booty:* to win the spoil, or to guard it from others.

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1 *Thine intelligence:* the meaning of *praketaiḥ* here is not clear. Wilson translates it by 'indications (of favour)'; Ludwig by 'wishes'; and Grassmann by 'light.'

Good Lord, when man from thee hath gained enjoyment, by hymns, O nobly-born, hath he obtained it.

3 Agni I deem my Kinsman and my Father, count him my Brother and my Friend for ever.

I honour as the face of lofty Agni in heaven the bright and holy light of Sûrya.

4 Effectual, Agni, are our prayers for profit. He whom, at home, thou, Priest for ever, guardest

Is rich in food, drawn by red steeds, and holy: by day and night to him shall all be pleasant.

5 Men with their arms have generated Agni, helpful as some kind friend, adorned with splendours,

And stablished as Invoker mid the people the ancient Priest, the sacrifice's lover.

6 Worship, thyself, O God, the Gods in heaven: what, void of knowledge, shall the fool avail thee?

As thou, O God, hast worshipped Gods by seasons, so, nobly-born! to thine own self pay worship.

7 Agni, be thou our Guardian and Protector: bestow upon us life and vital vigour.

Accept, O Mighty One, the gifts we offer, and with unceasing care protect our bodies.

HYMN VIII. Agni.

Agni advances with his lofty banner: the Bull is bellowing to the earth and heavens.

He hath attained the sky's supremest limits: the Steer hath waxen in the lap of waters.

2 The Bull, the youngling with the hump, hath frolicked, the strong and never-ceasing Calf hath bellowed.

Bringing our offerings to the Gods' assembly, he moves as Chief in his own dwelling-places.

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3 The second line is remarkable as a direct declaration of the relationship of Agni and Sûrya.—Ludwig.

7 *Be thou our Guardian and Protector: avitá*, says Sâyaṇa, is a protector from obvious dangers and *gopá* a preserver from perils that are unseen.

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1 *Advances:* through the firmament. *His lofty banner:* the lightning. *Waters:* of the firmament.

2 *Never-ceasing: asremá:* according to Sâyaṇa, 'undecaying.' 'Glorious.'—Wilson.

3 Him who hath grasped his Parents' head, they stablished at sacrifice as a wave of heavenly lustre.
In his swift flight the red Dawns borne by horses refresh their bodies in the home of Order.

4 For, Vasu, thou precedest every Morning, and still hast been the Twins' illuminator.
For sacrifice, seven places thou retainest while for thine own self thou engenderest Mitra.

5 Thou art the Eye and Guard of mighty Order, and Varuṇa when to sacrifice thou comest.
Thou art the Waters' Child, O Jâtavedas, envoy of him whose offering thou acceptest.

6 Thou art the Leader of the rite and region, to which with thine auspicious teams thou tendest.
Thy light-bestowing head to heaven thou liftest, making thy tongue the oblation-bearer, Agni.

7 Through his wise insight Trita in the cavern, seeking as ever the Chief Sire's intention,
Carefully tended in his Parents' bosom, calling the weapons kin, goes forth to combat.

8 Well-skilled to use the weapons of his Father, Âptya, urged on by Indra, fought the battle.
Then Trita slew the foe seven-rayed, three-headed, and freed the cattle of the Son of Tvashṭar.

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3 *His Parents' head:* the head or forehead of Heaven and Earth, or of the two fire-sticks. *The red Dawns:* or the flames, according to Sâyaṇa. There is no substantive in the text. *The home of Order:* probably the Sun, if the Dawns are spoken of; and the place of law-ordained sacrifice according to Sâyaṇa's explanation.

4 *The Twins' illuminator:* lighter-up of day and night, that is, of the end of night, or very early morning. But see Hillebrandt, *Varuṇa und Mitra,* p. 116. *Seven places:* seven altars for the sacrificial fire. *Mitra:* the Sun.

5 *Varuṇa:* King and Governor.

6 *And region:* thou knowest, and canst show the way through, the firmament.

7 *In the cavern:* in the secret depth of the firmament. *Seeking.........the Chief Sire's intention:* wishing to carry out the design of Indra or perhaps of Dyaus or Dyu. *His Parents:* 'the parental heaven and earth.'—Wilson. *Calling the weapons kin:* calling the weapons, *i. e.* the bolts which are produced from the sky, akin, simply means claiming them as belonging to his father Dyu as they are in the next stanza spoken of as paternal (pítryāni).—Macdonell, J. R. A. S., July, 1893, p. 428.

8 *Of his Father:* belonging to the *Chief Sire* of stanza 7. *The foe:* the special enemy of Trita is Triṣiras the son of Tvashṭar, called Viṣvarûpa or the Multiform. *The cattle of the Son of Tvashṭar:* the cows imprisoned by him, the showers obstructed by the fiend.

For the legends founded on the last three stanzas of this hymn, see Muir, *O. S. Texts,* V. pp. 229–233. See also Bergaigne, *La Religion Védique,* II. 329, 330.

9 Lord of the brave, Indra cleft him in pieces who sought to gain much strength and deemed him mighty.
He smote his three heads from his body, seizing the cattle of the omniform Son of Tvashṭar.

HYMN IX. Waters.

Ye, Waters, are beneficent: so help ye us to energy
That we may look on great delight.

2 Give us a portion of the sap, the most auspicious that ye have,
Like mothers in their longing love.

3 To you we gladly come for him to whose abode ye send us on;
And, Waters, give us procreant strength.

4 The Waters be to us for drink, Goddesses for our aid and bliss:
Let them stream to us health and strength.

5 I beg the Floods to give us balm, these Queens who rule o'er precious things,
And have supreme control of men..

6 Within the Waters—Soma thus hath told me—dwell all balms that heal,
And Agni, he who blesseth all.

7 O Waters, teem with medicine to keep my body safe from harm,
So that I long may see the Sun.

8 Whatever sin is found in me, whatever evil I have wrought,
If I have lied or falsely sworn, Waters, remove it far from me.

9 The Waters I this day have sought, and to their moisture have we come:
O Agni, rich in milk, come thou, and with thy splendour cover me.

HYMN X. Yama. Yamî.

Fain would I win my friend to kindly friendship. So may the Sage, come through the air's wide ocean,
Remembering the earth and days to follow, obtain a son, the issue of his father.

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1 *Great delight:* according to the scholiast, meaning perfect knowledge of Brahma. See Wilson's note.

3 The meaning of the stanza is obscure. It appears to have been recited by the priest at the consecration of a new house.

The first three stanzas are to be repeated by Brâhmans at their morning ablutions. See Colebrooke's Essays, Essay I. *On the Religious Ceremonies of the Hindus.* See also Lanman, *Sanskrit Reader*, p. 376.

6 Stanzas 6—9 are repeated from Book I. 23. 20—23.

Yama and Yamî, son and daughter of Vivasvân, are the Ṛishis as well as the deities of the hymn which is a dialogue between them.

Yama and Yamî are, says von Roth, 'as their names denote, twin brother and sister, and are the first human pair, the originators of the race. As the

2 Thy friend loves not the friendship which considers her who is near in kindred as a stranger.
Sons of the mighty Asura, the Heroes, supporters of the heavens, see far around them.

3 Yea, this the Immortals seek of thee with longing, progeny of the sole existing mortal.
Then let thy soul and mine be knit together, and as a loving husband take thy consort.

4 Shall we do now what we ne'er did aforetime? we who spake righteously now talk impurely?
Gandharva in the floods, the Dame of Waters—such is our bond, such our most lofty kinship.

5 Even in the womb God Tvashṭar, Vivifier, shaping all forms, Creator, made us consorts.
None violates his holy ordinances: that we are his the heavens and earth acknowledge.

6 Who knows that earliest day whereof thou speakest? Who hath beheld it? Who can here declare it?

Hebrew conception closely connected the parents of mankind by making the woman formed from a portion of the body of the man, so by the Indian tradition they are placed in the relationship of twins. This thought is laid by the hymn in question in the mouth of Yamī herself, when she is made to say: 'Even in the womb the Creator made us for husband and wife.' ' Professor Müller, on the other hand, says (Lectures on the Science of Language, second series, p. 510): 'There is a curious dialogue between her (Yamī) and her brother, where she (the night) implores her brother (the day) to make her his wife, and where he declines her offer, 'because,' as he says, 'they have called it a sin that a brother should marry his sister.'' Again, p. 521, 'There is not a single word in the Veda pointing to *Yama* and *Yamī* as the first couple of mortals, the Indian Adam and Eve......If Yama had been the first created of men, surely the Vedic poets, in speaking of him, could not have passed this over in silence.' See, however, the passage from the Atharva-veda, XVIII. 3, 13, to be quoted further on. [Reverence ye with an oblation Yama, the son of Vivasvat, the assembler of men, who was the first of men that died, and the first that departed to this (celestial) world].' Muir, *O. S. Texts*, V. p. 288. Yama as the first man may perhaps be, as Prof. Max Müller holds, 'a later phase of religious thought.'

1 Yamî speaks *The Sage: vedhâḥ:* Yama, whom she wishes to give her a son. *Come:* Sâyaṇa explains the masculine participle *jaganvân* by the feminine *gatavatî*, that is, I, Yamî, who have come. *The earth:* which, otherwise, will remain without human inhabitants.

2 Yama replies. *A stranger:* of a different family, and so a lawful wife. *Sons of the mighty Asura:* the spies or sentinels spoken of in stanza 8.

3 Yamî speaks.

4 Yama replies. *Gandharva:* Vivasvân or the Sun. *In the floods:* in the waters of the firmament. *The Dame of Waters:* Saraṇyû. 'His aqueous wife.' —Muir. *Such in our bond:* these are our parents. But see Ludwig, *Ueber die neuesten Arbeiten, u. s. w*, p. 107.

5 Yamî speaks.

Great is the Law of Varuṇa and Mitra. What, wanton! wilt thou say to men to tempt them?

7 I, Yamî, am possessed by love of Yama, that I may rest on the same couch beside him.

I as a wife would yield me to my husband. Like car-wheels let us speed to meet each other.

8 They stand not still, they never close their eyelids, those sentinels of Gods who wander round us.

Not me—go quickly, wanton, with another, and hasten like a chariot wheel to meet him.

9 May Sûrya's eye with days and nights endow him, and ever may his light spread out before him.

In heaven and earth the kindred Pair commingle. On Yamî be the unbrotherly act of Yama.

10 Sure there will come succeeding times when brothers and sisters will do acts unmeet for kinsfolk.

Not me, O fair one,—seek another husband, and make thine arm a pillow for thy consort.

11 Is he a brother when no lord is left her? Is she a sister when Destruction cometh?

Forced by my love these many words I utter. Come near, and hold me in thy close embraces.

12 I will not fold mine arms about thy body: they call it sin when one comes near his sister.

Not me,—prepare thy pleasures with another: thy brother seeks not this from thee, O fair one.

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6 Yama replies. *To tempt them:* the meaning of *vîchyâ* is uncertain. The S. P. Lexicon explains it by 'deceitfully.' 'Falsely.'—Grassmann. 'What sayest thou, who punishest men with hell?'—Wilson.

7 *Same couch:* see Benfey, *Vedica und Verwandtes*, pp. 39—42, for a different explanation of *samânê yônau.*

8 Yama replies. *Sentinels of Gods:* recording angels who watch men's actions.

9 Yamî speaks. The meaning seems to be: if there be any guilt let me take it upon myself, and let not Yama's life be shortened by way of punishment. *The kindred Pair*: Day and Night.

10 Yama replies. 'Make thine arm a pillow.'—Wilson.

11 Yamî speaks. *Destruction:* Nirṛiti; the utter extinction of the human race. 'The meaning is, a true brother will not let his sister lack a husband, and a true sister will not let her brother lack a wife.'—Wilson's Translation, Editor's note.

12 Yama replies.

13 Alas! thou art indeed a weakling, Yama; we find in thee no trace of heart or spirit.
As round the tree the woodbine clings, another will cling about thee girt as with a girdle.

14 Embrace another, Yamî; let another, even as the woodbine rings the tree, enfold thee.
Win thou his heart and let him win thy fancy, and he shall form with thee a blest alliance.

HYMN XI. Agni.

THE Bull hath yielded for the Bull the milk of heaven: the Son of Aditi can never be deceived.
According to his wisdom Varuṇa knoweth all: may he, the Holy, hallow times for sacrifice.

2 Gandharvî spake: may she, the Lady of the flood, amid the river's roaring leave my heart untouched.
May Aditi accomplish all that we desire, and may our eldest Brother tell us this as Chief.

3 Yea, even this blessèd Morning, rich in store of food, splendid, with heavenly lustre, hath shone out for man,
Since they, as was the wish of yearning Gods, brought forth that yearning Agni for the assembly as the Priest.

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13 Yamî speaks.

Sâyaṇa's interpretation of this difficult hymn differs in many places from that which I have adopted, and Wilson's Translation should be consulted for the views of the great Indian Commentator and the Pandits of his time. The hymn has been transliterated, translated, and annotated by Dr. Muir, *O. S. Texts*, V. 288—291. It has also been translated by the authors of the *Siebenzig Lieder*, and fully discussed by Dr. J. Ehni in *Der Vedische Mythus des Yama.* See also Hillebrandt, *Vedische Mythologie*, I. p. 495.

The subject of the hymn is the origin and institution of sacrifice, first established by Agni under the authority of Varuṇa, who must be regarded as the deity of the first stanza.

1 *The Bull:* the mighty Soma. *For the Bull:* for mighty Varuṇa. *The milk of heaven:* the divine Soma juice, to be used at sacrifice. *The Son of Aditi:* Varuṇa. *According to his wisdom: yáthâ dhiyâ:* the two words taken together as an adverbial phrase. According to Sâyaṇa, it is Agni who milks the streams of prosperity from heaven for the worshipper. I have generally followed Pischel's interpretation of the first five stanzas (*Vedische Studien,* I. pp. 188, 189).

2 *Gandharvî:* said to be the daughter of Surabhi (one of the daughters of Daksha), and the mother of the race of horses. Here she appears to be an Apsaras or water-nymph, haunting the banks of rivers and practising the seductive arts of a siren. The meaning seems to be, let no disturbing influence unsettle my devout thoughts. *Our eldest Brother:* Varuṇa, regarded as the founder of society united by common religious observances.

3 The poet regards the coming of the dawn as a proof that the sacrifice is successful. *Since they:* the priests.

4 And the fleet Falcon brought for sacrifice from afar this flowing Drop most excellent and keen of sight,
Then when the Âryan tribes chose as Invoking Priest Agni the Wonder-Worker, and the hymn rose up.

5 Still art thou kind to him who feeds thee as with grass, and, skilled in sacrifice, offers thee holy gifts.
When thou, having received the sage's strengthening food with lauds, after long toil, comest with many more.

6 Urge thou thy Parents, as a lover, to delight: the Lovely One desires and craves it from his heart.
The priest calls out, the sacrificer shows his skill, the Asura tries his strength, and with the hymn is stirred.

7 Far-famed is he, the mortal man, O Agni, thou Son of Strength, who hath obtained thy favour.
He, gathering power, borne onward by his horses, makes his days lovely in his might and splendour.

8 When, Holy Agni, the divine assembly, the sacred synod mid the Gods, is gathered,
And when thou, Godlike One, dealest forth treasures, vouchsafe us, too, our portion of the riches.

9 Hear us, O Agni, in your common dwelling: harness thy rapid car, the car of Amrit.
Bring Heaven and Earth, the Deities' Parents, hither: stay with us here, nor from the Gods be distant.

HYMN XII. Agni.

Heaven and Earth, first by everlasting Order, speakers of truth, are near enough to hear us,
When the God, urging men to worship, sitteth as Priest, assuming all his vital vigour.

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4 *This flowing Drop:* the Soma, brought from heaven by the Falcon. See IV. 26 and 27.

5 *Thou:* Agni. *As with grass:* 'as pasture satisfies (the herds).'—Wilson. *With many more:* bringing many other Gods to the sacrifice.

6 *As a lover:* woos his mistress. Agni is called upon to entreat his parents, Heaven and Earth, to reproduce him perpetually. *The Lovely One:* Agni. *Sacrificer: makhaḥ*; see *Vedic Hymns*, I. p. 47. The original hymn appears to end with this difficult stanza.

9 *Rapid: dravitnúm;* taken by Sâyaṇa with *amṛitasya* and explained by 'distilling the drink of Gods.' *Nor from the Gods be distant:* 'let none of the gods be absent.'—Wilson.

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1 *First:* most exalted as well as most ancient. *The God:* Agni. *As Priest:* as Hotar, invoker, or herald.

2 As God comprising Gods by Law Eternal, bear, as the Chief who knoweth, our oblation,
Smoke-bannered with the fuel, radiant, joyous, better to praise and worship, Priest for ever.

3 When the cow's nectar wins the God completely, men here below are heaven's and earth's sustainers.
All the Gods came to this thy heavenly Yajus, which from the motley Pair milked oil and water.

4 I praise your work that ye may make me prosper : hear, Heaven and Earth, Twain Worlds that drop with fatness.
While days and nights go to the world of spirits, here let the Parents with sweet meath refresh us.

5 Hath the King seized us? How have we offended against his holy ordinance? Who knoweth?
For even Mitra mid the Gods is angry: there are both song and strength for those who come not.

6 'Tis hard to understand the Immortal's nature, where she who is akin becomes a stranger.
Guard ceaselessly, great Agni, him who ponders Yama's name, easy to be comprehended.

7 They in the synod where the Gods rejoice them, where they are seated in Vivasvân's dwelling,
Have given the Moon his beams, the Sun his splendour · the Two unweariedly maintain their brightness.

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2 *Better to praise:* more skilled than men in praising the Gods.

3 This stanza is very obscure. The meaning seems to be that, by possessing the amrit, ambrosia, or nectar contained in the milk of the sacrificial cow and in the Soma juice which wins and captivates Agni, men are enabled to offer acceptable sacrifices to the Gods, and thus to support the heavens and earth. *Heavenly Yajus:* divine sacrificial prayer or formula. But *divyám* by its position in the verse seems rather to belong to *ghṛitám*, butter or sacrificial oil. *The motley Pair: éní:* many-coloured heaven and earth.

'When the self-aggregated ambrosia of the divine Agni is generated from his radiance, then the products from it sustain both heaven and earth, all the worshippers glorify this thy oblation, the celestial nutritious water which thy white radiance milks forth.'—Wilson. According to Sâyaṇa, *the products from it* are the plants and trees which spring from the *amṛit* or rain which rewards the oblations of men, and the *víṣve devâḥ* of the text are *sarve stotâraḥ*, all the worshippers. Some meaning is apparent in this paraphrase, but it cannot be extracted from the words of the text.

5 *The King:* Varuṇa. *For even Mitra:* we must have committed some sin, for even Mitra, the Friend, the gracious God, is wroth with us. *Strength:* strengthening sacrificial viands. *For those who come not:* for the Gods who will not yet come to receive our worship and oblations.

6 This stanza is apparently a later addition. The latter half of the first line is taken from X. 10. 2, but its application here is not obvious.

7 *In Vivasvân's dwelling:* 'on the altar of the sacrificer.'—Wilson. Heaven or the realm of the Sun is intended.

8 The counsel which the Gods meet to consider, their secret plan,— of that we have no knowledge.
There let God Savitar, Aditi, and Mitra proclaim to Varuṇa that we are sinless.

9 Hear us, O Agni, in your common dwelling; harness thy rapid car, the car of Amrit.
Bring Heaven and Earth, the Deities' Parents, hither: stay with us here, nor from the Gods be distant.

HYMN XIII.

Havirdhânas.

I YOKE with prayer your ancient inspiration: may the laud rise as on the prince's pathway.
All Sons of Immortality shall hear it, all the possessors of celestial natures.

2 When speeding ye came nigh us like twin sisters, religious-hearted votaries brought you forward.
Take your place, ye who know your proper station: be near, be very near unto our Soma.

3 Five paces have I risen from Earth: I follow her who hath four feet with devout observance.
This by the Sacred Syllable have I measured: I purify in the central place of Order.

4 He, for Gods' sake, chose death to be his portion. He chose not, for men's good, a life eternal.
They sacrificed Bṛihaspati the Ṛishi. Yama delivered up his own dear body.

'The deities are the two *Ṣakaṭas*, small carts or barrows used at sacrifices to carry the materials, especially the *Soma*-plant, hence called *Havirdhánas*, oblation-bearers.'—Wilson.

1 *The prince* is the noble who institutes the sacrifice. 'Like the path of the worshipper.'—Wilson.

3 This stanza is most obscure. Wilson, following Sâyaṇa, translates: 'I make the five stages of the sacrifice ascend; I take four steps by pious observances; with the sacred syllable I perfect this (adoration); I purify (the *Soma*) on the navel of the sacrifice.' The *five stages* are, according to Sâyaṇa, the five elements of the sacrifice, grain, Soma, the kine, the Puroḍâṣa cake, and the clarified butter. The *four steps* are the metres most commonly used

The words as they stand in the text do not appear to be susceptible of any satisfactory explanation.

4 *He:* Yama. See X. 14. 1. *For Gods' sake:* his death being the type of the sacrifices which support and delight the Gods. *For men's good:* See X. 90. 8—14 for the results of the sacrifice of Purusha, with whom Yama may be identified. *They:* the Gods. This Pâda is unintelligible as it stands. Instead of *bṛihaspátim yajñám akṛiṇvato ṛíshim*, Prof. Ludwig would read *Vaivasvatam yajñam atanuta ṛishiḥ*, the Ṛishi performed the Vaivasvata, or funeral, sacrifice (*Ueber die neuesten, u. s. w.*, p. 110). I have mainly followed Ehni, *Der Vedische Mythus des Yama*, pp. 160—162, but the exact meaning of the stanza is still doubtful to me.

5 The Seven flow to the Youth on whom the Maruts wait: the Sons unto the Father brought the sacrifice.
Both these are his, as his they are the Lords of both: both toil; belonging unto both they prosper well.

HYMN XIV.

Yama.

Honour the King with thine oblations, Yama, Vivasvân's Son, who gathers men together,
Who travelled to the lofty heights above us, who searches out and shows the path to many.

2 Yama first found for us a place to dwell in: this pasture never can be taken from us.
Men born on earth tread their own paths that lead them whither our ancient Fathers have departed.

3 Mâtalî prospers there with Kavyas, Yama with Angiras' sons, Bṛihaspati with Ṛikvans:
Exalters of the Gods, by Gods exalted, some joy in praise and some in our oblation.

4 Come, seat thee on this bed of grass, O Yama, in company with Angirases and Fathers.
Let texts recited by the sages bring thee: O King, let this oblation make thee joyful.

5 Come, Yama, with the Angirases the Holy, rejoice thee here with children of Virûpa.
To sit on sacred grass at this our worship, I call Vivasvân, too, thy Father hither.

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5 *The Seven:* rivers. According to Sâyaṇa, metres. *The Youth:* Indra. *The Sons:* the Maruts. *The Father:* Indra. *Both these: havirdhânas. Of both:* Gods and men. *Unto both:* to Gods and men, or to Heaven and Earth.

The hymn is a funeral address, partly to Yama the God of the Dead and partly to the soul of the departed whose body is being consumed on the pile.

1 *Yama:* the deified Lord of the Dead: originally the first who died and so showed the souls of his successors the way to the home of the departed. See X. 12. *Lofty heights:* of heaven, the abode of the Blest.

3 *Mâtalî:* a divine being, identified by the Commentators with Indra whose charioteer was Mâtali. *Kavyas:* a class of Manes, the spirits of a pious race of ancient time. *Angiras' sons:* the Angirases, the typical first sacrificers. See Vol. I., Index. *Ṛikvans:* or singers, a class of spirits or deities who attend and sing the praises of Bṛihaspati. See VII. 10. 4. *Some joy in praise:* the Gods delight in Svâhâ, the sacrificial exclamation, worship or praise. *Some in our oblation:* the Manes delight in Svadhâ, the sweet food or oblation which is presented to them.

4 *Angirases and Fathers:* or, perhaps, Angirases our Fathers.

5 *Children of Virûpa:* Vairûpas, a sub-division of the Angirases.

6 Our Fathers are Aṅgirases, Navagvas, Atharvans, Bhṛigus who deserve the Soma.
May these, the Holy, look on us with favour, may we enjoy their gracious loving-kindness.

7 Go forth, go forth upon the ancient pathways whereon our sires of old have gone before us.
There shalt thou look on both the Kings enjoying their sacred food, God Varuṇa and Yama.

8 Meet Yama, meet the Fathers, meet the merit of free or ordered acts, in highest heaven.
Leave sin and evil, seek anew thy dwelling, and bright with glory wear another body.

9 Go hence, depart ye, fly in all directions: this place for him the Fathers have provided.
Yama bestows on him a place to rest in adorned with days and beams of light and waters.

10 Run and outspeed the two dogs, Saramâ's offspring, brindled, four-eyed, upon thy happy pathway.
Draw nigh then to the gracious-minded Fathers where they rejoice in company with Yama.

11 And those two dogs of thine, Yama, the watchers, four-eyed, who look on men and guard the pathway,—
Entrust this man, O King, to their protection, and with prosperity and health endow him.

12 Dark-hued, insatiate, with distended nostrils, Yama's two envoys roam among the people;
May they restore to us a fair existence here and to-day, that we may see the sunlight.

13 To Yama pour the Soma, bring to Yama consecrated gifts:
To Yama sacrifice prepared and heralded by Agni goes.

14 Offer to Yama holy gifts enriched with butter, and draw near:
So may he grant that we may live long days of life among the Gods.

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6 *Navagvas, Atharvans, Bhṛigus:* priestly families of ancient times.

7 This and the following stanza are addressed to the spirit of the dead man whose funeral rites are being celebrated.

8 *Free or ordered acts:* voluntary good works and prescribed sacrifices, whose merit is stored up in heaven to be enjoyed on arrival by the spirits of the pious who have performed them.

9 According to Sâyaṇa, this stanza is addressed to the Piśâchas and other evil spirits that haunt the place of cremation.

10 The spirit of the departed is addressed. *The two dogs:* offspring of Saramâ, the hound of Indra. See Vol. I., Index.

13 The three following stanzas are addressed to the priests.

15 Offer to Yama, to the King, oblation very rich in meath:
Bow down before the Rishis of the ancient times, who made this path in days of old.

16 Into the six Expanses flies the Great One in Trikadrukas.
The Gâyatrî, the Trishṭup, all metres in Yama are contained.

HYMN XV. Fathers.

May they ascend, the lowest, highest, midmost, the Fathers who deserve a share of Soma.
May they who have attained the life of spirits, gentle and righteous, aid us when we call them.

2 Now let us pay this homage to the Fathers, to those who passed of old and those who followed,
Those who have rested in the earthly region, and those who dwell among the Mighty Races.

3 I have attained the gracious-minded Fathers, I have gained son and progeny from Vishṇu.
They who enjoy pressed juices with oblation, seated on sacred grass, come oftenest hither.

4 Fathers who sit on sacred grass, come, help us: these offerings have we made for you; accept them.
So come to us with most auspicious favour, and give us health and strength without a trouble.

5 May they, the Fathers, worthy of the Soma, invited to their favourite oblations
Laid on the sacred grass, come nigh and listen: may they be gracious unto us and bless us.

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16 The meaning appears to be that the Great Unit, Yama as All-God, broadens and fills the universe after plentiful libations of Soma juice in the Three Kadruka days, or first three days of the Abhiplava festival. See Ehni, *Yama*, pp. 154—157. For different explanations, see Bergaigne, I. 178; II. 122, 127.

This hymn, with the exception of the last stanza, has been translated, and annotated by Muir, *O. S. Texts*, V. pp. 291—295, by the authors of the *Siebenzig Lieder*, and by Prof. Peterson, *Hymns from the Rigveda*.

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1 *Ascend:* rise to higher rank; obtain the [illegible] Sâyaṇa. *Lowest, highest, midmost:* the Fathers are c[illegible] degrees of merit acquired on earth.

2 *The earthly region:* the firmament nearest to the earth. See VIII. 77. 5. *The Mighty Races:* of the Gods.

3 *Son and progeny: nápâtam cha vikrámaṇam cha:* the meaning appears to be, as suggested by Ludwig, that the speaker has discharged his obligation to the Fathers by begetting a son through the favour of Vishṇu. Still *vikrámaṇam* is an unintelligible expression in this connexion. See *The Hymns of the Atharva-veda*, XVIII. 1. 45, note.

6 Bowing your bended knees and seated southward, accept this sacrifice of ours with favour.
Punish us not for any sin, O Fathers, which we through human frailty have committed.

7 Lapped in the bosom of the purple Mornings, give riches to the man who brings oblations.
Grant to your sons a portion of that treasure, and, present, give them energy, ye Fathers.

8 Our ancient Fathers who deserve the Soma, who came, most noble, to our Soma-banquet,—
With these let Yama, yearning with the yearning, rejoicing eat our offerings at his pleasure.

9 Come to us, Agni, with the gracious Fathers who dwell in glowing light, the very Kavyas,
Who thirsted mid the Gods, who hasten hither, oblation-winners, theme of singers' praises.

10 Come, Agni, come with countless ancient Fathers, dwellers in light, primeval, God-adorers,
Eaters and drinkers of oblations, truthful, who travel with the Deities and Indra.

11 Fathers whom Agni's flames have tasted, come ye nigh: ye kindly leaders, take ye each your proper place.
Eat sacrificial food presented on the grass: grant riches with a multitude of hero sons.

12 Thou, Agni Jâtavedas, when entreated, didst bear the offerings which thou madest fragrant,
And give them to the Fathers who did eat them with Svadhâ. Eat, thou God, the gifts we bring thee.

13 Thou, Jâtavedas, knowest well the number of Fathers who are here and who are absent,
Of Fathers whom we know and whom we know not: accept the sacrifice well-prepared with portions.

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7 *Lapped in the bosom of the purple Mornings:* 'Seated in the proximity of the radiant flames (of the altar).'—Wilson.

9 *Kavyas:* see X. 14. 3.

11 *Whom Agni's flames have tasted:* whose bodies have been burnt. A class of Manes called Agnishvâttas, according to Sâyaṇa.

12 *With Svadhâ:* with the sacrificial exclamation Svadhâ, or, with their allotted portion.

13 *With portions:* or, with Svadhâs.

14 They who, consumed by fire or not cremated, joy in their offering in the midst of heaven,—
Grant them, O Sovran Lord, the world of spirits and their own body, as thy pleasure wills it.

HYMN XVI.

Agni.

Burn him not up, nor quite consume him, Agni : let not his body or his skin be scattered.
O Jâtavedas, when thou hast matured him, then send him on his way unto the Fathers.

2 When thou hast made him ready, Jâtavedas, then do thou give him over to the Fathers.
When he attains unto the life that waits him, he shall become the Deities' controller.

3 The Sun receive thine eye, the Wind thy spirit; go, as thy merit is, to earth or heaven.
Go, if it be thy lot, unto the waters; go, make thine home in plants with all thy members.

4 Thy portion is the goat: with heat consume him; let thy fierce flame, thy glowing splendour, burn him.
With thine auspicious forms, O Jâtavedas, bear this man to the region of the pious.

5 Again, O Agni, to the Fathers send him who, offered in thee, goes with our oblations.
Wearing new life let him increase his offspring: let him rejoin a body, Jâtavedas.

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14 *The world of spirits : ásunîtim :* a difficult word whose meaning is some what uncertain. Sâyaṇa joins it with *tanvàm,* and explains the two words by 'the body that leads to life,' 'that body that is endowed with breath.'—Wilson. See X. 12. 4.

This hymn has been partially transliterated, translated, and annotated by Muir, *O. S. Texts,* V. pp. 295—297.

Stanzas 1—6 are to be repeated while the body of the departed is being partially consumed on the funeral pile.

2 *The life that waits him: ásunîtim:* see X. 15. 14. *Controller:* by winning their favour.

3 *The Sun receive thine eye, the Wind thy spirit:* let like return to like. See Muir's note, *O. S. Texts,* V. 298.

4 Agni is addressed. *The goat:* that was slaughtered and laid limb by limb on the corpse.

5 *Let him increase his offspring:* when he becomes one of the Fathers to whom is ascribed the fruitfulness of heaven and earth, the parents of Gods and men. See X. 64. 14. *Let him rejoin:* or, let life rejoin his body: the nominative is not expressed.

6 What wound soe'er the dark bird hath inflicted, the emmet, or the serpent, or the jackal,
May Agni who devoureth all things heal it, and Soma who hath passed into the Brâhmans.

7 Shield thee with flesh against the flames of Agni, encompass thee about with fat and marrow,
So will the Bold One, eager to attack thee with fierce glow fail to girdle and consume thee.

8 Forbear, O Agni, to upset this ladle: the Gods and they who merit Soma love it.
This ladle, this which serves the Gods to drink from, in this the Immortal Deities rejoice them.

9 I send afar flesh-eating Agni, bearing off stains may he depart to Yama's subjects.
But let this other Jâtavedas carry oblation to the Gods, for he is skilful.

10 I choose as God for Father-worship Agni, flesh-eater, who hath past within your dwelling,
While looking on this other Jâtavedas. Let him light flames in the supreme assembly.

11 With offerings meet let Agni bring the Fathers who support the Law.
Let him announce oblations paid to Fathers and to Deities.

12 Right gladly would we set thee down, right gladly make thee burn and glow.
Gladly bring yearning Fathers nigh to eat the food of sacrifice.

13 Cool, Agni, and again refresh the spot which thou hast scorched and burnt.
Here let the water-lily grow, and tender grass and leafy herb.

14 O full of coolness, thou cool Plant, full of fresh moisture, freshening Herb,
Come hither with the female frog: fill with delight this Agni here.

---

7 The corpse is addressed. *Flesh:* the caul and other parts of a slaughtered animal which covered the corpse to prevent too quick and complete cremation.

9 *Stains:* of sin or impurity which may have attached to the departed. Cp. stanza 6.

10 *Light flames:* typically offer sacrifice in the assembly of the Gods.

11 *With offerings meet:* literally, bearing Kavyas or Kavya-worship, that is, offerings to the *kavis*, sages, or Fathers.

12 *Thee:* Agni; the fire.

13 *Water-lily: kiyâmbu:* some kind of aquatic plant. *Tender grass: pâkadûrvâ:* a variety of *dûrvâ* grass [illegible].

14 *Fill with delight:* meaning, euphemistically, extinguish. 'After the fire has consumed the corpse, water is poured upon it to extinguish it. Then

HYMN XVII. Various Deities.

TVASHTAR prepares the bridal of his Daughter: all the world hears the tidings and assembles.
But Yama's Mother, Spouse of great Vivasvân, vanished as she was carried to her dwelling.

2 From mortal men they hid the Immortal Lady, made one like her and gave her to Vivasvân.
Saraṇyû brought to him the Asvin brothers, and then deserted both twinned pairs of children.

3 Guard of the world, whose cattle ne'er are injured, may Pûshan bear thee hence, for he hath knowledge.
May he consign thee to these Fathers' keeping, and to the gracious Gods let Agni give thee.

4 May Âyu, giver of all life, protect thee, and bear thee forward on the distant pathway.
Thither let Savitar the God transport thee, where dwell the pious who have passed before thee.

5 Pûshan knows all these realms: may he conduct us by ways that are most free from fear and danger.
Giver of blessings, glowing, all-heroic, may he, the wise and watchful, go before us.

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furthermore certain water-plants are put there. In addition to these a frog—here a female, elsewhere a male—is put upon the place where the fire has burned. These, as representatives of life in the waters, are symbolically supposed both to prevent and extinguish fire.' (M. Bloomfield, *Contributions to the Interpretation of the Veda*, Second Series, Baltimore: 1890).

Dr. Muir's *Original Sanskrit Texts*, V. pp. 297—299, should be consulted with regard to this funeral hymn addressed to Agni, and much additional information on the subject may be obtained from the essays, there referred to, by von Roth and Max Müller.

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1 The first two stanzas are difficult, and appear to have no connexion with the rest of the hymn. *Tvashtar:* a God often regarded, as here, as an agent in natural phenomena. *His Daughter:* Saraṇyû, the stormy cloud; or, perhaps, the dawn. *Vivasvân:* representing the bright heavens, or the Sun. *Yama's Mother:* Saraṇyû, who afterwards gave birth to Yama and Yamî. See X. 10, note. *Vanished:* or was stolen away. *Carried:* as a bride, in procession.

2 *They:* the Gods. *The Immortal Lady:* Saraṇyû. *Brought to him:* under another form bore to Vivasvân. *Both twinned pairs:* Yama and Yamî and the Asvins. For the legend which has been formed out of these obscure hints, see Wilson's Translation, and Muir, *O. S. Texts*, V. 228.

3 Here the funeral hymn begins, with an address to the spirit of the departed. *Pûshan:* as a Sun-God and the heavenly Herdsman who knows the path through the heavens and is therefore a good conductor of the spirit of the departed.

4 *Âyu:* according to Sâyaṇa, Vâyu is intended, the letter 'v' being elided. Or the meaning may be, life of full vitality.

6 Pûshan was born to move on distant pathways, on the road far from earth and far from heaven.
To both most wonted places of assembly he travels and returns with perfect knowledge.

7 The pious call Sarasvatî, they worship Sarasvatî while sacrifice proceedeth.
The pious called Sarasvatî aforetime. Sarasvatî send bliss to him who giveth.

8 Sarasvatî, who camest with the Fathers, with them rejoicing thee in our oblations,
Seated upon this sacred grass be joyful, and give us strengthening food that brings no sickness.

9 Thou, called on as Sarasvatî by Fathers who come right forward to our solemn service,
Give food and wealth to present sacrificers, a portion, worth a thousand, of refreshment.

10 The Mother Floods shall make us bright and shining, cleansers of holy oil, with oil shall cleanse us:
For, Goddesses, they bear off all defilement: I rise up from them purified and brightened.

11 Through days of earliest date the Drop descended on this place and on that which was before it.
I offer up throughout the seven oblations, the Drop which still to one same place is moving.

12 The Drop that falls, thy stalk which arms have shaken, which from the bosom of the press hath fallen,
Or from the Adhvaryu's purifying filter, I offer thee with heart and cry of Vashaṭ!

13 That fallen Drop of thine, the stalk which from the ladle fell away,
This present God Bṛihaspati shall pour it forth to make us rich.

14 The plants of earth are rich in milk, and rich in milk is this my speech;
And rich in milk the essence of the Waters: make me pure therewith.

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7 *Sarasvatî:* see I. 3. 10.

11 This stanza is not very intelligible. *The Drop* is apparently the Soma; but Sâyaṇa explains it, alternatively, by Âditya or the Sun. See *Ṣatapatha-Brâhmaṇa*, VII. 4. 1. 20 (Sacred Books of the East, XLI. 368).

14 *Rich in milk:* full of sap, vigour, vital and vivifying power.

HYMN XVIII. Various Deities.

Go hence, O Death, pursue thy special pathway apart from that which Gods are wont to travel.
To thee I say it who hast eyes and hearest: Touch not our offspring, injure not our heroes.

2 As ye have come effacing Mṛityu's footstep, to further times prolonging your existence,
May ye be rich in children and possessions, cleansed, purified, and meet for sacrificing.

3 Divided from the dead are these, the living: now be our calling on the Gods successful.
We have gone forth for dancing and for laughter, to further times prolonging our existence.

4 Here I erect this rampart for the living; let none of these, none other, reach this limit.
May they survive a hundred lengthened autumns, and may they bury Death beneath this mountain.

5 As the days follow days in close succession, as with the seasons duly come the seasons,
As each successor fails not his foregoer, so form the lives of these, O great Ordainer

5 Live your full lives and find old age delightful, all of you striving one behind the other.
May Tvashṭar, maker of fair things, be gracious and lengthen out the days of your existence.

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1 *Death:* Mṛityu, the God of Death; distinct from Yama the judge and ruler of the departed. *Our offspring: prajâm:* meaning here, says Sâyaṇa, female offspring, *duhitṛidauhitrâtmikâm,* in the form of daughters and their daughters. *Our heroes:* sons and their sons.—Sâyaṇa.

2 Addressed to the kinsmen of the deceased. *Effacing Mṛityu's footstep:* a wisp or clog was fastened to the foot of the corpse which represented Mṛityu or Death, in order to prevent the premature return of Death to carry off the living. See *A. V.*, V. 19. 12. *Cleansed:* from sins of a former life. *Purified:* from sins of the present life.

3 *Dancing and laughter:* the enjoyments of ordinary life after the fulfilment of our duties to the dead.

4 *This rampart:* of stone, or earth, raised by the Adhvaryu as a line of demarcation between the dead and the living, and limiting, as it were, the jurisdiction of Death until the natural time for his approach. *This mountain:* the mound or bank.

5 *So form the lives:* let them pass away in due order of seniority. *Ordainer: Dhâtar:* the name of a divine being who is the creator, arranger, maintainer, and manager of all things.

6 *One behind the other:* the oldest reaching the end of their journey first.

7 Let these unwidowed dames with noble husbands adorn themselves with fragrant balm and unguent.
Decked with fair jewels, tearless, free from sorrow, first let the dames go up to where he lieth.

8 Rise, come unto the world of life, O woman: come, he is lifeless by whose side thou liest.
Wifehood with this thy husband was thy portion, who took thy hand and wooed thee as a lover.

9 From his dead hand I take the bow he carried, that it may be our power and might and glory.
There art thou, there; and here with noble heroes may we o'ercome all hosts that fight against us.

10 Betake thee to the lap of Earth the Mother, of Earth far-spreading, very kind and gracious.
Young Dame, wool-soft unto the guerdon-giver, may she preserve thee from Destruction's bosom.

11 Heave thyself, Earth, nor press thee downward heavily: afford him easy access, gently tending him.
Cover him, as a mother wraps her skirt about her child, O Earth.

12 Now let the heaving earth be free from motion: yea, let a thousand clods remain above him.
Be they to him a home distilling fatness, here let them ever be his place of refuge.

13 I stay the earth from thee, while over thee I place this piece of earth. May I be free from injury.
Here let the Fathers keep this pillar firm for thee, and there let Yama make thee an abiding-place.

14 Even as an arrow's feathers, they have set me on a fitting day.
The fit word have I caught and held as 'twere a courser with the rein.

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7 *First: ágre;* to begin with; *i. e.* before the ceremonies begin. See M. Müller, *Chips*, IV. 35—39 (edition of 1895). On the whole stanza, see Dr. F. Hall, Journal of R. A. S., Vol. III. Part I., p. 185f.

8 'This verse is to be spoken by the husband's brother, etc, to the wife of the dead man, and he is to make her leave her husband's body. See the *Áṣwaláyana Gṛihya Sútras*, IV. 2.'—Editor's note, in Wilson's Translation.

9 This stanza is applicable only when the deceased was a Kshatriya or man of the princely and military order.

10 Addressed to the body. *Guerdon-giver:* the liberal rewarder of the priests. *Destruction's bosom:* or the lap of Nirṛiti.

13 *I stay the earth:* 'I keep off the earth above thee with thy lid.' 'This is addressed to the urn containing the bones and ashes, which is buried after the corpse has been burnt.'—Wilson. *Pillar:* perhaps a beam laid over the remains.

14 This stanza, which seems to be a later addition, is not noticed in Sâyaṇa's Commentary, and the meaning of the second line is not very clear. I have

HYMN XIX. Waters or Cows.

TURN, go not farther on your way; visit us, O ye Wealthy Ones.
Agni and Soma, ye who bring riches again, secure us wealth.

2 Make these return to us again, bring them beside us once again.
May Indra give them back to us, and Agni drive them hitherward.

3 Let them return to us again: under this herdsman let them feed.
Do thou, O Agni, keep them here, and let the wealth we have remain.

4 I call upon their herdsman, him who knoweth well their coming nigh,
Their parting and their home-return, and watcheth their approach and rest.

5 Yea, let the herdsman, too, return, who marketh well their driving-forth;
Marketh their wandering away, their turning back and coming home.

6 Home-leader, lead them home to us; Indra, restore to us our kine:
We will rejoice in them alive.

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followed Prof. Whitney's rendering (Lanman, p. 386). The verse, says Lanman, 'seems to express the poet's satisfaction at having made a good hymn at the right time and place, and with as good skill as a skilful horseman has.'

The hymn has been translated by the authors of the *Siebenzig Lieder*. See Zimmer's *Altindisches Leben*, pp. 400—407, Mr. Romesh Chunder Dutt's *Civilization in Ancient India*, pp. 108, and 278, 279, Lanman's *Sanskrit Reader*, pp. 382--386, and Zénaïde Ragozin's *Vedic India*, pp. 351—353. The essays of von Roth and Max Müller have already been referred to.

The hymn is a prayer for the return of strayed cows, to whom the first line is addressed.

1 *Ye who bring riches again: punarvasû:* 'ye who clothe (your worshippers) again.'—Wilson. See Hillebrandt, *V. M.*, I. 460.

2 *These:* cows, or waters.—Sâyaṇa. *Make return* is th[illegible], and Sâyaṇa says that the seer of the hymn addresses [illegible] is to Indra.

4 Sâyaṇa explains this stanza somewhat differently:—'I invoke the knowledge of the place, of their going, of their coming, of their departure, of their wandering, of their returning: (I invoke) him who is their keeper.'—Wilson. This is a more strictly literal rendering of the abstract nouns in the text.

7 I offer you on every side butter and milk and strengthening food.
May all the Holy Deities pour down on us a flood of wealth.

8 O thou Home-leader, lead them home, restore them thou who bringest home.
Four are the quarters of the earth; from these bring back to us our kine.

HYMN XX.

Agni.

SEND unto us a good and happy mind.

2 I worship Agni, Youthfullest of Gods, resistless, Friend of laws;
Under whose guard and heavenly light the Spotted seek the Mother's breast:

3 Whom with their mouth they magnify, bannered with flame and homed in light.
He glitters with his row of teeth.

4 Kind, Furtherer of men, he comes, when he hath reached the ends of heaven,
Sage, giving splendour to the clouds.

5 To taste man's offerings, he, the Strong, hath risen erect at sacrifice:
Fixing his dwelling he proceeds.

6 Here are oblation, worship, rest: rapidly comes his furtherance.
To sword-armed Agni come the Gods.

7 With service for chief bliss I seek the Lord of Sacrifice, Agni, whom
They call the Living, Son of Cloud.

8 Blest evermore be all the men who come from us, who magnify
Agni with sacrificial gifts.

9 The path he treads is black and white and red, and striped, and brown, crimson, and glorious.
His sire begat him bright with hues of gold.

10 Thus with his thoughts, O Son of Strength, O Agni, hath Vimada, accordant with the Immortals,
Offered thee hymns, soliciting thy favour. Thou hast brought all, food, strength, a prosperous dwelling.

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2 *The Spotted:* there is no noun. The variegated oblations, as Sâyaṇa says, appear to be intended; and *the Mother's breast* may be the clouds of the firmament. The stanza is difficult, and translation must be tentative.

3 *Homed in light:* the meaning of *kripânîlam* is uncertain. 'Pitying prayer,' according to Ludwig. 'Sustainer of pious works.'—Wilson.

5 *He proceeds:* is carried from one fire receptacle or altar to another.

6 *Sword-armed:* armed with his sword or knife of piercing flame.

8 *The men who come from us:* sons and grandsons of the worshippers.

9 *The path he treads:* according to Sâyaṇa, his chariot.

10 *Vimada:* the Ṛishi of the hymn.

HYMN XXI. Agni.

WITH offerings of our own we choose thee, Agni, as Invoking Priest,
For sacrifice with trimmed grass,—at your glad carouse—piercing and brightly shining. Thou art waxing great.

2 The wealthy ones adorn thee, they who bring us horses as their gift:
The sprinkling ladle, Agni,—at your glad carouse—and glowing offering taste thee. Thou art waxing great.

3 The holy statutes rest by thee, as 'twere with ladles that o'erflow.
Black and white-gleaming colours,—at your glad carouse—all glories thou assumest. Thou art waxing great.

4 O Agni, what thou deemest wealth, Victorious and Immortal One!
Bring thou to give us vigour,—at your glad carouse—splendid at sacrifices. Thou art waxing great.

5 Skilled in all lore is Agni, he whom erst Atharvan brought to life.
He was Vivasvân's envoy, at your glad carouse—the well-loved friend of Yama. Thou art waxing great.

6 At sacrifices they adore thee, Agni, when the rite proceeds.
All fair and lovely treasures—at your glad carouse—thou givest him who offers. Thou art waxing great.

7 Men, Agni, have established thee as welcome Priest at holy rites,
Thee whose face shines with butter,—at your glad carouse—bright, with eyes most observant. Thou art waxing great

8 Wide and aloft thou spreadest thee, O Agni, with thy brilliant flame.
A Bull art thou when bellowing,—at your glad carouse—thou dost impregn the Sisters. Thou art waxing great.

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1 *At your glad carouse:* apparently a Soma-drinking refrain, addressed to the Viṣvedevas or All-Gods. *Thou art waxing great:* a similar refrain or burden addressed to Agni. See Wilson's Translation, note. Grassmann omits both refrains, which he considers to be later interpolations.

2 *Taste thee:* feel the power of the fire.

3 The first line is difficult :—'The establishers (of the rite) worship thee with their ladles (filled with the oblation), like (earth—) sprinkling (showers).' —Wilson. I follow Ludwig's interpretation. Those who worship Agni according to his Law are regarded as his own statutes incarnate.

5 *Atharvan:* the priest who is said to have been the first to obtain fire and offer Soma and prayers. *Vivasvân:* the Soma-priest, or the sacrificer.

8 *The Sisters:* the plants, which Agni, descending in rain, makes fruitful.

HYMN XXII.

Indra.

WHERE is famed Indra heard of? With what folk is he renowned to-day as Mitra is,—
Who in the home of Ṛishis and in secret is extolled with song?

2 Even here is Indra famed, and among us this day the glorious Thunderer is praised,
He who like Mitra mid the folk hath won complete and full renown.

3 He who is Sovran Lord of great and perfect strength, exerter of heroic might,
Who bears the fearless thunder as a father bears his darling son.

4 Harnessing to thy car, as God, two blustering Steeds of the Wind-God, O Thunderer,
That speed along the shining path, thou making ways art glorified.

5 Even to these dark Steeds of Wind thou of thyself hast come to ride,
Of which no driver may be found, none, be he God or mortal man.

6 When ye approach, men ask you, thee and Uṣanâ: Why come ye to our dwelling-place?
Why are ye come to mortal man from distant realms of earth and heaven?

7 O Indra, thou shalt speak us fair: our holy prayer is offered up.
We pray to thee for help as thou didst strike the monster Ṣushṇa dead.

8 Around us is the Dasyu, riteless, void of sense, inhuman, keeping alien laws.
Baffle, thou Slayer of the foe, the weapon which this Dâsa wields.

9 Hero with Heroes, thou art ours: yea, strong are they whom thou dost help.
In many a place are thy full gifts, and men, like vassals, sing thy praise.

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1 *In secret:* in the forest, according to Sâyaṇa.

4 *Making ways:* as a God of light, making paths through the pathless darkness.

6 *Uṣanâ:* Uṣanâ or Uṣanas Kâvya, who has been frequently mentioned as a favoured friend and companion of Indra.

9 *With Heroes:* the attendant Maruts.

10 Urge thou these heroes on to slay the enemy, brave Thunderer! in the fight with swords,
Even when hid among the tribes of Sages numerous as stars.

11 Swift come those gifts of thine whose hand is prompt to rend and burn, O Hero Thunder-armed:
As thou with thy Companions didst destroy the whole of Sushṇa's brood.

12 Let not thine excellent assistance come to us, O Hero Indra, profitless.
May we, may we enjoy the bliss of these thy favours, Thunderer!

13 May those soft impulses of thine, O Indra, be fruitful and innocent to us.
May we know these whose treasures are like those of milch-kine, Thunderer!

14 That Earth, through power of knowing things that may be known, handless and footless yet might thrive,
Thou slewest, turning to the right, Sushṇa for every living man.

15 Drink, drink the Soma, Hero Indra; be not withheld as thou art good, O Treasure-giver.
Preserve the singers and our liberal princes, and make us wealthy with abundant riches.

HYMN XXIII. Indra.

INDRA, whose right hand wields the bolt, we worship, driver of Bay Steeds seeking sundered courses.
Shaking his beard with might he hath arisen, casting his weapons forth and dealing bounties.

2 The treasure which his Bay Steeds found at sacrifice,—this wealth made opulent Indra slayer of the foe.

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10 *The enemy:* or Vṛitra. *Hid among the tribes of Sages:* dwelling among the wise Gods and invisible to men. *Numerous as stars:* the meaning of *nákshatraṣavasám* is uncertain.

11 *Whose hand is prompt to rend and burn:* I follow Ludwig's interpretation, but the meaning which he gives to *ákshāṇé* is doubtful.

13 *Soft impulses of thine:* 'our (praises) reaching thee.'—Wilson.

14 *For every living man: viṣvâyave:* according to Sâyaṇa, for the sake of Viṣvâyu, a king, the son of Urvaṣî, the Apsaras or nymph of heaven who became the wife of Purûravas. *Turning to the right:* circumambulating Sushṇa with the right hand towards him for good luck; performing the Gaelic deasil.

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1 *Seeking sundered courses: vívratānām:* unruly, and pulling away from each other, or wandering. According to Sâyaṇa, having many functions.

2 *At sacrifice:* Sâyaṇa explains *váne* by 'at sacrifice, or, in the forest.' The exact meaning of the word here is not certain. *Of the foe;* or, of Vṛitra.

Ṛibhu, Ṛibhukshan, Vâja,—he is Lord of Might. The Dâsa's very name I utterly destroy.

3 When, with the Princes, Maghavan, famed of old, comes nigh the thunderbolt of gold, and the Controller's car
Which his two Tawny Coursers draw, then Indra is the Sovran Lord of power whose glory spreads afar.

4 With him too is this rain of his that comes like herds: Indra throws drops of moisture on his yellow beard.
When the sweet juice is shed he seeks the pleasant place, and stirs the worshipper as wind disturbs the wood.

5 We laud and praise his several deeds of valour who, fatherlike, with power hath made us stronger;
Who with his voice slew many thousand wicked ones who spake in varied manners with contemptuous cries.

6 Indra, the Vimadas have formed for thee a laud, copious, unparalleled, for thee Most Bountiful.
We know the good we gain from him the Mighty One when we attract him as a herdsman calls the kine.

7 Ne'er may this bond of friendship be dissevered, the Ṛishi Vimada's and thine, O Indra.
We know thou carest for us as a brother: with us, O God, be thine auspicious friendship.

HYMN XXIV.

Indra. Aṣvins.

O Indra, drink this Soma, pressed out in the mortar, full of sweets.
Send down to us great riches,—at your glad carouse—in thousands, O Most Wealthy. Thou art waxing great.

2 To thee with sacrifices, with oblations, and with lauds we come.
Lord of all strength and power, grant—at your glad carouse—the best choice-worthy treasure. Thou art waxing great.

3 Thou who art Lord of precious boons, inciter even of the churl,
Guardian of singers, Indra,—at your glad carouse—save us from woe and hatred. Thou art waxing great.

Ṛibhu, Ṛibhukshan, Vâja: Indra, combining the three Ṛibhus in his own person.

3 *With the Princes:* with the Maruts.

4 *Drops of moisture:* perhaps the rain which he pours upon the lightning which may be regarded as his beard.—Ludwig. *The pleasant place:* the chamber of sacrifice. *The worshipper:* or, according to Sâyaṇa, his own body. The text has no word to express the object here.

The double burden or refrain of Hymn XXI. is employed in the first three stanzas.

3 *Of singers:* worshippers; 'eulogists.'—Wilson.

4 Strong, Lords of Magic power, ye Twain churned the united worlds apart,
When ye, implored by Vimada, Nâsatyas, forced apart the pair.

5 When the united pair were rent asunder all the Gods complained.
The Gods to the Nâsatyas cried, Bring these together once again.

6 Sweet be my going forth, and rich in sweets be my approach to home.
So, through your Deity, both Gods, enrich us with all pleasantness.

HYMN XXV.

Soma.

SEND us a good and happy mind, send energy and mental power.
Then—at your glad carouse—let men joy in thy love, Sweet Juice! as kine in pasture. Thou art waxing great.

2 In all thy forms, O Soma, rest thy powers that influence the heart.
So also these my longings—at your glad carouse—spread themselves seeking riches. Thou art waxing great.

3 Even if, O Soma, I neglect thy laws through my simplicity,
Be gracious—at your glad carouse—as sire to son. Preserve us even from slaughter. Thou art waxing great.

4 Our songs in concert go to thee as streams of water to the wells.
Soma, that we may live, grant—at your glad carouse—full powers of mind, like beakers. Thou art waxing great.

5 O Soma, through thy might who art skilful and strong, these longing men,
These sages, have thrown open—at your glad carouse—the stall of kine and horses. Thou art waxing great.

6 Our herds thou guardest, Soma, and the moving world spread far and wide.
Thou fittest them for living,—at your glad carouse—looking upon all beings. Thou art waxing great.

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4 *Churned . ...apart:* or perhaps, produced by churning or violent agitation. Sâyaṇa explains differently :—'you have churned forth (the fire).'—Wilson.

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1 The first half line of this stanza has occurred before as the first line of X. 20. The double burden or refrain is again employed, with little or no connexion with the rest of the stanza.

4 *Like beakers:* filled full, like chalices of Soma juice.

5 *The longing men:* the priests. *Have thrown open, etc.:* have, by their sacrifices, opened the way to wealth.

7 On all sides, Soma, be to us a Guardian ne'er to be deceived.
King, drive away our foemen—at your glad carouse:—let not the wicked rule us. Thou art waxing great.

8 Be watchful, Soma, passing wise, to give us store of vital strength.
More skilled than man to guide us,—at your glad carouse—save us from harm and sorrow. Thou art waxing great.

9 Chief slayer of our foemen, thou, Indu, art Indra's gracious Friend,
When warriors invoke him—at your glad carouse—in fight, to win them offspring. Thou art waxing great.

10 Victorious is this gladdening drink: to Indra dear it grows in strength.
This—at your glad carouse—enhanced the mighty hymn of the great sage Kakshîvân. Thou art waxing great.

11 This to the sage who offers gifts brings power that comes from wealth in kine.
This, better than the seven, hath—at your glad carouse—furthered the blind, the cripple. Thou art waxing great.

HYMN XXVI.

Pûshan.

FORWARD upon their way proceed the ready teams, the lovely songs.
Further them glorious Pûshan with yoked chariot, and the Mighty Twain!

2 With sacred hymns let this man here, this singer, win the God to whom
Belong this majesty and might. He hath observed our eulogies.

3 Pûshan the Strong hath knowledge of sweet praises even as Indu hath.
He dews our corn with moisture, he bedews the pasture of our kine.

4 We will bethink ourselves of thee, O Pûshan, O thou God, as One.

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10 *Kakshîvân:* a famous Ṛishi, the seer of some hymns of Book I. See Index, Vol. I.

11 *Better than the seven:* more effectually than the seven priests. Sâyaṇa explains differently:—'it gives wealth to the seven (priests).—Wilson. *The blind:* the Ṛishi Dîrghatamas, according to Sâyaṇa. *The cripple:* Parâvṛij. See both names in Vol. I., Index.

1 *Ready teams:* ordered series of our words. *The Mighty Twain:* the Asvins. According to Sâyaṇa, *dasrâ=darṣanîyaḥ*, of goodly aspect, applied to Pûshan; or, the two performers of the rite, the *Yajamâna* and his wife.

Who brings fulfilment of our hymns, and stirs the singer and the sage.

5 Joint-sharer of each sacrifice, the driver of the chariot steeds;
The Ṛishi who is good to man, the singer's Friend and faithful Guard.

6 One who is Lord of Ṣucha, Lord of Suchâ caring for herself:
Weaving the raiment of the sheep and making raiment beautiful.

7 The mighty Lord of spoil and wealth, Strong Friend of all prosperity;
He with light movement shakes his beard, lovely and ne'er to be deceived.

8 O Pûshan, may those goats of thine turn hitherward thy chariot-pole.
Friend of all suppliants art thou, born in old time, and firm and sure.

9 May the majestic Pûshan speed our chariot with his power and might.
May he increase our store of wealth and listen to this call of ours.

HYMN XXVII. Indra.

THIS, singer, is my firm determination, to aid the worshipper who pours the Soma.
I slay the man who brings no milk-oblation, unrighteous, powerful, the truth's perverter.

2 Then will I, when I lead my friends to battle against the radiant persons of the godless,
Prepare for thee at home a vigorous bullock, and pour for thee the fifteenfold strong juices.

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6 *Ṣucha* and *Suchâ:* names of a man and woman.—Ludwig. According to Sâyaṇa and Wilson, 'the pure (he-goat) and the pure (she-goat).' *Weaving the raiment:* 'making woollen cloths such as the woollen filter, etc.'—Wilson. *And making raiment beautiful:* or, he hath made vesture pure and bright; that is, says Sâyaṇa, he hath purified all around with his heat and light.

7 *Friend:* the augmenter. *Shakes his beard:* when he drinks the Soma juice.

8 *Those goats:* Pûshan's chariot is said to be drawn by a team of goats. Cf. I. 38. 4.

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1 Indra addresses the Ṛishi. *Powerful: ábhúm:* perhaps, possessed of the means that would enable him to offer sacrifices.

2 The Ṛishi replies. *Fifteenfold strong juices:* according to Sâyaṇa, the juices of the Soma-plant whose leaves grow during the light half of the month and die away during the dark half.

3 I know not him who sayeth and declareth that he hath slain the godless in the battle.
Soon as they see the furious combat raging, men speak forth praises of my vigorous horses.

4 While yet my deeds of might were unrecorded, all passed for Maghavans though I existed.
The potent one who dwelt in peace I conquered, grasped by the foot and slew him on the mountain.

5 None hinder me in mine heroic exploits, no, not the mountains when I will and purpose.
Even the deaf will tremble at my roaring, and every day will dust be agitated.

6 To see the Indraless oblation-drinkers, mean offerers, o'ertaken by destruction!
Then shall the fellies of my car pass over those who have blamed my joyous Friend and scorned him.

7 Thou wast, thou grewest to full vital vigour: an earlier saw, a later one shall see thee.
Two canopies, as 'twere, are round about him who reacheth to the limit of this region.

8 The freed kine eat the barley of the pious. I saw them as they wandered with the herdsman.
The calling of the pious rang around them. What portion will these kine afford their owner?

9 When we who eat the grass of men are gathered I am with barley-eaters in the corn-land.
There shall the captor yoke the yokeless bullock, and he who hath been yoked seek one to loose him.

---

3 Indra speaks, rebuking the Ṛishi and ascribing all victories to himself.

4 *The potent one:* the powerful fiend Ṣambara, for instance.

5 *Dust:* of battle, stirred up by Indra.

6 *To see: dárṣan:* according to Sâyaṇa, I, Indra, see. *Oblation-drinkers:* who themselves consume the offerings that should be presented to Indra. *Mean offerers, bâhukshádaḥ:* literally, arm-cutters. According to von Roth, parsimonious worshippers who offer the forelegs, or inferior parts of the sacrificial animal. 'Who cut (the worshippers) to pieces with their hands.'—Wilson. *Joyous Friend:* Vishṇu.—Ludwig. Or the meaning may be, your joyous friend; Indra himself, the friend of his worshippers.

7 The Ṛishi speaks. *An earlier saw:* the meaning of the half-line is not clear. Perhaps, foes have already felt thy power, and others yet shall feel it. 'The ancient Indra verily destroys (his foe), the other does not destroy Indra.'—Wilson. *Two canopies:* heaven and earth. *Him:* Indra.

8 Indra speaks, fearing, apparently, that the worshipper will have no milk to offer him.

9 'There is no comment on this obscure verse, and Wilson leaves a blank in his MS.'—Editor of Wilson's Translation, Vol. VI. Ludwig says that

10 There wilt thou hold as true my spoken purpose, to bring together quadrupeds and bipeds.
I will divide, without a fight, his riches who warreth here, against the Bull, with women.

11 When a man's daughter hath been ever eyeless, who, knowing, will be wroth with her for blindness?
Which of the two will loose on him his anger—the man who leads her home or he who woos her?

12 How many a maid is pleasing to the suitor who fain would marry for her splendid riches?
If the girl be both good and fair of feature, she finds, herself, a friend among the people.

13 His feet have grasped: he eats the man who meets him. Around his head he sets the head for shelter.
Sitting anear and right above he smites us, and follows earth that lies spread out beneath him.

14 High, leafless, shadowless, and swift is Heaven: the Mother stands, the Youngling, loosed, is feeding.
Loud hath she lowed, licking Another's offspring. In what world hath the Cow laid down her udder?

Indra declares that he has brought men and cattle together and made the latter subject to the former, to be yoked and to remain yoked when and as long as their masters please. According to this interpretation, the first half of the stanza might be rendered: 'Grass-eating beasts with men have I connected, and those who eat grain in the wide-spread corn-land.'

10 *Against the Bull:* against me, the mighty Indra. *With women:* with weak allies.

11 'Hitherto,' says Prof. Ludwig, 'it is possible to establish a connexion and interdependence of the separate strophes; with strophe 11 the difficulty begins.' *On him:* on the father. *Who woos her:* seeks her in marriage for his friend or employer.

12 *Herself: svayám chit:* by her own worth, independently of her dowry.

13 *His feet have grasped:* Indra, as the Sun, has seized and drawn up the water of the rivers with the rays which are his feet. *Eats the man who meets him:* perhaps, merely, scorches the man who exposes himself to his burning rays. According to Sâyaṇa, 'feeds upon, *i. e.* takes into his orb, the water that approaches him.' Another explanation is, that the pious after death go to the Sun and become sunbeams.—Ludwig. *He sets the head for shelter:* he takes the height of heaven as a covering. *Anear and right above:* in his meridian height. *Follows earth:* descends to the horizon and sets beyond it.

14 *Leafless, shadowless:* heaven being compared to a tree that overshadows the earth. According to Sâyaṇa, *árvâ* here is the ever-moving Sun. *The Mother:* Ushas or Dawn. According to Sâyaṇa, *mâtâ* here means 'the builder (of the world).' *The Youngling:* or Calf; Agni who feeds on the oblations. *She:* Heaven, or the atmospheric Pṛithivi, roaring as the rain comes down. *Another's offspring:* Indra as Âditya or the Sun, the offspring of Aditi. *In what world, etc.:* that is, who knows where the rain comes from? *The Cow:* the Sky. The second half-stanza has occurred before. See III. 55. 13.

15 Seven heroes from the nether part ascended, and from the upper part came eight together.
Nine from behind came armed with winnowing-baskets: ten from the front pressed o'er the rock's high ridges.

16 One of the ten, the tawny, shared in common, they send to execute their final purpose.
The Mother carries on her breast the Infant of noble form and soothes it while it knows not.

17 The Heroes dressed with fire the fatted wether: the dice were thrown by way of sport and gaming.
Two reach the plain amid the heavenly waters, hallowing and with means of purifying.

18 Crying aloud they ran in all directions: One half of them will cook, and not the other.
To me hath Savitar, this God, declared it: He will perform, whose food is wood and butter.

19 I saw a troop advancing from the distance, moved, not by wheels but their own Godlike nature.
The Friendly One seeks human generations, destroying, still new, bands of evil beings.

20 These my two Bulls, even Pramara's, are harnessed: drive them not far; here let them often linger.
The waters even shall aid him to his object, and the all-cleansing Sun who is above us.

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15 *Seven heroes:* according to Sâyaṇa, Viṣvâmitra and other Ṛishis, sons of Prajâpati. *Eight:* the Vâlakhilyas, a numerous race of divine pygmies. *Nine:* the Bhṛigus. *Ten:* Angirases. Or, alternatively, seven Maruts, on Indra's right, eight on his left, nine behind him, and ten in front. These explanations by Sâyaṇa cannot be accepted; but it is hard to say what is meant. Ludwig thinks that the various classes of letters of the alphabet are intended. His ingenious explanation will be found in the Preface to his fourth volume of the Ṛigveda, pp. XXXIII.—XXXV.

16 *The tawny: kapilám:* according to Sâyaṇa, the famous Ṛishi Kapila. 'The Sun?'—Grassmann. *The Mother:* Night?—Grassmann. *The Infant:* the young Sun, if *the Mother* is Night.

17 *The fatted wether:* perhaps, the swollen rain-cloud. *The dice:* the stars. *Two:* the Sun and Moon. These are Ludwig's suggestions.

18 *They:* according to Sâyaṇa, the Angirases. Perhaps the contentious priests with whom Agni the veritable priest is contrasted.—Ludwig. *He:* Agni.

19 *A troop:* the stars. *The Friendly One:* Indra as the Sun. *Evil beings: ṣiṣnā́:* Râkshasas and spirits of darkness that vanish at the coming of the Sun.

20 *Bulls:* steeds according to Sâyaṇa. *Pramara's:* belonging to me, the Destroyer or Death. But the whole stanza is obscure. *All-cleansing:* so Sâyaṇa explains *marká*, which von Roth interprets by 'obscuration.' Ludwig thinks that the Moon, 'the obscurer of the Sun' is meant.

21 This is the thunderbolt which often whirleth down from the lofty misty realm of Sûrya.
Beyond this realm there is another glory: so through old age they pass and feel no sorrow.

22 Bound fast to every tree the cow is lowing, and thence the man-consuming birds are flying,
Then all this world, though pressing juice for Indra and strengthening the Rishi, is affrighted.

23 In the Gods' mansion stood the first-created, and from their separation came the later.
Three warm the Earth while holding stores of water, and Two of these convey the murmuring moisture.

24 This is thy life: and do thou mark and know it. As such, hide not thyself in time of battle.
He manifests the light and hides the vapour: his foot is never free from robes that veil it.

HYMN XXVIII. Indra. Vasukra.

Now all my other friends are here assembled: my Sire-in-law alone hath not come hither.
So might he eat the grain and drink the Soma, and, satisfied, return unto his dwelling.

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21 *This is the thunderbolt:* the meaning, probably is, 'this *dakshinâ* or honorarium given to the priests is a veritable thunderbolt.'—Ludwig. But, as Wilson observes, the stanza may be 'intended to express the usual theory of rain; the moisture of the earth being drawn up into the solar region as vapour, and thence descending as rain by the action of the thunderbolt and the wind.'

22 According to Sâyaṇa, *tree* here means 'bow,' *cow* means 'bowstring,' and *man-consuming birds* 'deadly arrows.' The general meaning is that sacrifices to Indra and liberal gifts to priests will not free men from the fear of death.

23 *The first-created:* the clouds. *The later:* the waters of the rain. *Three:* Parjanya, Vâyu, and Âditya or the Sun. *Holding stores of water: anûpâh:* 'Sowing in succession.'—Wilson. 'Following the water.'—Ludwig. 'Rich in water.'—Grassmann. *Two:* Vâyu and Âditya.

24 According to Sâyaṇa, Indra is addressed. The following is Wilson's translation of Sâyaṇa's paraphrase of the stanza:—'That thy (divine nature identified with the sun) is the cause of life: and know such (solar form) of his (to be worthy of adoration) at the sacrifice; conceal nothing: that motion of him the all-cleansing (sun) makes manifest the universe; it absorbs the moisture; it is never discontinued.' The *robes that veil* the foot, or rays, of the Sun are the waters into which they are supposed to vanish.

The hymn is enigmatical and difficult in the highest degree, and neither Sâyaṇa nor later scholars have succeeded in making it intelligible throughout.

The Ṛishi is Vasukra son of Indra, and the hymn is mainly a dialogue between the Father and the son. Vasukra's wife is the seer as well as the speaker of stanza 1.

1 This stanza is spoken by Vasukra's wife in ignorance, says the legend, that her Father-in-law Indra is present in disguise.

2 Loud belloweth the Bull whose horns are sharpened: upon the height above earth's breadth he standeth.
That man I guard and save in all his troubles who fills my flanks when he hath shed the Soma.

3 Men with the stone press out for thee, O Indra, strong, gladdening Soma, and thereof thou drinkest.
Bulls they dress for thee, and of these thou eatest when, Maghavan, with food thou art invited.

4 Resolve for me, O singer, this my riddle: The rivers send their swelling water backward:
The fox steals up to the approaching lion: the jackal drives the wild-boar from the brushwood.

5 How shall I solve this riddle, I, the simple, declare the thought of thee the Wise and Mighty?
Tell us, well knowing, as befits the season: Whitherward is thy prosperous car advancing?

6 Thus do they magnify me, me the mighty: higher than even high heaven is my car-pole.
I all at once demolish many thousands: my Sire begot me with no foe to match me.

7 Yea, and the Gods have known me also, Indra, as mighty, fierce and strong in every exploit.
Exulting with the bolt I slaughtered Vṛitra, and for the offerer oped with might the cow-stall.

8 The Deities approached, they carried axes; splitting the wood they came with their attendants.
They laid good timber in the fire-receivers, and burnt the grass up where they found it growing.

9 The hare hath swallowed up the opposing razor: I sundered with a clod the distant mountain.
The great will I make subject to the little: the calf shall wax in strength and eat the bullock.

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2 Indra speaks. *The Bull:* the mighty Indra.
3 Vasukra speaks.
4 Indra must be the speaker, although Sâyaṇa gives the stanza to Vasukra. Indra declares his power to alter the course of nature. See Wilson's Translation, note by the Editor.
5 Vasukra speaks.
6 Indra speaks. *My Sire:* or, the general Father Prajâpatî.—Sâyaṇa.
7 Vasukra speaks, and tells what he has done with Indra's help
8 This obscure stanza is probably an account of the Gods' first sacrifice. See Pischel, *Vedische Studien*, I. pp. 178—180. According to Sâyaṇa, it refers to the cleaving of the clouds, and the filling of the rivers. Ludwig sees in it a reference to the beginning of agriculture. *Their attendants:* the Maruts.
9 Cf. with stanza 4.

10 There hath the strong-winged eagle left his talon, as a snared lion leaves the trap that caught him.
Even the wild steer in his thirst is captured: the leather strap still holds his foot entangled.

11 So may the leather strap their foot entangle who fatten on the viands of the Brahman.
They all devour the bulls set free to wander, while they themselves destroy their bodies' vigour.

12 They were well occupied with holy duties who sped in person with their lauds to Soma.
Speaking like man, mete to us wealth and booty: in heaven thou hast the name and fame of Hero.

HYMN XXIX. Indra.

As sits the young bird on the tree rejoicing, ye, swift Pair, have been roused by clear laudation,
Whose Herald-Priest through many days is Indra, earth's Guardian, Friend of men, the best of Heroes.

2 May we, when this Dawn and the next dance hither, be thy best servants, most heroic Hero!
Let the victorious car with triple splendour bring hitherward the hundred chiefs with Kutsa.

3 What was the gladdening draught that pleased thee, Indra? Speed through our doors to songs, for thou art mighty.
Why comest thou to me, what gift attracts thee? Fain would I bring thee food most meet to offer.

4 Indra, what fame hath one like thee mid heroes? With what plan wilt thou act? Why hast thou sought us?
As a true Friend, Wide-Strider! to sustain us, since food absorbs the thought of each among us.

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10 The application of this stanza is not apparent. Sâyaṇa's explanation of this and the following verse is entirely different from that of most recent scholars.

1 The meaning of the stanza is obscure, and the text of the first half-line is unintelligible. I follow the reading which Sâyaṇa gives in his Commentary, *vâyo* instead *vá yó*. 'As (the bird) who deposits its young (in its nest) in the tree (is) eagerly looking around.'—Wilson. *Swift Pair:* Asvins.

2 *Dance hither:* or, come dancing. Cp. Milton's 'Now the bright morning-star, day's harbinger, Comes dancing from the east.' *Triple splendour:* perhaps with reference to Agni, Vâyu, and Sûrya.—Ludwig. *Hundred chiefs:* the Maruts may be intended, 'hundred' being used indefinitely. *Kutsa:* Indra's favourite companion.

4 Indra is reminded that the protection of his worshippers is his special glory. *Wide-Strider!:* as identified with the Sun; 'widely renowned,' according to Sâyaṇa. *Food:* 'the hymn appears to have been 'seen' or revealed in a time of dearth or famine.'—Ludwig.

5 Speed happily those, as Sûrya ends his journey, who meet his wish as bridegrooms meet their spouses;
Men who present, O Indra strong by nature, with food the many songs that tell thy praises.

6 Thine are two measures, Indra, wide, well-meted, heaven for thy majesty, earth for thy wisdom.
Here for thy choice are Somas mixed with butter: may the sweet meath be pleasant for thy drinking.

7 They have poured out a bowl to him, to Indra, full of sweet juice, for faithful is his bounty.
O'er earth's expanse hath he grown great by wisdom, the Friend of man, and by heroic exploits.

8 Indra hath conquered in his wars, the Mighty: men strive in multitudes to win his friendship.
Ascend thy chariot as it were in battle, which thou shalt drive to us with gracious favour.

HYMN XXX. Waters.

As 'twere with swift exertion of the spirit, let the priest speed to the celestial Waters,
The glorious food of Varuṇa and Mitra. To him who spreadeth far this laud I offer.

2 Adhvaryus, be ye ready with oblations, and come with longing to the longing Waters,
Down on which looks the purple-tinted Eagle. Pour ye that flowing wave this day, deft-handed.

3 Go to the reservoir, O ye Adhvaryus: worship the Waters' Child with your oblations.
A consecrated wave he now will give you, so press for him the Soma rich in sweetness.

---

5 *Meet his wish:* satisfy his, Indra's, longing for Soma-libations.

6 *Thine are two measures:* Thy majesty or greatness is vast and lofty as heaven, and thy wisdom is wide as earth; or, 'with confusion of the measure and the thing measured,' thou hast measured out the heaven by thy greatness and the earth by thy wisdom. See Wallis, *Cosmology of the Ṛigveda*, p. 18.

The subject is the ceremony of fetching the sacred waters required for the preparation of the Soma juice.

1 *To him who spreadeth far:* Indra, according to Sâyaṇa.

2 *The purple-tinted Eagle:* Soma, the Moon.

3 *To the reservoir:* to fetch the holy Waters. *The Waters' Child* usually Agni, as the lightning that springs from the clouds or waters of the firmament, but here the Deity who produces the rain, the Moon. See Hillebrandt, *V. M.*, I. 374.

4 He who shines bright in floods, unfed with fuel, whom sages worship at their sacrifices:
Give waters rich in sweets, Child of the Waters, even those which gave heroic might to Indra:

5 Those in which Soma joys and is delighted, as a young man with fair and pleasant damsels.
Go thou unto those Waters, O Adhvaryu, and purify with herbs what thou infusest.

6 So maidens bow before the youthful gallant who comes with love to them who yearn to meet him.
In heart accordant and in wish one-minded are the Adhvaryus and the heavenly Waters.

7 He who made room for you when fast imprisoned, who freed you from the mighty imprecation,—
Even to that Indra send the meath-rich current, the wave that gratifies the Gods, O Waters.

8 Send forth to him the meath-rich wave, O Rivers, which is your offspring and a well of sweetness,
Oil-balmed, to be implored at sacrifices. Ye wealthy Waters, hear mine invocation.

9 Send forth the rapture-giving wave, O Rivers, which Indra drinks, which sets the Twain in motion;
The well that springeth from the clouds, desirous, that wandereth triple-formed, distilling transport.

10 These winding Streams which with their double current, like cattle-raiders, seek the lower pastures,—
Waters which dwell together, thrive together, Queens, Mothers of the world, these, Ṛishi, honour.

11 Send forth our sacrifice with holy worship, send forth the hymn and prayer for gain of riches.
For need of sacrifice disclose the udder. Give gracious hearing to our call, O Waters.

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4 *In floods:* of the aerial ocean. Cp. II. 35. 4.

5 *With herbs:* probably Darbha or Kuṣa grass.

6 The Waters bow to Soma as maidens to their lovers.

9 *The Twain: ubhé:* probably, Heaven and Earth. Sâyaṇa explains differently :—'which sends us both (kinds of fruit)'; that is, 'the fruit, whether reward or punishment, of the present life, and of a former life.'—Wilson, and Editor's note. *Desirous:* eager to mix with the Soma, according to Sâyaṇa; but the meaning of *auṣínám* is uncertain. Ludwig and Hillebrandt translate it by 'des Uṣanas,' belonging to Uṣanas or Usanâ. *Triple-formed:* Soma with two admixtures.—Grassmann.

10 *Double current:* meaning, probably, the two kinds of waters called respectively Ekadhanâ and Vasatîvarî.

11 *Disclose the udder:* let your streams flow.

12 For, wealthy Waters, ye control all treasures: ye bring auspicious intellect and Amrit.
Ye are the Queens of independent riches. Sarasvatî give full life to the singer!

13 When I behold the Waters coming hither, carrying with them milk and meath and butter,
Bearing the well-pressed Soma juice to Indra, they harmonize in spirit with Adhvaryus.

14 Rich, they are come with wealth for living beings. O friends, Adhvaryus, seat them in their places.
Seat them on holy grass, ye Soma-bringers, in harmony with the Offspring of the Waters.

15 Now to this grass are come the longing Waters: the Pious Ones are seated at our worship:
Adhvaryus, press the Soma juice for Indra: so will the service of the Gods be easy.

HYMN XXXI. Viṣvedevas.

MAY benediction of the Gods approach us, holy, to aid us with all rapid succours.
Therewith may we be happily befriended, and pass triumphant over all our troubles.

2 A man should think on wealth and strive to win it by adoration on the path of Order,
Counsel himself with his own mental insight, and grasp still nobler vigour with his spirit.

3 The hymn is formed, poured are the allotted portions: as to a ford friends come unto the Wondrous.
We have obtained the power of ease and comfort, we have become acquainted with Immortals.

4 Pleased be the Eternal Lord who loves the household with this man whom God Savitar created.
May Bhaga Aryaman grace him with cattle; may he appear to him, and be, delightful.

5 Like the Dawns' dwelling-place be this assembly, where in their might men rich in food have gathered,

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12 *Sarasvatî:* as chief and wisest of the Water-Goddesses.

---

1 *Benediction:* or, the laudation; that is, Ludwig suggests, 'May the power of praising the Gods, and at the same time the Gods themselves come to us.'
3 *The Wondrous:* meaning, perhaps, Soma.
4 *The Eternal Lord:* Agni. According to Sâyaṇa, Prajâpati. *This man:* the institutor of the sacrifice. Savitar has given him life and now let Agni bless him. *Bhaga Aryaman:* Aryaman as Bhaga who distributes wealth.

Striving to share the praises of this singer. To us come strengthening and effectual riches!

6 This Bull's most gracious far-extended favour existed first of all in full abundance.
By his support they are maintained in common who in the Asura's mansion dwell together.

7 What was the tree, what wood, in sooth, produced it, from which they fashioned forth the Earth and Heaven?
These Twain stand fast and wax not old for ever: these have sung praise to many a day and morning.

8 Not only here is this: more is beyond us. He is the Bull, the Heaven's and Earth's supporter.
With power divine he makes his skin a filter, when the Bay Coursers bear him on as Sûrya.

9 He passes o'er the broad earth like a Stega: he penetrates the world as Wind the mist-cloud.
He, balmed with oil, near Varuṇa and Mitra, like Agni in the wood, hath shot forth splendour.

10 When suddenly calved the cow that erst was barren, she, self-protected, ended all her troubles.
Earth, when the first son sprang from sire and mother, cast up the Ṣamî, that which men were seeking.

11 To Nṛishad's son they gave the name of Kaṇva, and he the brown-hued courser won the treasure.
For him dark-coloured streamed the shining udder: none made it swell for him. Thus Order willed it.

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6 *This Bull:* Agni as the Sun. *The Asura* is Dyaus.

8 *Not only here:* the first half-line is obscure. 'Not such (is their power); there is another greater than they.'—Wilson. 'There is no other thing besides like unto him.'—Wallis. *A filter: pavitram:* which purifies the rays of light which stream through it.

9 *A Stega:* said to be a certain biting or stinging insect. According to Sâyaṇa, 'the aggregation of rays, the Sun.' Ludwig conjectures that 'ploughshare' may be the meaning.

10 This stanza is very obscure. 'The cow which was barren is the *Ṣamî* tree, which brings forth the *Aśwattha*, and from the wood of these two trees are made the *araṇî*, the two pieces of wood which are rubbed together to produce the sacred fire—the upper and harder piece is the *Ṣamî* (the Acacia Suma), and the lower and soft is the *Aśwattha* (the Ficus religiosa).'—Wilson.
'The verses [7—10] deal with the formation of the three main components of the universe, heaven, earth, and the sun. Of the first two the poet has little to tell us. and passes on at once to the third. The sun is identified with the bull, Agni of the sacrifice, and the earth with the lower rubbing-stick anointed with ghee, which is licked up ['devours' instead of 'cast up'] as soon as fire is struck.'—Wallis, *Cosmology of the Rigveda*, pp 47, 48.

11 This stanza appears to have no connexion with the hymn, and is inexplicable as it stands here. See I. 117. 8, where the son of Nṛishad is mentioned as a favourite of the Aṣvins.

HYMN XXXII. Indra.

FORTH speed the Pair to bring the meditating God, benevolent with boons sent in return for boons.
May Indra graciously accept both gifts from us, when he hath knowledge of the flowing Soma juice.

2 Thou wanderest far, O Indra, through the spheres of light and realms of earth, the region, thou whom many praise!
Let those who often bring thee to their solemn rites conquer the noisy babblers who present no gifts.

3 More beautiful than beauty must this seem to me, when the son duly careth for his parents' line.
The wife attracts the husband: with a shout of joy the man's auspicious marriage is performed aright.

4 This beauteous place of meeting have I looked upon, where, like milch-cows, the kine order the marriage train;
Where the Herd's Mother counts as first and best of all, and round her are the seven-toned people of the choir.

5 The Pious One hath reached your place before the rest: One only moves victorious with the Rudras' band.
To these your helpers pour out meath, Immortal Gods, with whom your song of praise hath power to win their gifts.

6 He who maintains the Laws of Gods informed me that thou wast lying hidden in the waters.
Indra, who knoweth well, beheld and showed thee. By him instructed am I come, O Agni.

7 The stranger asks the way of him who knows it: taught by the skilful guide he travels onward.

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1 *The meditating God:* Indra. My version of the first line follows the explanation given by Ludwig in his Commentary. Sâyaṇa's interpretation is different:—'Indra sends hi[illegible] [illegible] horses to the service of the (worshipper) expectant (of his [illegible] —W[illegible]. *Both gifts:* oblation and praise.

3 *Careth for his parents' line:* by marrying and becoming a father; or as Sâyaṇa explains, by having his birth proclaimed according to custom in sacrifices instituted by him.

4 *Order the marriage train:* the meaning of this half-line is uncertain. According to Sâyaṇa, *the herd* is the company of sacrificers and priests, its *mother* is Stuti or Praise, the *seven-toned*, or sevenfold, are the metres, or the seasons, or the Hotar priests. *The Herd's Mother* is more probably Pṛiṣni, the mother of the Maruts. The whole stanza is translated by Wilson:—'Shine, Indra, upon this elegant chamber of sacrifice, when our praises desire (thy approach) as milch-kine (desire) their stalls; since the praise of me the worshipper precedes (the adoration) of the company, and this person accompanied by the seven officiating priests is the offerer of praise.'

5 *The Pious One:* Agni, the special worshipper of Gods. *One only:* Indra.

6 *He:* perhaps Soma. *Thou:* Agni. Cp. I. 23. 20.

This is, in truth, the blessing of instruction: he finds the path that leads directly forward.

8 Even now he breathed: these days hath he remembered. Concealed, he sucked the bosom of his Mother.

Yet in his youth old age hath come upon him: he hath grown gracious, good, and free from anger.

9 O Kalaṣa, all these blessings will we bring them, O Kuruṣravaṇa, who give rich presents.

May he, O wealthy princes, and this Soma which I am bearing in my heart, reward you.

HYMN XXXIII. Various Deities.

The urgings of the people have impelled me, and by the nearest way I bring you Pûshan.

The Universal Gods have brought me safely. The cry was heard, Behold, Duḥṣâsu cometh!

2 The ribs that compass me give pain and trouble me like rival wives.

Indigence, nakedness, exhaustion press me sore: my mind is fluttering like a bird's.

3 As rats eat weavers' threads, cares are consuming me, thy singer, Ṣatakratu, me.

Have mercy on us once, O Indra, Bounteous Lord: be thou a Father unto us.

4 I the priests' Ṛishi chose as prince most liberal Kuruṣravaṇa,
The son of Trasadasyu's son,

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8 *Even now he breathed:* began to show signs of life. The connexion between stanzas 1—4 and 5—8 is not apparent. *Sucked the bosom of his Mother:* enjoyed oblations, in the shape of Soma juice, etc., produced by the earth.

9 The meaning of *Kalaṣa*, literally 'pitcher' or 'beaker,' here is uncertain. '(Indra), the possessor of the pitchers.'—Wilson. Ludwig suggests *kalâṣaḥ* as the right reading:—'We will perform these holy ceremonies in their minutest details.' *Kuruṣravaṇa:* according to Sâyaṇa, 'hearer of the praise of priests;' but probably the name of a prince, as in the following hymn.

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1 *Duḥṣâsu:* literally, 'the malevolent.' Perhaps, as Ludwig suggests, a hostile prince whose victory over Kuruṣravaṇa has caused the distress mentioned in the following stanza.

2 The first line is taken from I. 105. 8.

3 This first line is taken from I. 105. 5. *Weavers' threads:* threads steeped in water, according to Sâyaṇa. *Once:* 'after having so often given us up to misery.'—Ludwig.

4 *The Priests' Ṛishi:* higher in rank than the other priests. *Chose:* *i. e.* 'I chose to keep him as my master in order to go out to battle with him.'—Lanman, *Sanskrit Reader*, p. 386.

5 Whose three bays harnessed to the car bear me straight onward: I will laud
The giver of a thousand meeds,

6 The sire of Upamaṣravas, even him whose words were passing sweet,
As a fair field is to its lord.

7 Mark, Upamaṣravas, his son, mark, grandson of Mitrâtithi:
I am thy father's eulogist.

8 If I controlled Immortal Gods, yea, even were I Lord of men,
My liberal prince were living still.

9 None lives, even had he hundred lives, beyond the statute of the Gods:
So am I parted from my friend.

HYMN XXXIV. Dice, Etc.

SPRUNG from tall trees on windy heights, these rollers transport me as they turn upon the table.
Dearer to me the die that never slumbers than the deep draught of Mûjavân's own Soma.

2 She never vexed me nor was angry with me, but to my friends and me was ever gracious.
For the die's sake, whose single point is final, mine own devoted wife I alienated.

3 My wife holds me aloof, her mother hates me: the wretched man finds none to give him comfort.
As of a costly horse grown old and feeble, I find not any profit of the gamester.

4 Others caress the wife of him whose riches the die hath coveted, that rapid courser:

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6 This and the three following stanzas are said to be consolatory verses addressed by the Ṛishi Kavasha to Upamaṣravas on the death of his father Mitrâtithi.

8 *Were I Lord of men:* as one of the Gods. *My liberal prince:* Mitrâtithi.

9 *Beyond the statute of the Gods:* beyond the time fixed for the duration of his life.

This hymn has been placed by Grassmann in his Appendix as a composite production consisting of incoherent fragments. See Lanman, *Sanskrit Reader*, pp. 386, 389.

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1 *Sprung from tall trees:* the nuts of the Vibhîdaka, or, later, Vibhîtaka, tree (Terminalia Bellerica) were used as dice in early times. *Rollers:* swiftly rolling dice. *Mûjavân:* said to be a mountain on which the finest Soma plants grew.

2 *Whose single point is final:* the speaker has apparently lost all by throwing aces.

Of him speak father, mother, brothers saying, We know him not: bind him and take him with you.

5 When I resolve to play with these no longer, my friends depart from me and leave me lonely.
When the brown dice, thrown on the board, have rattled, like a fond girl I seek the place of meeting.

6 The gamester seeks the gambling-house, and wonders, his body all afire, Shall I be lucky?
Still do the dice extend his eager longing, staking his gains against his adversary.

7 Dice, verily, are armed with goads and driving-hooks, deceiving and tormenting, causing grievous woe.
They give frail gifts and then destroy the man who wins, thickly anointed with the player's fairest good.

8 Merrily sports their troop, the three-and-fifty, like Savitar the God whose ways are faithful.
They bend not even to the mighty's anger: the King himself pays homage and reveres them.

9 Downward they roll, and then spring quickly upward, and, handless, force the man with hands to serve them.
Cast on the board, like lumps of magic charcoal, though cold themselves they burn the heart to ashes.

10 The gambler's wife is left forlorn and wretched: the mother mourns the son who wanders homeless.
In constant fear, in debt, and seeking riches, he goes by night unto the home of others.

11 Sad is the gambler when he sees a matron, another's wife, and his well-ordered dwelling.
He yokes the brown steeds in the early morning, and when the fire is cold sinks down an outcast.

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4 *Bind him:* he has staked his personal freedom, and lost; and his people renounce him.

7 *Driving-hooks:* used by mahouts or elephant-drivers. The last half-line of the stanza is difficult:—'they appear to the gambler covered with honey.'—Muir.

8 *Three-and-fifty:* or, [illegible] five in number. It would appear from Sâyaṇa's Commentar[illegible] was the usual number of dice employed; and yet this seems hardly probable. Ludwig suggests 'three times five' as the meaning here of *tripanchâśáḥ*, and Prof. Weber would read *tripañchaśaḥ* instead of *tripañchâśáḥ* (*Ueber den Râjasûya*, p. 72). *Like Savitar:* '[disposing men's destinies] like the god S.'—Muir.

10 *Riches:* wealth gained by robbery, according to Sâyaṇa.

11 *Yokes the brown steeds:* begins throwing the nut-dice. *When the fire is cold:* 'by the time when the fire goes out he has sunk into a degraded wretch.'—Muir.

12 To the great captain of your mighty army, who hath become the host's imperial leader,
To him I show my ten extended fingers: I speak the truth. No wealth am I withholding.

13 Play not with dice: no, cultivate thy corn-land. Enjoy the gain, and deem that wealth sufficient.
There are thy cattle, there thy wife, O gambler. So this good Savitar himself hath told me.

14 Make me your friend: show us some little mercy. Assail us not with your terrific fierceness.
Appeased be your malignity and anger, and let the brown dice snare some other captive.

HYMN XXXV.

Visvedevas.

THESE fires associate with Indra are awake, bringing their light when first the Dawn begins to shine.
May Heaven and Earth, great Pair, observe our holy work. We claim for us this day the favour of the Gods.

2 Yea, for ourselves we claim the grace of Heaven and Earth, of Ṣaryaṇâvân, of the Hills and Mother Streams.
For innocence we pray to Sûrya and to Dawn. So may the flowing Soma bring us bliss to-day.

3 May the great Twain, the Mothers, Heaven and Earth, this day preserve us free from sin for peace and happiness.
May Morning sending forth her light drive sin afar. We pray to kindled Agni for felicity.

4 May this first Dawn bring us the host of gracious Gods: rich, may it richly shine for us who strive for wealth.
The wrath of the malignant may we keep afar. We pray to kindled Agni for felicity.

5 Dawns, who come forward with the bright beams of the Sun, and at your earliest flushing bring to us the light,

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12 *The great captain:* the highest-numbered of all the dice. *Ten fingers:* to show that I have nothing left.

14 This stanza is a farewell address to the Dice. *Some other:* our enemy.—Sâyaṇa.

The hymn or lay has been transliterated, translated in prose, and freely reproduced in rhymed octosyllabic verse, by Dr. J. Muir, *O. S. Texts*, V. 425—429. It has also been translated by the authors of the *Siebenzig Lieder*.

1 *With Indra:* as a God of the morning light.

2 *Of Ṣaryaṇâvân, of the Hills:* according to Sâyaṇa, 'of the mountains of Ṣaryaṇâvân,' a lake in the district of Kurukshetra. I follow Ludwig in taking both *pârvatân* and *ṣaryaṇâvataḥ* as genitives.

5 *Your:* according to the text 'their,' the verb in the first line being in the third person.

Shine ye on us to-day auspicious, for renown. We pray to kindled Agni for felicity.

6 Free from all sickness may the Mornings come to us, and let our fires mount upward with a lofty blaze.

The Asvin Pair have harnessed their swift-moving car. We pray to kindled Agni for felicity.

7 Send us to-day a portion choice and excellent, O Savitar, for thou art he who dealeth wealth.

I cry to Dhishaṇâ, Mother of opulence. We pray to kindled Agni for felicity.

8 Further me this declaring of Eternal Law, the Law of Gods, as we mortals acknowledge it!

The Sun goes up beholding all the rays of morn. We pray to kindled Agni for felicity.

9 This day we pray with innocence in strewing grass, adjusting pressing-stones, and perfecting the hymn.

Thou in the Âdityas' keeping movest restlessly. We pray to kindled Agni for felicity.

10 To our great holy grass I bid the Gods at morn to banquet, and will seat them as the seven priests,—

Varuṇa, Indra, Mitra, Bhaga for our gain. We pray to kindled Agni for felicity.

11 Come hither, O Âdityas, for our perfect weal: accordant help our sacrifice that we may thrive.

Pûshan, Bṛihaspati, Bhaga, both Asvins, and enkindled Agni we implore for happiness.

12 Âdityas, Gods, vouchsafe that this our home may be praiseworthy, prosperous, our heroes' sure defence,

For cattle, for our sons, for progeny, for life. We pray to kindled Agni for felicity.

13 This day may all the Maruts, all be near us with aid: may all our fires be well enkindled.

May all Gods come to us with gracious favour. May spoil and wealth be ours, and all possessions.

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7 *Dhishaṇâ:* a Goddess who presides over prosperity; according to Hillebrandt, the Earth.

8 *Further me:* 'May that glorification of the gods which men repeat in connexion with the rite preserve me.'—Wilson.

9 *Movest restlessly:* performest thy duties, according to Sâyaṇa. Agni rapidly burning the fuel appears to be intended.

14 He whom ye aid, O Deities, in battle, whom ye protect and rescue from affliction,
Who fears no danger at your milk-libation,—such may we be to feast the Gods, ye Mighty.

HYMN XXXVI.

Visvedevas.

THERE are the Dawn and Night, the grand and beauteous Pair, Earth, Heaven, and Varuṇa, Mitra, and Aryaman.
Indra I call, the Maruts, Mountains, and the Floods, Âdityas, Heaven and Earth, the Waters, and the Sky.

2 May Dyaus and Pṛithivî, wise, true to Holy Law, keep us in safety from distress and injury.
Let not malignant Nirṛiti rule over us. We crave to-day this gracious favour of the Gods.

3 Mother of Mitra and of opulent Varuṇa, may Aditi preserve us safe from all distress.
May we obtain the light of heaven without a foe. We crave this gracious favour of the Gods to-day.

4 May ringing press-stones keep the Râkshasas afar, ill dream, and Nirṛiti, and each voracious fiend.
May the Âdityas and the Maruts shelter us. We crave this gracious favour of the Gods to-day.

5 Full flow libations; on our grass let Indra sit; Bṛihaspati the singer laud with Sâma hymns!
Wise be our hearts' imaginings that we may live. We crave this gracious favour of the Gods to-day.

6 Ye Asvins, make our sacrifice ascend to heaven, and animate the rite that it may send us bliss,
Offered with holy oil, with forward-speeding rein. We crave the gracious favour of the Gods to-day.

7 Hither I call the band of Maruts, swift to hear, great, purifying, bringing bliss, to be our Friends.
May we increase our wealth to glorify our name. We crave this gracious favour of the Gods to-day.

8 We bring the Stay of Life, who makes the waters swell, swift-hearing, Friend of Gods, who waits on sacrifice.

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14 *Who fears no danger:* who feels assured that his worship of the Gods will protect him.

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1 *The Waters:* of the firmament.
2 *Dyaus and Pṛithivî:* Heaven and Earth. *Nirṛiti:* Death or Destruction.
8 *Who makes the waters swell: apâm pérum:* 'protector of the waters.'—Sâyaṇa. 'Drinker of the waters.'—Ludwig. Soma is meant. See IX. 76. 4.

May we control that Power, Soma whose rays are bright. We crave this gracious favour of the Gods to-day.

9 Alive ourselves, with living sons, devoid of guilt, may we win this with winners by fair means to win.
Let the prayer-haters bear our sin to every side. We crave this gracious favour of the Gods to-day.

10 Hear us, O ye who claim the worship of mankind, and give us, O ye Gods, the gift for which we pray,
Victorious wisdom, fame with heroes and with wealth. We crave to-day this gracious favour of the Gods.

11 We crave the gracious favour of the Gods to-day, great favour of great Gods, sublime and free from foes,
That we may gain rich treasure sprung from hero sons. We crave this gracious favour of the Gods to-day.

12 In great enkindled Agni's keeping, and, for bliss, free from all sin before Mitra and Varuṇa,
May we share Savitar's best animating help. We crave this gracious favour of the Gods to-day.

13 All ye, the Gods whom Savitar the Father of truth, and Varuṇa and Mitra govern,
Give us prosperity with hero children, and opulence in kine and various treasure.

14 Savitar, Savitar from east and westward, Savitar, Savitar from north and southward,
Savitar send us perfect health and comfort, Savitar let our days of life be lengthened!

HYMN XXXVII. Sûrya.

Do homage unto Varuṇa's and Mitra's Eye: offer this solemn worship to the Mighty God,
Who seeth far away, the Ensign, born of Gods. Sing praises unto Sûrya, to the Son of Dyaus.

2 May this my truthful speech guard me on every side, wherever heaven and earth and days are spread abroad.
All else that is in motion finds a place of rest: the waters ever flow and ever mounts the Sun.

3 No godless man from time remotest draws thee down when thou art driving forth with wingèd dappled Steeds.
One lustre waits upon thee moving to the east, and, Sûrya, thou arisest with a different light.

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1 *Varuṇa's and Mitra's Eye:* Sûrya or the Sun. 'The eye of Mitra Varuṇa and Agni.'—I. 115. 1.

3 *Dappled Steeds:* 'with Etaṣas.'—Ludwig. *One lustre:* by night. Cf. I. 115. 5; and *Aitareya-Brâhmaṇa*, III. 4. 44. 'One ancient radiance follows

4 O Sûrya, with the light whereby thou scatterest gloom, and with thy ray impellest every moving thing,
Keep far from us all feeble, worthless sacrifice, and drive away disease and every evil dream.

5 Sent forth thou guardest well the Universe's law, and in thy wonted way arisest free from wrath.
When Sûrya, we address our prayers to thee to-day, may the Gods favour this our purpose and desire.

6 This invocation, these our words may Heaven and Earth, and Indra and the Waters and the Maruts hear.
Ne'er may we suffer want in presence of the Sun, and, living happy lives, may we attain old age.

7 Cheerful in spirit, evermore, and keen of sight, with store of children, free from sickness and from sin,
Long-living, may we look, O Sûrya, upon thee uprising day by day, thou great as Mitra is!

8 Sûrya, may we live long and look upon thee still, thee, O Far-seeing One, bringing the glorious light,
The radiant God, the spring of joy to every eye, as thou art mounting up o'er the high shining flood.

9 Thou by whose lustre all the world of life comes forth, and by thy beams again returns unto its rest,
O Sûrya with the golden hair, ascend for us day after day, still bringing purer innocence.

10 Bless us with shine, bless us with perfect daylight, bless us with cold, with fervent heat and lustre.
Bestow on us, O Sûrya, varied riches, to bless us in our home and when we travel.

11 Gods, to our living creatures of both kinds vouchsafe protection, both to bipeds and to quadrupeds,
That they may drink and eat invigorating food. So grant us health and strength and perfect innocence.

12 If by some grievous sin we have provoked the Gods, O Deities, with the tongue or thoughtlessness of heart,
That guilt, O Vasus, lay upon the Evil One, on him who ever leads us into deep distress.

(thee) whilst thou risest with another.'—Wilson. See Wallis, *Cosmology of the Rigveda*, p. 117.

5 *In thy wonted way: svadhā́ ánu:* 'after the *swadhá* offerings.'—Wilson.

8 *Flood:* or floor of heaven.

12 *The Evil One: árāvā:* here probably a kind of Diabolus or Devil.—Ludwig.

HYMN XXXVIII. Indra.

O INDRA, in this battle great and glorious, in this loud din of war help us to victory,
Where in the strife for kine among bold ring-decked men arrows fly all around and heroes are subdued.

2 At home disclose to us opulence rich in food, streaming with milk, O Indra, meet to be renowned.
Ṣakra, may we be thine, the friendly Conqueror's: even as we desire, O Vasu, so do thou.

3 The godless man, much-lauded Indra, whether he be Dâsa or be Ârya, who would war with us,—
Easy to conquer be for thee, with us, these foes: with thee may we subdue them in the clash of fight.

4 Him who must be invoked by many and by few, who standeth nigh with comfort in the war of men,
Indra, famed Hero, winner in the deadly strife, let us bring hitherward to-day to favour us.

5 For, Indra, I have heard thee called Self-capturer, One, Steer! who never yields, who urges even the churl.
Release thyself from Kutsa and come hither. How shall one like thee sit still bound that he may not move?

HYMN XXXIX. Asvins.

As 'twere the name of father, easy to invoke, we all assembled here invoke this Car of yours,
Asvins, your swiftly-rolling circumambient Car which he who worships must invoke at eve and dawn.

2 Awake all pleasant strains and let the hymns flow forth: raise up abundant fulness: this is our desire.
Asvins, bestow on us a glorious heritage, and give our princes treasure fair as Soma is.

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1 *Ring-decked:* adorned with armlets, or quoits as weapons.

5 *Self-capturer:* it is difficult to assign a reasonable and appropriate meaning to *svavṛijam.* Sâyaṇa explains it by *svayam eva chhettâram,* 'one who cuts himself;' 'self mutilator.'—Wilson. According to the St. Petersburg Lexicon, the meaning is 'one who appropriates or takes to himself;' according to Ludwig 'the self-rescuer,' and according to Geldner 'one who suffers himself to be captured.' The poet calls on Indra to tear himself away from his favourite Kutsa in order to aid his worshippers in the coming fight. 'A legend is here somewhat obscurely related, that *Kutsa* and *Luṣa* having summoned Indra at the same time to their respective sacrifices, he went first to *Kutsa* who then detained him, having fastened him......with a hundred leather thongs. This verse is addressed to *Indra* by *Luṣa,* exhorting him to free himself.'—Wilson.

The Ṛishi is Ghoshâ, daughter of Kakshîvân.

3 Ye are the bliss of her who groweth old at home, and helpers of the slow although he linger last.
Men call you too, Nâsatyas, healers of the blind, the thin and feeble, and the man with broken bones.

4 Ye made Chyavâna, weak and worn with length of days, young again, like a car, that he had power to move.
Ye lifted up the son of Tugra from the floods. At our libations must all these your acts be praised.

5 We will declare among the folk your ancient deeds heroic; yea, ye were Physicians bringing health.
You, you who must be lauded, will we bring for aid, so that this foe of ours, O Asvins, may believe.

6 Listen to me, O Asvins; I have cried to you. Give me your aid as sire and mother aid their son.
Poor, without kin or friend or ties of blood am I. Save me, before it be too late, from this my curse.

7 Ye, mounted on your chariot brought to Vimada the comely maid of Purumitra as a bride.
Ye came unto the calling of the weakling's dame, and granted noble offspring to the happy wife.

8 Ye gave again the vigour of his youthful life to the sage Kali when old age was coming nigh.
Ye rescued Vandana and raised him from the pit, and in a moment gave Vispalâ power to move.

9 Ye, Asvins Twain, endowed with manly strength, brought forth Rebha when hidden in the cave and well-nigh dead,
Freed Saptavadhri, and for Atri caused the pit heated with fire to be a pleasant resting-place.

10 On Pedu ye bestowed, Asvins, a courser white, mighty with nine-and-ninety varied gifts of strength,
A horse to be renowned, who bore his friend at speed, joy-giving, Bhaga-like to be invoked of men.

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3 *Of her who groweth old at home:* referring to Ghoshâ herself. See I. 17. 7. *Healers of the blind:* see I. 112. 8.

4 *Chyavâna:* see I. 116. 10, and 117. 13. *Son of Tugra:* Bhujyu. See Vol. I., Index.

6 *My curse:* leprosy, which prevented her marriage.

7 *Vimada:* see I. 117. 20. *The weakling's dame:* see I. 117. 24.

8 For *Kali, Vandana,* and *Vispalâ* in this stanza, and *Rebha, Atri,* and *Pedu* in 9 and 10, see Vol. I., Index. For *Saptavadhri* (stanza 9) see V. 78. 6.

11 From no side, ye Two Kings whom none may check or stay, doth grief, distress, or danger come upon the man
Whom, Asvins swift to hear, borne on your glowing path, ye with your Consort make the foremost in the race.

12 Come on that Chariot which the Ribhus wrought for you, the Chariot, Asvins, that is speedier than thought,
At harnessing whereof Heaven's Daughter springs to birth, and from Vivasvân come auspicious Night and Day.

13 Come, Conquerors of the sundered mountain, to our home, Asvins who made the cow stream milk for Sayu's sake,
Ye who delivered even from the wolf's deep throat and set again at liberty the swallowed quail.

14 We have prepared this laud for you, O Asvins, and, like the Bhrigus, as a car have framed it,
Have decked it as a maid to meet the bridegroom, and brought it as a son, our stay for ever.

HYMN XL. Asvins.

YOUR radiant Chariot—whither goes it on its way?—who decks it for you, Heroes, for its happy course,
Starting at daybreak, visiting each morning every house, borne hitherward through prayer unto the sacrifice?

2 Where are ye, Asvins, in the evening, where at morn? Where is your halting-place, where rest ye for the night?
Who brings you homeward, as the widow bedward draws her husband's brother, as the bride attracts the groom?

3 Early ye sing forth praise as with a herald's voice, and, meet for worship, go each morning to the house.
Whom do ye ever bring to ruin? Unto whose libations come ye, Heroes, like two Sons of Kings?

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11 *Whom none may check or stay: adite = adînau.*—Sâyaṇa. *Your Consort:* Sûryâ. *The foremost in the race:* that is, generally, preëminent.

12 *Heaven's Daughter:* Ushas or Dawn. *Vivasvân:* the morning Sun.

13 *Conquerors of the sundered mountain:* probably with reference to the deliverance of Jâhusha.—Ludwig. See I. 116. 20. *The swallowed quail:* see I. 112. 8. The quail is probably Dawn delivered from the jaws of the wolf Night by the twin Light-Gods.

14 *Our stay for ever:* who will perpetuate our family; 'the eternal performer of rites.'—Wilson.

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2 *As the widow:* in certain circumstances a widow was bound to marry her deceased husband's brother. See Manu (*Mânavadharmaşâstra*), IX. 69. 70. The law of the Jews was the same. See Deuteronomy, xxv. 5.

3 *As with a herald's voice: kâpayâ* is thus explained by Sâyaṇa. *The house:* of the sacrificer.

4 Even as hunters follow two wild elephants, we with oblations call you down at morn and eve.
To folk who pay you offerings at appointed times, Chiefs, Lords of splendour, ye bring food to strengthen them.

5 To you, O Aṣvins, came the daughter of a King, Ghoshâ, and said, O Heroes, this I beg of you:
Be near me in the day, be near me in the night: help me to gain a car-borne chieftain rich in steeds.

6 O Aṣvins, ye are wise: as Kutsa comes to men, bring your car nigh the folk of him who sings your praise.
The bee, O Aṣvins, bears your honey in her mouth, as the maid carries it purified in her hand.

7 To Bhujyu and to Vaṣa ye came near with help, O Aṣvins, to Ṣinjâra and to Uṣanâ.
Your worshipper secures your friendship for himself. Through your protection I desire felicity.

8 Kṛiṣa and Ṣayu ye protect, ye Aṣvins Twain: ye Two assist the widow and the worshipper;
And ye throw open, Aṣvins, unto those who win the cattle-stall that thunders with its sevenfold mouth.

9 The Woman hath brought forth, the Infant hath appeared, the plants of wondrous beauty straightway have sprung up.
To him the rivers run as down a deep descent, and he this day becomes their master and their lord.

10 They mourn the living, cry aloud, at sacrifice: the men have set their thoughts upon a distant cast.
A lovely thing for fathers who have gathered here,—a joy to husbands,—are the wives their arms shall clasp.

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5 The second half of the second line is difficult: 'be able (to grant favour) to the son of my brother, who has horses and a chariot.'—Wilson.

6 *As Kutsa comes to men:* borne on Indra's chariot. *Bears your honey:* sips honey when the Aṣvins have ushered in the day. *As the maid:* Dr. Muir and Prof. Grassmann explain this half-line differently, 'as a maid, or a woman, resorts to her rendezvous (with her lover).'

7 *Vaṣa:* see I. 112. 10. *Ṣinjâra:* see VIII. 5. 25. *Uṣanâ:* see Vol. I., Index.

8 *Kṛiṣa:* a Ṛishi favoured by Indra; or, as Sâyaṇa explains the word here, the feeble man in general. *Ṣayu:* has been mentioned frequently. *The cattle-stall:* the rain-cloud whose waters are the cows.

9 *The Woman:* perhaps the water of the cloud. *The Infant:* the lightning. *To him:* the sacrificer may perhaps be intended.

10 *They mourn the living:* perhaps, show their sorrow for the widower at the funeral of his wife. See Lanman (*Sanskrit Reader*. p. 387) from whom I have borrowed. *Set their thoughts upon a distant cast:* of the noose or snaring-net: apparently a periphrasis for, have taken thought for the distant future and children to live after them.

11 Of this we have no knowledge. Tell it forth to us, how the youth rests within the chambers of the bride.
Fain would we reach the dwelling of the vigorous Steer who loves the kine, O Asvins: this is our desire.

12 Your favouring grace hath come, ye Lords of ample wealth: Asvins, our longings are stored up within your hearts.
Ye, Lords of splendour, have become our twofold guard: may we as welcome friends reach Aryaman's abode.

13 Even so, rejoicing in the dwelling-place of man, give hero sons and riches to the eloquent.
Make a ford, Lords of splendour, where men well may drink: remove the spiteful tree-stump standing in the path.

14 O Asvins, Wonder-Workers, Lords of lustre, where and with what folk do ye delight yourselves to-day?
Who hath detained them with him? Whither are they gone? Unto what sage's or what worshipper's abode?

HYMN XLI.

Asvins.

THAT general Car of yours, invoked by many a man, that comes to our libations, three-wheeled, meet for lauds,
That circumambient Car, worthy of sacrifice, we call with our pure hymns at earliest flush of dawn.

2 Ye, O Nâsatyas, mount that early-harnessed Car, that travels early, laden with its freight of balm,
Wherewith ye, Heroes, visit clans who sacrifice, even the poor man's worship where the priest attends.

3 If to the deft Adhvaryu with the meath in hand, or to the Kindler firm in strength, the household friend,
Or to the sage's poured libations ye approach, come thence, O Asvins, now to drink the offered meath.

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11 Ghoshâ appears to speak of herself in the plural number. She plainly expresses her wishes for marriage.

12 *Aryaman's abode:* Aryaman is here used in the original sense of the word, bosom-friend and companion, especially the friend who asks a woman in marriage for another.

Prof. Grassmann places stanzas 10—14 in his Appendix as being obscure and in his opinion forming no part of the original hymn.

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1 *Three-wheeled:* see I. 34. 9.

3 *The Kindler:* the Agnidh, the priest who kindles the sacrificial fire.

HYMN XLII. Indra.

EVEN as an archer shoots afar his arrow, offer the laud to him with meet adornment.
Quell with your voice the wicked's voice, O sages. Singer, make Indra rest beside the Soma.

2 Draw thy Friend to thee like a cow at milking: O Singer, wake up Indra as a lover.
Make thou the Hero haste to give us riches even as a vessel filled brimful with treasure.

3 Why, Maghavan, do they call thee Bounteous Giver? Quicken me: thou, I hear, art he who quickens.
Ṣakra, let my intelligence be active, and bring us luck that finds great wealth, O Indra.

4 Standing, in battle for their rights, together, the people, Indra, in the fray invoke thee.
Him who brings gifts the Hero makes his comrade: with him who pours no juice he seeks not friendship.

5 Whoso with plenteous food for him expresses strong Somas as much quickly-coming treasure,
For him he overthrows in early morning his swift well-weaponed foes, and slays the tyrant.

6 He unto whom we offer praises, Indra, Maghavan, who hath joined to ours his wishes,—
Before him even afar the foe must tremble: low before him must bow all human glories.

7 With thy fierce bolt, O God invoked of many, drive to a distance from afar the foeman.
O Indra, give us wealth in corn and cattle, and make thy singer's prayer gain strength and riches.

8 Indra, the swallower of strong libations rich in the boons they bring, the potent Somas,
He, Maghavan, will not restrict his bounty: he brings much wealth unto the Soma-presser.

9 Yea, by superior play he wins advantage, when he, a gambler, piles his gains in season.
Celestial-natured, he o'erwhelms with riches the devotee who keeps not back his treasure.

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1 *The wicked's voice:* 'the praises of your adversaries.'—Wilson.
4 *The Hero:* Indra.
5 *As much quickly-coming treasure:* representing the wealth which the offering of the libations is expected to produce.
6 *Unto whom we offer praises:* or, in whom we have placed our hope.
9 *When he, a gambler:* cp. X. 43. 5.

10 O Much-invoked, may we subdue all famine and evil want with store of grain and cattle.
May we allied, as first in rank, with princes obtain possessions by our own exertion.

11 Bṛihaspati protect us from the rearward, and from above, and from below, from sinners !
May Indra from the front, and from the centre, as Friend to friends, vouchsafe us room and freedom.

HYMN XLIII. Indra.

In perfect unison all yearning hymns of mine that find the light of heaven have sung forth Indra's praise.
As wives embrace their lord, the comely bridegroom, so they compass Maghavan about that he may help.

2 Directed unto thee my spirit never strays, for I have set my hopes on thee, O Much-invoked !
Sit, Wonderful ! as King upon the sacred grass, and let thy drinking-place be by the Soma juice.

3 From indigence and hunger Indra turns away: Maghavan hath dominion over precious wealth.
These the Seven Rivers flowing on their downward path increase the vital vigour of the potent Steer.

4 As on the fair-leafed tree rest birds, to Indra flow the gladdening Soma juices that the bowls contain.
Their face that glows with splendour through their mighty power hath found the shine of heaven for man, the Âryas' light.

5 As in the game a gambler piles his winnings, so Maghavan, sweeping all together, gained the Sun.
This mighty deed of thine none other could achieve, none, Maghavan, before thee, none in recent time.

6 Maghavan came by turns to all the tribes of men: the Steer took notice of the people's songs of praise.
The man in whose libations Ṣakra hath delight by means of potent Somas vanquisheth his foes.

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10 *With princes:* with men eminent for their wealth: *rájabhir-dhanánámíṣvaraiḥ*.—Sâyaṇa.

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3 *Turns away:* Sâyaṇa makes *vishuvṛít* transitive :—'May Indra be the remover of thirst and hunger.'—Wilson.

5 *Gained the Sun:* conquers him by taking away his moisture, that is, the water that he has absorbed.—Sâyaṇa.

7 When Soma streams together unto Indra flow like waters to the river, rivulets to the lake,
In place of sacrifice sages exalt his might, as the rain swells the corn by moisture sent from heaven.

8 He rushes through the region like a furious Bull, he who hath made these floods the dames of worthy lords.
This Maghavan hath found light for the man who brings oblation, sheds the juice, and promptly pours his gifts.

9 Let the keen axe come forth together with the light: here be, as erst, the teeming cow of sacrifice.
Let the Red God shine bright with his refulgent ray, and let the Lord of heroes glow like heaven's clear sheen.

10 O Much-invoked, may we subdue all famine and evil want with store of grain and cattle.
May we allied, as first in rank, with princes obtain possessions by our own exertion.

11 Bṛihaspati protect us from the rearward, and from above, and from below, from sinners.
May Indra from the front, and from the centre, as Friend to friends, vouchsafe us room and freedom.

HYMN XLIV. Indra.

MAY Sovran Indra come to the carousal, he who by Holy Law is strong and active,
The overcomer of all conquering forces with his great steer-like power that hath no limit.

2 Firm-seated is thy car, thy Steeds are docile; thy hand, O King, holds, firmly grasped, the thunder.
On thy fair path, O Lord of men, come quickly: we will increase thy powers when thou hast drunken.

3 Let strong and mighty Steeds who bear this Mighty Indra, the Lord of men, whose arm wields thunder,
Bring unto us, as sharers of our banquet, the Steer of conquering might, of real vigour.

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8 *The dames of worthy lords:* that is, subjected them to the Âryans, whereas they had been the thralls of Dâsas. See I. 32. 11.

9 *The keen axe:* Agni, who is frequently likened to an axe. See I. 127. 3, and VI. 3. 4. *The Red God: arushâḥ:* according to Sâyaṇa, 'the radiant Indra'; but Agni is probably intended, or perhaps 'the red bolt' as M. Müller prefers.

10 The two concluding stanzas are identical in Hymns 52, 53, 54.

4 So like a Bull thou rushest to the Lord who loves the trough, the Sage, the prop of vigour, in the vat.
Prepare thine energies, collect them in thyself: be for our profit as the Master of the wise.

5 May precious treasures come to us,—so will I pray. Come to the votary's gift offered with beauteous laud.
Thou art the Lord, as such sit on this holy grass: thy vessels are inviolate as Law commands.

6 Far went our earliest invocations of the Gods, and won us glories that can never be surpassed.
They who could not ascend the ship of sacrifice, sink down in desolation, trembling with alarm.

7 So be the others, evil-hearted, far away, whose horses, difficult to harness, have been yoked.
Here in advance men stand anear to offer gifts, by whom full many a work that brings reward is done.

8 He firmly fixed the plains and mountains as they shook. Dyaus thundered forth and made the air's mid-region quake.
He stays apart the two confronting bowls; he sings lauds in the potent Soma's joy when he hath drunk.

9 I bear this deftly-fashioned goad of thine, wherewith thou, Maghavan, shalt break the strikers with the hoof.
At this libation mayst thou be well satisfied. Partake the juice, partake the worship, Maghavan.

10 O Much-invoked, may we subdue all famine and evil want with store of grain and cattle.
May we allied, as first in rank, with princes obtain possessions by our own exertion.

11 Bṛihaspati protect us from the rearward, and from above, and from below, from sinners.
May Indra from the front and from the centre, as Friend to friends, vouchsafe us room and freedom.

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4 *The Lord: pátim:* the Soma. *Collect them in thyself:* 'take us into thyself.'—Wilson. *Of the wise: kenipânâm* is thus explained by the Commentators, but the meaning seems doubtful. Ludwig thinks that '*the master of the oars,*' that is, the steersman, is intended.

6 *In desolation: írmâ'* = ἔρημοι.—Ludwig. *Trembling in alarm:* or, doers of ill deeds, according to Yâska's interpretation of *képayaḥ*,

7 *Whose horses, difficult to harness, have been yoked:* whose ill-managed attempts to perform acceptable sacrifice have failed. *In advance:* before death, according to Sâyaṇa.

8 *He:* Indra. *As they shook:* cp. II. 12. 2. *Two confronting bowls:* heaven and earth.

9 *Goad:* the hymn of praise which urges Indra to action. *The strikers with the hoof:* a class of Yâtudhânas or demons. See X. 87. 12.

HYMN XLV.

Agni.

FIRST Agni sprang to life from out of Heaven: the second time from us came Jâtavedas.
Thirdly the Manly-souled was in the waters. The pious lauds and kindles him the Eternal.

2 Agni, we know thy three powers in three stations, we know thy forms in many a place divided.
We know what name supreme thou hast in secret: we know the source from which thou hast proceeded.

3 The Manly-souled lit thee in sea and waters, man's Viewer lit thee in the breast of heaven.
There as thou stoodest in the third high region the Steers increased thee in the waters' bosom.

4 Agni roared out, like Dyaus what time he thunders: he licked the ground, about the plants he flickered.
At once, when born, he looked around enkindled, and lightened heaven and earth within with splendour.

5 The spring of glories and support of riches, rouser of thoughts and guardian of the Soma,
Good Son of Strength, a King amid the waters, in forefront of the Dawns he shines enkindled.

6 Germ of the world, ensign of all creation, be sprang to life and filled the earth and heavens.
Even the firm rock he cleft when passing over, when the Five Tribes brought sacrifice to Agni.

7 So among mortals was Immortal Agni stablished as holy wise and willing envoy.
He waves the red smoke that he lifts above him, striving to reach the heavens with radiant lustre.

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1 *From out of Heaven:* or, from Dyaus or Heaven his father; in the shape of the Sun. *From us:* produced by men in the shape of sacrificial and domestic fire. *In the waters:* of the firmament, in the shape of lightning, the third form of Agni.

2 *In secret:* unknown to those who know not the Veda.—Sâyaṇa.

3 *The Manly-souled:* or, the Friend of men; Varuṇa, according to Sâyaṇa, and Prajâpati, according to Mahîdhara. Perhaps Dyaus (cp. stanza 8) may be intended.—Ludwig. Grassmann thinks that Indra, the kindler of the lightning, is meant. *The Steers:* or, the Mighty Ones; the Maruts.

6 *The firm rock:* 'the solid cloud.'—Wilson. Some extraordinary conflagration of jungle may perhaps be referred to. *The Five Tribes: páñcha jánâḥ:* literally, the five men, meaning, according to Sâyaṇa, men in general, and, according to Mahîdhara, the institutor of the sacrifice and the four chief priests.

8 Like gold to look on, far he shone refulgent, beaming imperishable life for glory,
Agni by vital powers became immortal when his prolific Father Dyaus begat him.

9 Whoso this day, O God whose flames are lovely, prepares a cake, O Agni, mixt with butter,
Lead thou and further him to higher fortune, to bliss bestowed by Gods, O thou Most Youthful.

10 Endow him, Agni, with a share of glory, at every song of praise sung forth enrich him.
Dear let him be to Sûrya, dear to Agni, preëminent with son and children's children.

11 While, Agni, day by day men pay thee worship they win themselves all treasures worth the wishing.
Allied with thee, eager and craving riches, they have disclosed the stable filled with cattle.

12 Agni, the Friend of men, the Soma's keeper, Vaiṣvânara, hath been lauded by the Ṛishis.
We will invoke benignant Earth and Heaven: ye Deities, give us wealth with hero children.

HYMN XLVI. Agni.

STABLISHED for thee, to lend thee vital forces, Giver of wealth, Guard of his servant's body.
The Great Priest, born, who knows the clouds, Abider with men, is seated in the lap of waters.

2 Worshipping, seeking him with adoration like some lost creature followed by its footprints,
Wise Bhṛigus, yearning in their hearts, pursued him, and found him lurking where the floods are gåthered.

3 On the Cow's forehead, with laborious searching, Trita, the offspring of Vibhûvas, found him.
Born in our houses, Youthful, joy-bestower, he now becomes the central point of brightness.

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12 *Soma's keeper:* as identified with the Moon, the great receptacle of the celestial Soma, the nectar or ambrosia of the Gods. See Hillebrandt, *V. M.*, I. 330—336.

1 *For thee:* the Ṛishi addresses himself. *Who knows the clouds:* from which he (Agni) comes in the form of Lightning. *Of waters:* of the firmament.

2 *Wise Bhṛigus:* frequently mentioned as specially connected with the worship of Agni. Cf. II. 4. 2. *Pursued him:* see I. 65. 1.

3 *On the Cow's forehead:* 'on the head of the cloud.' *Trita:* Agni in his third form as lightning. The abstract personified form of the celestial Agni

4 Yearning, with homage, they have set and made him blithe Priest among mankind, oblation-bearer,
Leader of rites and Purifier, envoy of men, as sacrifice that still advances.

5 The foolish brought the ne'er-bewildered forward, great, Victor, Song-inspirer, Fort-destroyer.
Leading the Youth gold-bearded, like a courser gleaming with wealth, they turned their hymn to profit.

6 Holding his station firmly in the houses, Trita sat down within his home surrounded.
Thence, as Law bids, departs the Tribes' Companion, having collected men with no compulsion.

7 His are the fires, eternal, purifying, that make the houses move, whose smoke is shining,
White, waxing in their strength, for ever stirring, and sitting in the wood; like winds are Somas.

8 The tongue of Agni bears away the praise-song, and, through his care for Earth, her operations.
Him, bright and radiant, living men have stablished as their blithe Priest, the Chief of Sacrificers.

9 That Agni, him whom Heaven and Earth engendered, the Waters, Tvashṭar, and, with might, the Bhṛigus,
Him Mâtariṣvan and the Gods have fashioned holy for man and first to be entreated.

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is here represented as endeavouring to find the lurking fire in the sky.—Macdonell. *Offspring of Vibhûvas:* or, connected with Vibhûvasu, the very wealthy, Soma.

4 *As sacrifice that still advances:* 'als das sich vorwärts bewegende opfer.'—Ludwig. According to Sâyaṇa, 'the object of sacrifice, him who goes forward [from one fire receptacle to another].'

5 *The foolish:* human priests, weak and foolish in comparison with the wise Agni. *Gleaming with wealth:* the meaning of *dhánarcham* is uncertain. The St. Petersburg Lexicon offers *dhanarjam,* 'striving to win the prize,' as probably the right reading.

6 On stanzas 3 and 6 see Macdonell (J. R. A. S., July, 1893, pp. 450—452), who translates the second half of 6 as follows: From hence the house-friend of settlers collecting (them) goes among men by distribution, not by (means of) bonds; *i. e.,* carried from place, not freshly produced by cord and drill.

7 *That make the houses move:* this seems to be what the words *damūm aritrā́* should mean, though how flames can be thus qualified is not clear. 'The rescuers from the humiliated (spirits of ill).'—Wilson. 'Protectors of the houses.'—Mahîdhara. *Like winds are Somas:* as winds fan flame, so Soma-libations increase the might of Agni. According to Sâyaṇa, the flames are 'like the fast-flowing juices of the *Soma.*'—Wilson. I follow Ludwig's explanation, but the meaning of the passage is doubtful.

8 *Her operations:* holy works performed by men.

9 *Mâtariṣvan:* a divine or semi-divine being who brought Agni from heaven. See I. 31. 3, and 60. 1.

10 Agni, whom Gods have made oblation-bearer, and much-desiring men regard as holy,
Give life to him who lauds thee when he worships, and then shall glorious men in troops adore thee.

HYMN XLVII. Indra Vaikuṇṭha.

THY right hand have we grasped in ours, O Indra, longing for treasure, Treasure-Lord of treasures!
Because we know thee, Hero, Lord of cattle: vouchsafe us mighty and resplendent riches.

2 Wealth, fully armed, good guard and kind protector, sprung from four seas, the prop and stay of treasures,
Fraught with great bounties, meet for praise and glory: vouchsafe us mighty and resplendent riches.

3 Wealth, with good Brahmans, Indra! God-attended, high, wide, and deep, and based on broad foundations,
Strong, with famed Ṛishis, conquering our foemen: vouchsafe us mighty and resplendent riches.

4 Victorious, winning strength, with hero sages, confirmed in power, most useful, wealth-attracting,
True, Indra! crushing forts and slaying Dasyus: vouchsafe us mighty and resplendent riches.

5 Wealthy in heroes and in cars and horses, strength hundredfold and thousandfold, O Indra,
With manly sages, happy troops, light-winning: vouchsafe us mighty and resplendent riches.

6 To Saptagu the sage, the holy-minded, to him, Bṛihaspati, the song approaches,
Angiras' Son who must be met with homage: vouchsafe us mighty and resplendent riches.

7 My lauds, like envoys, craving loving-kindness, go forth to Indra with their strong entreaty,
Moving his heart and uttered by my spirit: vouchsafe us mighty and resplendent riches.

Vaikuṇṭha is said to mean son of Vikuṇṭhâ, an Asurî or female demon who was allowed by Indra to become his second mother.

2 *Wealth:* Sâyaṇa gives another interpretation:—'(We know thee to be) well armed,' etc.—Wi[illegible] [illegible] *[illegible]our seas:* regarded as the storehouses of jewels. '[illegible] the four oceans.'—[applied to Indra] Wilson.

6 *Bṛihaspati:* according to the Scholiast meaning Saptagu, 'the lord of much (praise).'—Wilson. According to others, the God Bṛihaspati called Saptagu as being drawn by seven oxen: 'der fährt mit sieben Rindern'—Grassmann. *Angiras' Son:* meaning apparently Bṛihaspati as especially loved and honoured by Angiras and his descendants. See VI. 73, 1.

8 Grant us the boon for which I pray, O Indra, a spacious home unmatched among the people.
To this may Heaven and Earth accord approval: vouchsafe us mighty and resplendent riches.

HYMN XLVIII. Indra Vaikuṇṭha.

I WAS the first possessor of all precious gear: the wealth of every man I win and gather up.
On me as on a Father living creatures call: I deal enjoyment to the man who offers gifts.

2 I, Indra, am Atharvan's stay and firm support: I brought forth kine to Trita from the Dragon's grasp.
I stripped the Dasyus of their manly might, and gave the cattle-stalls to Mâtariṣvan and Dadhyach.

3 For me hath Tvashṭar forged the iron thunderbolt: in me the Gods have centred intellectual power.
My sheen is like the Sun's insufferably bright: men honour me as Lord for past and future deeds.

4 I won myself these herds of cattle, steeds and kine, and gold in ample store, with my destructive bolt.
I give full many a thousand to the worshipper, what time the Somas and the lauds have made me glad.

5 Indra am I; none ever wins my wealth from me: never at any time am I a thrall to death.
Pressing the Soma, ask riches from me alone: ye, Pûrus, in my friendship shall not suffer harm.

6 These, breathing loud in fury, two and two, who caused Indra to bring his bolt of thunder to the fray,
The challengers, I struck with deadly weapon down: firm stand what words the God speaks to his worshippers.

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8 *Unmatched: ásamam:* 'not held in common.'—Wilson.

Indra Vaikuṇṭha is the Ṛishi of this hymn, which is a self-laudatory reply to Saptagu in Hymn XLVII.

2 *Atharvan* is the name of the priest who first obtained fire and offered Soma and prayers to the Gods. See I. 80. 16, and 83, 5. *The Dragon* is apparently Ahi or Vṛitra. 'I generated the waters above the cloud for the sake of Trita.'—Wilson. *Mâtariṣvan and Dadhyach:* or, according to Sâyaṇa, 'Mâtariṣvan's son Dadhyach.'

5 *Ye, Pûrus:* 'O men.'—Wilson.

6 *These:* who these were is uncertain. *Two and two:* probably the warrior who fights on the chariot and the charioteer.—Ludwig. The literal translation of the last half-line of the stanza appears to be :—'the non-worshipper speaking firm words to worshippers; *ánamasyuḥ*, he who has no other to reverence, being Indra, whose promise of victory to his worshippers is never broken.'—Ludwig.

7 This One by stronger might I conquered singly; yea, also two: shall three prevail against me?
Like many sheaves upon the floor I thrash them. How can my foes, the Indraless, revile me?

8 Against the Gungus I made Atithigva strong, and kept him mid the folk like Vritra-conquering strength,
When I won glory in the great foe-slaying fight, in battle where Karanja fell, and Parnaya.

9 With food for mine enjoyment Sâpya Namî came: he joined me as a friend of old in search of kine.
As I bestowed on him an arrow for the fight I made him worthy of the song and hymn of praise.

10 One of the two hath Soma, seen within it; the Herdsman with the bone shows forth the other.
He, fain to fight the Bull whose horns were sharpened, stood fettered in the demon's ample region.

11 I, as a God, ne'er violate the statutes of Gods, of Vasus, Rudriyas, Âdityas.
These Gods have formed me for auspicious vigour, unconquered and invincible for ever.

HYMN XLIX. Indra Vaikuntha.

I HAVE enriched the singer with surpassing wealth; I have allowed the holy hymn to strengthen me.
I, furtherer of him who offers sacrifice, have conquered in each fight the men who worship not.

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7 *This One:* or, this one thing, that is, 'the primordial substance or unit out of which the universe was developed.'—Wallis, *Cosmology of the Rigveda*, p. 58.

8 *Against the Gungus:* or, to aid the Gungus, as Sâyana explains. Who these people were is uncertain. *Atithigva:* Divodâsa, son of Atithigu, according to Sâyana. See Vol. I., Index. *Karanja ..and Parnaya:* apparently tree-demons: see I. 53. 8.

9 *Sâpya:* a family name of Indra's friend Namî, who in VI. 20. 6 is called Sayya's son.

10 *One of the two:* the Moon. *The Herdsman:* Indra. *With the bone:* of Dadhyach. See I. 84. 13. *The other:* Vritra. *He:* Vritra. *The Bull:* Indra. *The demon's ample region:* mid-air, which was then dominated by the Druh or malignant spirit of drought. I follow Prof. Ludwig's interpretation of this obscure stanza which is evidently an interpolation motived by the mention of Dadhyach in stanza 2. For a somewhat different interpretation, see Hillebrandt, *V. M.*, I. 337.

11 *Rudriyas:* the Maruts, sons of Rudra.

Indra Vaikuntha is the Rishi also.

2 The People of the heavens, the waters, and the earth have stablished me among the Gods with Indra's name.
I took unto myself the two swift vigorous Bays that speed on divers paths, and the fierce bolt for strength.

3 With deadly blows I smote Atka for Kavi's sake; I guarded Kutsa well with these my saving helps.
As Sushṇa's slayer I brandished the dart of death: I gave not up the Âryan name to Dasyu foes.

4 Smadibha, Tugra, and the Vetasus I gave as prey to Kutsa, father-like, to succour him.
I was a worthy King to rule the worshipper, when I gave Tuji dear inviolable gifts.

5 I gave up Mṛigaya to Srutarvan as his prey because he ever followed me and kept my laws.
For Âyu's sake I caused Veṣa to bend and bow, and into Savya's hand delivered Paḍgṛibhi.

6 I, I crushed Navavâstva of the lofty car, the Dâsa, as the Vṛitra-slayer kills the fiends;
When straightway on the region's farthest edge I brought the God who makes the lights to broaden and increase.

7 I travel round about borne onward in my might by the fleet-footed dappled Horses of the Sun.
When man's libation calls me to the robe of state I soon repel the powerful Dasyu with my blows.

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3 *Atka:* mentioned again in Hymn 99 of this Book. *Kavi:* the father of Indra's friend Uṣanâ.

4 *Smadibha:* or, as an adjective joined with Tugra, 'with all his followers.' See VI. 20. 8, where *Vetasu* and *Tugra* are mentioned as having been conquered by Indra, and VI. 26. 4, where their names occur again together with that of Tuji.

5 *Mṛigaya:* a demon of the air. See IV. 16. 13, and VIII. 3. 19. *Srutarvan:* a prince whose liberality is lauded in VIII. 63. *Âyu:* sometimes spoken of as a King favoured by Indra and at other times as conquered by him. See Index. The name of *Veṣa* does not occur again. *Savya:* the Rishi of Hymns 51—57 of Book I. *Paḍgṛibhi:* some demon or savage enemy who is not mentioned again.

6 *Navavâstva:* see I. 36. 18, and VI. 20. 11. *Of the lofty car:* or Brihadratha, as a name of Navavâstva. *The lights:* the stars, or perhaps light in general. In the former case *the God* would be Dyaus or Varuṇa, and in the latter case Sûrya or the Sun.—Ludwig.

7 *The robe of state:* apparently the milk which is the royal mantle wherewith Soma is invested.

8 Stronger am I than Nahus, I who slew the seven: I glorified with might Yadu and Turvaśa.
I brought another low, with strength I bent his strength: I let the mighty nine-and-ninety wax in power.

9 Bull over all the streams that flow along the earth, I took the Seven Rivers as mine own domain.
I, gifted with great wisdom, spread the floods abroad: by war I found for man the way to high success.

10 I set within these cows the white milk which no God, not even Tvashṭar's self, had there deposited,—
Much-longed-for, in the breasts, the udders of the kine, the savoury sweets of meath, the milk and Soma juice.

11 Even thus hath Indra Maghavan, truly bounteous, sped Gods and men with mighty operation.
The pious glorify all these thine exploits, Lord of Bay Coursers, Strong, and Self-resplendent.

HYMN L. Indra Vaikuṇṭha.

I laud your Mighty One who joyeth in the juice, him who is shared by all men, who created all;
Indra, whose conquering strength is powerful in war, whose fame and manly vigour Heaven and Earth revere.

2 He with his friend is active, lauded, good to man, Indra who must be glorified by one like me.
Hero, Lord of the brave, all cars are thy delight, warring with Vṛitra, or for waters, or for spoil.

3 Who are the men whom thou wilt further, Indra, who strive to win thy bliss allied with riches?
Who urged thee forward to exert thy power divine, to valour, in the war for waters on their fields?

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8 *Stronger am I than Nahus: náhusho náhushṭaraḥ;* literally, more Nahus than Nahus; I out-Nahus Nahus, a King who contended with Indra; 'I am nearer than the neighbour,' according to Roth whom Grassmann follows. 'I am the especial bond of bonds.'—Wilson. I follow Ludwig's interpretation. *I who slew the seven:* the seven, perhaps, are the chief of the demons destroyed by Indra. Ludwig takes *saptahá* to mean 'seven times':—'I am seven times stronger than Nahus.' *Another:* whom, is uncertain. *Wax in power:* until they became worthy antagonists. 'I have demolished ninety and-nine powerful (foes).'—Wilson.

10 *Milk and Soma juice:* sweet ambrosial rain; *the kine* being the teeming clouds.

11 In this stanza Indra as Ṛishi addresses himself as the deity of the hymn.

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2 *His friend:* his constant companion, the thunderbolt.

3 *Allied with riches:* the happiness which Indra sends being given in return for costly sacrificial offerings.

4 Thou, Indra, through the holy prayer art mighty, worthy of sacrifice at all libations.
In every fight thou castest heroes on the ground: thou art the noblest song, O Lord of all the folk.

5 Help now, as Highest, those who toil at sacrifice: well do the people know thy great protecting might.
Thou shalt be Everlasting, Giver of success: yea, on all these libations thou bestowest strength.

6 All these libations thou makest effectual, of which thou art thyself supporter, Son of Power.
Therefore thy vessel is to be esteemed the best, sacrifice, holy text, prayer, and exalted speech.

7 They who with flowing Soma pray to thee, O Sage, to pour on them thy gifts of opulence and wealth,
May they come forward, through their spirit, on the path of bliss, in the wild joy of Soma juice effused.

HYMN LI. Agni. Gods.

LARGE was that covering, and firm of texture, folded wherein thou enteredst the waters.
One Deity alone, O Jâtavedas Agni, saw all thy forms in sundry places.

2 What God hath seen me? Who of all their number clearly beheld my forms in many places?
Where lie, then, all the sacred logs of Agni that lead him Godward, Varuṇa and Mitra?

3 In many places, Agni Jâtavedas, we sought thee hidden in the plants and waters.
Then Yama marked thee, God of wondrous splendour! effulgent from thy tenfold secret dwelling.

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4 *Song: mántraḥ:* subject of thy worshippers' songs of praise.
6 *Vessel: pā́tram:* 'protection.'—Wilson.

The legend says that Agni, fearing to share the fate of his three elder brothers who had perished in the service of the Gods, fled away and hid himself in the waters. The Gods discovered him and persuaded him to return to his sacred duties.

Stanzas 1, 3, 5, 7, 9 are spoken by the Gods, and 2, 4, 6, 8 by Agni.

1 He must have been very well wrapped up, the Gods ironically say, or the water would have extinguished him.—Ludwig. *Forms:* literally, 'bodies.'

2 *Sacred logs:* pieces of Ṣamî and Aṣvattha wood, from which alone the sacrificial fire is produced. Others explain *samídhaḥ* by 'flames.'

3 *Thy tenfold secret dwelling:* according to Sâyaṇa, 'the three worlds,—heaven, mid-air, earth; three divinities, Agni, Vâyu, Âditya; the waters, the shrubs, the trees, and the bodies of living beings.'—Wilson. The meaning appears to be, as Ludwig conjectures, that Yama knew that Agni would appear again from the fire-sticks worked by the fingers of both hands.

4 I fled in fear from sacrificial worship, Varuṇa, lest the Gods should thus engage me.
Thus were my forms laid down in many places. This, as my goal, I Agni saw before me.

5 Come; man is pious and would fain do worship; he waits prepared: in gloom thou, Agni, dwellest.
Make pathways leading God-ward clear and easy, and bear oblations with a kindly spirit.

6 This goal mine elder brothers erst selected, as he who drives a car the way to travel.
So, Varuṇa, I fled afar through terror, as flies the wild-bull from an archer's bowstring.

7 We give thee life unwasting, Jâtavedas, so that, employed, thou never shalt be injured.
So, nobly born! shalt thou with kindly spirit bear to the Gods their share of men's oblations.

8 Grant me the first oblations and the latter, entire, my forceful share of holy presents,
The soul of plants, the fatness of the waters, and let there be long life, ye Gods, to Agni.

9 Thine be the first oblations and the latter, entire, thy forceful shares of holy presents.
Let all this sacrifice be thine, O Agni, and let the world's four regions bow before thee.

HYMN LII. Gods.

INSTRUCT me, all ye Gods, how I, elected your Priest, must seat me here, and how address you.
Instruct me how to deal to each his portion, and by what path to bring you man's oblation.

2 I sit as Priest most skilled in sacrificing: the Maruts and all Deities impel me.
Asvins, each day yours is the Adhvaryus' duty: Brahman and wood are here: 'tis yours to offer.

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8 *The first oblations and the latter:* or the Prayâjas and the Anuyâjas, the former being texts and oblations forming part of the introductory ceremony at a Soma sacrifice, and the latter the secondary or final offerings. *Forceful share:* the potent concentrated portion. *The fatness: ghṛitám: ghî,* clarified butter.

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1 Agni, having been elected Oblation-bearer, asks the Gods to instruct him in his duties.

3 Who is this Priest? Is he the Priest of Yama? On whom is thrust this God-appointed honour?
He springs to life each month, each day that passes; so Gods have made him their oblation-bearer.

4 The Gods have made me bearer of oblations, who slipped away and passed through many troubles.
Wise Agni shall ordain for us the worship, whether five-wayed, threefold, or seven-threaded.

5 So will I win you strength and life for ever, O Gods, that I may give you room and freedom.
To Indra's arms would I consign the thunder; in all these battles shall he then be victor.

6 The Deities, three thousand and three hundred and thirty-nine, have served and honoured Agni,
Strewn sacred grass, anointed him with butter, and seated him as Priest, the Gods' Invoker.

HYMN LIII. Agni Sauchîka. Gods.

He hath arrived, he whom we sought with longing, who skilled in sacrifice well knows its courses.
Let him discharge his sacrificial duties: let him sit down as Friend who was before us.

2 Best Priest, he hath been won by being seated, for he hath looked on the well-ordered viands.
Come, let us worship Gods who must be worshipped, and pouring oil, laud those who should be lauded.

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3 The first line is spoken by some God who doubts Agni's competence. *Is he the Priest of Yama?:* can he convey offerings to the Blest in the realms of the God of the departed? In the second half of the first line I follow Ludwig, but the meaning is uncertain. The second line is the answer of another God. *Each month, each day:* the *Pitṛiyajña*, or sacrifice to the Fathers, is offered monthly, and the *Agnihotra*, or oblation to Agni and the Gods, daily. These comprehend all other periodical rites.

4 The first line is spoken by Agni. *Slipped away:* see the preceding hymn. The second line is what the Gods said. *Five-wayed:* consisting of five courses or parts, see X. 124. 1. *Threefold:* consisting of the three daily Soma-libations, see X. 124. 1. *Seven-threaded:* performed by seven priests. See X. 124. 1.

Stanza 5 is spoken by Agni. Stanza 6 is the poet's conclusion.

For an explanation of the number of the Gods (33 + 303 + 3003) see *The Hymns of the Atharva-veda*, X. 7. 13, note.

On Hymns 51—53 see Macdonell, J. R. A. S., January, 1894, pp. 11—22.

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1 The Gods speak. *Courses:* or portions.

2 *By being seated:* 'by his seat (at the altar).'—Wilson.

3 Now hath he made the feast of Gods effective: now have we found the secret tongue of worship.
Now hath he come, sweet, robed in vital vigour, and made our calling on the Gods effective.

4 This prelude of my speech I now will utter, whereby we Gods may quell our Asura foemen.
Eaters of strengthening food who merit worship, O ye Five Tribes, be pleased with mine oblation.

5 May the Five Tribes be pleased with mine oblation, and the Cow's Sons and all who merit worship.
From earthly trouble may the earth protect us, and air's mid realm from woe that comes from heaven.

6 Spinning the thread, follow the region's splendid light: guard thou the pathways well which wisdom hath prepared.
Weave ye the knotless labour of the bards who sing: be Manu thou, and bring the Heavenly People forth.

7 Lovers of Soma, bind the chariot traces fast: set ye the reins in order and embellish them.
Bring hitherward the car with seats where eight may sit, whereon the Gods have brought the treasure that we love.

8 Here flows Aşmanvatî: hold fast each other, keep yourselves up, and pass, my friends, the river.
There let us leave the Powers that brought no profit, and cross the flood to Powers that are auspicious.

9 Tvashṭar, most deft of workmen, knew each magic art, bringing most blessèd bowls that hold the drink of Gods.
His axe, wrought of good metal, he is sharpening now, wherewith the radiant Brahmaṇaspati will cut.

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3 *Tongue of worship:* Agni, by whose fiery tongues the Gods drink libations.

4 Agni speaks. *Asura foemen:* the Asuras in the later hymns of the Veda are evil spirits in perpetual hostility with the Gods, not to be confounded with the great celestial Asuras, the chiefs of the Gods, nor with the Râkshasas, demons or ogres, who disturb the sacrifices of men.

5 *The Five Tribes:* according to some, says Yâska, 'the Gandharvas, gods, Fathers, Asuras, and Râkshasas.' See Muir, *O. S. Texts*, I. 177. But the five Âryan tribes may be intended. *The Cow's Sons:* the Maruts, children of Prişni. Von Roth explains *góját́âḥ* as 'born in the starry heaven.' See VII. 35. 14.

6 The Gods speak. *The region's splendid light:* the Sun. *Weave ye:* flames of Agni. Assist the singer in his holy task and let there be no difficulties in his way.

7 This stanza appears to begin a new hymn, made up of fragments. According to Sâyaṇa it is spoken by the Gods to one another.

8 *Aşmanvatî:* or, the stony stream. See *The Hymns of the Atharva-veda*, XII. 2. 26.

9 *Will cut:* perhaps, will cut and destroy demons; but the meaning is uncertain.

10 Now, O ye Sapient Ones, make ye the axes sharp wherewith ye fashion bowls to hold the Amṛita.
Knowing the secret places make ye ready that whereby the Gods have gotten immortality.

11 Ye with a secret tongue and dark intention laid the maiden deep within, the calf within the mouth.
They evermore are near us with their gracious help : successful is the song that strives for victory.

HYMN LIV. Indra.

I SING thy fame that, Maghavan, through thy greatness the heavens and earth invoked thee in their terror,
Thou, aiding Gods, didst quell the power of Dâsas, what time thou holpest many a race, O Indra.

2 When thou wast roaming, waxen strong in body, telling thy might, Indra, among the people,
All that men called thy battles was illusion : no foe hast thou to-day, nor erst hast found one.

3 Who are the Ṛishis, then, who comprehended before our time the bounds of all thy greatness ?
For from thy body thou hast generated at the same time the Mother and the Father.

4 Thou, Mighty Steer, hast four supremest natures, Asura natures that may ne'er be injured.
All these, O Maghavan, thou surely knowest, wherewith thou hast performed thy great achievements.

5 Thou hast all treasures in thy sole possession, treasures made manifest and treasures hidden.

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10 *O ye Sapient Ones :* ye Ṛibhus. *That :* perhaps Amṛita or celestial Soma juice. Cf. I. 20. 6; 110. 3.

11 The first line is obscure. '(The Maruts) placed a female in the enveloping hide (of a dead cow), and a calf in the mouth (of a dead cow).'—Wilson. According to this interpretation the miracle ascribed to them would somewhat resemble that mentioned in I. 110. 8. See Bergaigne, *La Religion Védique,* II. 27. The first half of the second line is hard to construe. Wilson paraphrases the line :—' daily the generous (fraternity of the Ṛibhus) offers suitable praises (to the gods), granting victory over our foes.' Prof. Geldner takes *kârá,* against the Pada text, as a locative, and renders the last half-line to the following effect :—' 'May he (the sacrificer), when he wishes to win, gain the victory in the race.'

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3 The question is rhetorical. The great Ṛishis of the olden time could not comprehend thy greatness, much less can we comprehend it.

The Mother and the Father : Earth and Heaven, parents of all. See M. Müller, *India, What can it Teach us ?*, p. 161.

4 *Asura :* divine, with a vague sense of supreme grandeur.

Defer not thou, O Maghavan, my longing: thou art Director, Indra, thou art Giver.

6 To him who set the light in things of splendour, and with all sweetness blent essential sweetness,
To Indra hath this welcome hymn that strengthens been uttered by the votary Bṛihaduktha.

HYMN LV. Indra.

FAR is that secret name by which, in terror, the worlds invoked thee and thou gavest vigour.
The earth and heaven thou settest near each other, and, Maghavan, madest bright thy Brother's Children.

2 Great is that secret name and far-extending, whereby thou madest all that is and shall be.
The Five Tribes whom he loveth well have entered the light he loveth that was made aforetime.

3 He filled the heavens and earth and all between them, Gods five times sevenfold in their proper seasons.
With four-and-thirty lights he looks around him, lights of one colour though their ways are divers.

4 As first among the lights, O Dawn, thou shonest, whereby thou broughtest forth the Stay of Increase,
Great art thou, matchless is thine Asura nature, who, high above, art kin to those beneath thee.

5 The old hath waked the young Moon from his slumber who runs his circling course with many round him.

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6 *Who set the light:* the first essential light.

1 *Far is that secret name:* thou art not present with us now. *In terror:* terrified by Vṛitra. *Thy Brother's Children:* according to Sâyaṇa, Indra's brother is Parjanya, the God of the rain-cloud, and his children are the gathered waters. Varuṇa and his stars [illegible] [illegible]nded.—Ludwig.

3 *Gods five times sevenfold:* 'It [illegible]: that the original Gods were the constellations.'—Ludwig. According to Sâyaṇa, the five orders of beings and the classes of seven; that is, Gods, men, Fathers and Râkshasas, and the seven troops of Maruts, the seven rays of the Sun, the seven senses, etc. The *four-and-thirty lights:* are probably the sun, moon, and five planets, and the twenty-seven lunar asterisms or mansions of the moon. According to Sâyaṇa, the *four-and-thirty* are eight Vasus, eleven Rudras, twelve Âdityas, Prajâpati, Vashaṭkâra, and Virâj.

4 *The Stay of Increase:* that which is the [illegible] sub-sistence; according to Sâyaṇa, the Sun. *A*[illegible]: art allied and connected with men as provider of their food. The second line is difficult, a[illegible] interpreted by others.

5 Sâya[illegible]tanza differently, making Indra, identified with Time, the [illegible]. Ludwig's interpretation (Commentary, II. p. 203) which seems to be nearer to the sense of the words, and is simpler and more rational. *With many round him:* stars of the asterisms through which he passes.

Behold the Gods' high wisdom in its greatness: he who died yesterday to-day is living.

6 Strong is the Red Bird in his strength, great Hero, who from of old hath had no nest to dwell in.
That which he knows is truth and never idle: he wins and gives the wealth desired of many.

7 Through these the Thunderer gained strong manly vigour, through whom he waxed in power to smite down Vṛitra,—
Who through the might of Indra's operation came forth as Gods in course of Law and Order.

8 All-strong, performing works with his companion, All-marking, rapid Victor, Curse-averter,
The Hero, waxing, after draughts of Soma, blew far from heaven the Dasyus with his weapon.

HYMN LVI.

Viṣvedevas.

Here is one light for thee, another yonder: enter the third and be therewith united.
Uniting with a body be thou welcome, dear to the Gods in their sublimest birth-place.

2 Bearing thy body, Vâjin, may thy body afford us blessing and thyself protection.
Unswerving, stablish as it were in heaven thine own light as the mighty Gods' supporter.

3 Strong Steed art thou: go to the yearning Maidens with vigour, happily go to heaven and praises:

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6 *The Red Bird:* the Sun, with whom Indra is identified.

7 *Through these:* probably the stars are intended. '(Accompanied) by these Maruts.'—Wilson.

8 *His companion:* the thunderbolt.

'The mystical union of the Fathers with the rays of light is the fundamental idea underlying the abstruse allusions' of this funeral hymn. 'The poet bids the deceased man unite himself with the beams of the heavenly light; he takes occasion to celebrate the power and greatness of the Fathers, to whom the spirit of the departed is journeying; and ends with a statement of the success of the journey for which he has prayed.' See Wallis, *Cosmology of the Ṛigveda*, pp. 72, 73.

1 *One light:* the earthly fire of the funeral pile. *Another:* in the firmament. *The third:* the light in the highest region above the firmament. *A body:* a new body after cremation. *Their sublimest birth-place:* the Sun.

2 *Vâjin:* apparently the name of the deceased, the son of Bṛihaduktha the Ṛishi of the hymn. The word means originally 'strong, strong steed' as in stanza 3.

3 *The yearning Maidens:* perhaps the Dawns; but the meaning of *suventh* is uncertain. *To heaven and praises:* 'to the (land of) praise, and to the sky.'—Wallis.

Fly happily to the Gods with easy passage, according to the first and faithful statutes.

4 Part of their grandeur have the Fathers also gained: the Gods have seated mental power in them as Gods.
They have embraced within themselves all energies, which, issuing forth, again into their bodies pass.

5 They strode through all the region with victorious might, establishing the old immeasurable laws.
They compassed in their bodies all existing things, and streamed forth offspring in many successive forms.

6 In two ways have the sons established in his place the Asura who finds the light; by the third act,
As fathers, they have set their heritage on earth, their offspring, as a thread continuously spun out.

7 As in a ship through billows, so through regions of air, with blessings, through all toils and troubles
Hath Bṛihaduktha brought his seed with glory, and placed it here and in the realms beyond us.

HYMN LVII. Viṣvedevas.

LET us not, Indra, leave the path, the Soma-presser's sacrifice:
Let no malignity dwell with us.

2 May we obtain, completely wrought, the thread spun out to reach the Gods,
That perfecteth the sacrifice.

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4 *Of their grandeur:* of the greatness of the Gods.

5 *Establishing the old immeasurable laws:* or, in accordance with the more generally received interpretation of *dhā́māni* here, 'measuring ancient stations never measured out.'

6 *In two ways:* in heaven and on earth. *The sons:* explained by Sâyaṇa as the Angirases, sons of Âditya. The Fathers in general appear to be intended. *The Asura:* Agni. *The third act:* or third sacred duty, that of continuing their family; religious study and sacrifice being the first and second.—Sâyaṇa.

7 *Placed it here and in the realm beyond us:* established his offspring in heavenly regions as well as here upon earth.

Mr Wallis, from whose translation I have borrowed, remarks:—'The interpretation of one or two expressions is uncertain; the general sense is clear. The rays of light are here the bodies of the fathers, which emanate from the sun, assume the forms of all things on the earth and of the later sacrificers, the descendants of the fathers, and again return to their birthplace in the sky from which they had extended themselves.'—*Cosmology of the Ṛigveda*, pp. 74, 75.

For Prof. Max Müller's translation of Hymns 57—60, with the legend founded upon them, and ample elucidative matter, see Journal R. A. S., Vol. II. Part II., 1866, pp. 426—465.

3 We call the spirit hither with the Soma of our parted sires,
Yea, with the Fathers' holy hymns.

4 Thy spirit come to thee again for wisdom, energy, and life,
That thou mayst long behold the sun!

5 O Fathers, may the Heavenly Folk give us our spirit once again,
That we may be with those who live.

6 O Soma, with the spirit still within us, blest with progeny,
May we be busied in thy law.

HYMN LVIII.

Manas or Spirit.

THY spirit, that went far away to Yama, to Vivasvân's Son,
We cause to come to thee again that thou mayst live and sojourn here.

2 Thy spirit, that went far away, that passed away to earth and heaven,
We cause to come to thee again that thou mayst live and sojourn here.

3 Thy spirit, that went far away, away to the four-cornered earth,
We cause to come to thee again that thou mayst live and sojourn here.

4 Thy spirit, that went far away to the four quarters of the world,
We cause to come to thee again that thou mayst live and sojourn here.

5 Thy spirit, that went far away, away unto the billowy sea,
We cause to come to thee again that thou mayst live and sojourn here.

6 Thy spirit, that went far away to beams of light that flash and flow,
We cause to come to thee again that thou mayst live and sojourn here.

7 Thy spirit, that went far away, went to the waters and the plants,
We cause to come to thee again that thou mayst live and sojourn here.

8 Thy spirit, that went far away, that visited the Sun and Dawn,
We cause to come to thee again that thou mayst live and sojourn here.

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3 *The spirit:* of the deceased whose obsequies are performed. *Of our sires: nárâśanséna:* explained as meaning, suited to man; that is to deified men, the Fathers or Spirits of the Blest.

The hymn is an address to recall the fleeting spirit of a man at the point of death.

7 *Waters......plants:* cf. X. 16. 3.

9 Thy spirit, that went far away, away to lofty mountain heights,
We cause to come to thee again that thou mayst live and sojourn here.

10 Thy spirit, that went far away into this All that lives and moves,
We cause to come to thee again that thou mayst live and sojourn here.

11 Thy spirit, that went far away to distant realms beyond our ken,
We cause to come to thee again that thou mayst live and sojourn here.

12 Thy spirit, that went far away to all that is and is to be,
We cause to come to thee again that thou mayst live and sojourn here.

LIX.

Nirṛiti and Others.

His life hath been renewed and carried forward as two men, car-borne, by the skilful driver.
One falls, then seeks the goal with quickened vigour. Let Nirṛiti depart to distant places.

2 Here is the psalm for wealth, and food, in plenty: let us do many deeds to bring us glory.
All these our doings shall delight the singer. Let Nirṛiti depart to distant places.

3 May we o'ercome our foes with acts of valour, as heaven is over earth, hills over lowlands.
All these our deeds the singer hath considered. Let Nirṛiti depart to distant places.

4 Give us not up as prey to death, O Soma: still let us look upon the Sun arising.
Let our old age with passing days be kindly. Let Nirṛiti depart to distant places.

5 O Asunîti, keep the soul within us, and make the days we have to live yet longer.
Grant that we still may look upon the sunlight: strengthen thy body with the oil we bring thee.

---

1 *His life:* the life of Subandhu one of the Ṛishis of the hymn. According to Sâyaṇa the first line is a prayer:—'May the life of Subandhu be augmented so as to be more lasting and newer.'—Wilson. Subandhu is not mentioned in the text. *Two men:* the warrior and the charioteer. *One falls:* Sâyaṇa explains differently:—'he who falls (from life) increases (his) desire to live.'—Wilson. *Nirṛiti:* the Goddess of death and destruction.

5 *Asunîti:* apparently the personification of a deity presiding over funerals. It may be a name for Yama, or it may mean 'guide to life,' or 'way to life.' See Muir, *O. S. Texts*, V. 297, and Bergaigne, *La Religion Védique*, I. 96.

6 Give us our sight again, O Asunîti, give us again our breath and our enjoyment.
Long may we look upon the Sun uprising: O Anumati, favour thou and bless us.

7 May Earth restore to us our vital spirit, may Heaven the Goddess and mid-air restore it.
May Soma give us once again our body, and Pûshan show the Path of peace and comfort.

8 May both Worlds bless Subandhu, young Mothers of everlasting Law.
May Heaven and Earth uproot and sweep iniquity and shame away: nor sin nor sorrow trouble thee.

9 Health-giving medicines descend sent down from heaven in twos and threes,
Or wandering singly on the earth. May Heaven and Earth uproot and sweep iniquity and shame away: nor sin nor sorrow trouble thee.

10 Drive forward thou the wagon-ox, O Indra, which brought Usînarânî's wagon hither.
May Heaven and Earth uproot and sweep iniquity and shame away: nor sin nor sorrow trouble thee.

HYMN LX.

Asamâti and Others.

Bringing our homage we have come to one magnificent in look.
Glorified of the mighty Gods;

2 To Asamâti, spring of gifts, lord of the brave, a radiant car,
The conqueror of Bhajeratha;

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6 *Anumati:* a personification of the favour with which the Gods regard the sacrifices and prayers of the pious. 'Gracious (goddess).'—Wilson.

8 *Iniquity and shame: râpas*, according to Williams's Dictionary means, defect, fault, sin; hurt, injury. In his Commentary on I. 69. 4, Sâyaṇa paraphrases *râpânsi*, the plural of the word, by *bâdhakâni râkshasâdîni*, disturbing Râkshasas, etc.

9 *In twos and threes:* according to Sâyaṇa, in the persons of the two Asvins and of the three Goddesses Iḷâ, Sarasvatî, and Bhâratî.

10 *Usînarânî* must mean the wife of Usînara, chief of the Usînaras who are mentioned in later times as living in Madhyadesa or the Midland country. The meaning of the line is not obvious.

Stanzas 8, 9, 10, which Prof. Grassmann places in his Appendix, are of a different character from that of the preceding part of the hymn, and seem to be a separate song or fragment of a song.

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2 *Asamâti:* according to Sâyaṇa, the name of a King. But the word is more probably an adjective, as in star [illegible] *-râtham*, car, and signifying unequalled. *Bhajeratha:* it is [illegible] this is the name of a prince or of a country.

3 Who, when the spear hath armed his hand, or even weaponless o'erthrows
Men strong as buffaloes in fight;

4 Him in whose service flourishes Ikshvâku, rich and dazzling-bright
As the Five Tribes that are in heaven.

5 Indra, support the princely power of Rathaproshṭhas matched by none,
Even as the Sun for all to see.

6 Thou for Agastya's sister's sons yokest thy pair of ruddy steeds.
Thou troddest niggards under foot, all those, O King, who brought no gifts.

7 This is the mother, this the sire, this one hath come to be thy life.
What brings thee forth is even this. Now come, Subandhu, get thee forth.

8 As with the leather thong they bind the chariot yoke to hold it fast,
So have I held thy spirit fast, held it for life and not for death, held it for thy security.

9 Even as this earth, the mighty earth, holds fast the monarchs of the wood,
So have I held thy spirit fast, held it for life and not for death, held it for thy security.

---

3 *Who:* Asamâti, according to Sâyaṇa.

4 *Ikshvâku:* a prince or a people; the name does not occur again in the Rigveda. *The Five Tribes:* the deities regarded as [illegible] ing to the five tribes on earth, in the same man[illegible] land of the Âryans have their counterparts in heaven. See Muir, *O. S. Texts*, I. p. 177. Sâyaṇa explains differently :—'(so that) the five orders of men (are as happy) as if they were in heaven.'—Wilson.

5 *Rathaproshṭhas:* the family of the prince, Asamâti or another, whose praises the poet celebrates.

6 *Agastya's sister's sons:* Bandhu and his brothers, the Rishis of the hymn. Stanzas 1—6 have no apparent connexion with the six stanzas that follow.

7 *This:* Agni, according to Sâyaṇa. The speaker probably means himself.—Ludwig. Subandhu seems to have been in a trance and apparently dead. 'It is supposed that the brothers of Subandhu have addressed their supplications to Agni, to restore him to life, and that he has come accordingly, being, as it were, his parent and begetter. Another interpretation explains the terms literally as, Subandhu, your father, mother, and son, have come to mourn your decease.'—Wilson.

8 *So have I held:* 'so has Agni placed,' according to Sâyaṇa.

10 Subandhu's spirit I have brought from Yama, from Vivasvân's Son,
Brought it for life and not for death, yea, brought it for security.

11 The wind blows downward from on high, downward the Sun-God sends his heat,
Downward the milch-cow pours her milk: so downward go thy pain and grief.

12 Felicitous is this mine hand, yet more felicitous is this.
This hand contains all healing balms, and this makes whole with gentle touch.

HYMN LXI.

Visvedevas.

THE welcome speaker in the storm of battle uttered with might this prayer to win the Asvins,
When the most liberal God, for Paktha, rescued his parents, and assailed the seven Hotars.

2 Chyavâna, purposing deceptive presents, with all ingredients, made the altar ready.
Most sweet-voiced Tûrvayâṇa poured oblations like floods of widely fertilizing water.

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11 *Thy pain and grief:* 'thy sin.'—Sâyaṇa.

12 *More felicitous is this:* my other hand, probably the right. *With gentle touch:* with light friction, laying-on of hands, or hypnotizing passes.

This Hymn, as Ludwig observes, belongs to the most difficult, one might almost say most hopeless, portions of the Rigveda. It is made up of several parts which are in no intelligible connexion with one another.

1 According to the view taken by Pischel who has most carefully studied and elaborately discussed the first three stanzas (*Vedische Studien*, I. pp. 71—77), they contain in brief the ancient story of Tûrvayâṇa, the young King of the Pakthas, and Chyavâna. Chyavâna, a favourite of the Asvins who had restored him to youth (I. 116. 10, and 117. 13), intended to sacrifice to them, hoping with their aid to conquer Tûrvayâṇa and his parents. But Indra stays the sacrifice, drives the priests away, and enables Tûrvayâṇa who had poured rich libations to him to gain the victory over his opponent.

The welcome speaker: Tûrvayâṇa, whose words were welcome to the Gods. *To win the Asvins: raúdram:* not 'addressed to Rudra,' but to the Asvins who are called *raúdrau* in stanza 15, and, elsewhere, *rudrấ* and *rudrávartanî*. *The most liberal God:* Indra. *Paktha:* King of the Pakthas (see VII. 18. 7), that is, apparently, Tûrvayâṇa, who has been mentioned in I. 53. 10, and VI. 18. 13, as especially aided by Indra. *Seven Hotars:* the usual number of Hotar priests employed at important sacrifices.

2 *Deceptive presents:* his intended sacrifice was displeasing to Indra, whom, possibly, Chyavâna falsely pretended that he was about to worship. *With all ingredients:* required for the preparation of the Soma juice. *Poured oblations:* to Indra.

30

3 To his oblations, swift as thought, ye hurried, and welcomed eagerly the prayers he offered.
With arrows in his hand the Very Mighty forced from him all obedience of a servant.

4 I call on you the Sons of Dyaus, the Asvins, that a dark cow to my red kine be added.
Enjoy my sacrifice, come to my viands, contented, not deceiving expectation.

10 Uttering praise to suit the rite Navagvas came speedily to win the damsel's friendship.
They who approached the twice-strong stable's keeper, meedless, would milk the rocks that naught had shaken.

11 Swift was new friendship with the maid: they quickly accepted it as genuine seed and bounty.
Milk which the cow Sabardughâ had yielded was the bright heritage which to thee they offered.

12 When afterwards they woke and missed the cattle, the speaker thus in joyful mood addressed them:
Matchless are singers through the Vasu's nature; he bringeth them all food and all possessions.

13 His followers then who dwelt in sundry places came and desired to slay the son of Nrishad.
Resistless foe, he found the hidden treasure of Sushna multiplied in numerous offspring.

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3 *To his oblations:* to the offerings of Chyavâna. *Ye:* Asvins. *The Very Mighty:* Indra, who threatened Chyavâna, and made him his obedient servant.

4 The Rishi now prays to the Asvins on his own account, and asks for a dark-coloured cow as a reward. Sâyana, whom Professors Ludwig and Grassmann follow, explains the second half of the first line more poetically:— 'When the dark night retires before the purple oxen (of the chariot of the dawn).'—Wilson. 'When the black sits among the red cows; that is, while it is still dark, but the grey of morning is beginning to appear.'—Ludwig.

5 I pass over stanzas 5—9, which contain an ancient legend, probably the germ of the later story of Brahmâ or Prajâpati and his daughter, concerning two deities or powers of nature, male and female. See Appendix.

10 *Navagvas:* 'the *Angirasas*.'—Wilson. *The damsel's:* Sâyana says that Prisni may be meant. Perhaps Saramâ is intended. *The twice-strong stable's keeper:* the Pani or Panis who kept the stolen cows or vanished rays of light concealed. *Meedless:* as the Panis refused to give up the cows. *Would milk the rocks:* would force from the rocky prison the meed or honorarium which they deserved in the shape of the cows.

11 *Sabardughâ:* 'nectar-yielding;' the general name of cows milked at sacrifices. *Which to thee they offered:* which the Angirases offered to Indra.

12 The *Vasu* is Indra.

13 *The son of Nrishad:* Nârshada, usually a patronymic of Kanva, but said to be in this place the name of a certain demon. *Resistless foe:* Indra.

14 Thou, called Effulgence, in whose threefold dwelling, as in the light of heaven, the Gods are sitting,
Thou who art called Agni or Jâtavedas, Priest, hear us, guileless Priest of holy worship.

15 And, Indra, bring, that I may land and serve them, those Two resplendent glorious Nâsatyas,
Blithe, bounteous, man-like, to the sacrificer, honoured among our men with offered viands.

16 This King is praised and honoured as Ordainer: himself the bridge, the Sage speeds o'er the waters.
He hath stirred up Kakshîvân, stirred up Agni, as the steed's swift wheel drives the felly onward.

17 Vaitaraṇa, doubly kinsman, sacrificer, shall milk the cow who ne'er hath calved, Sabardhu,
When I encompass Varuṇa and Mitra with lauds, and Aryaman in safest shelter.

18 Their kin, the Prince in heaven, thy nearest kinsman, turning his thought to thee thus speaks in kindness:
This is our highest bond: I am his offspring. How many others came ere I succeeded?

19 Here is my kinship, here the place I dwell in: these are my Gods; I in full strength am present.
Twice-born am I, the first-born Son of Order: the Cow milked this when first she had her being.

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14 Here begins another part of the hymn. Agni is addressed. *Effulgence:* identified with the Sun. *Threefold dwelling:* earth, firmament, and heaven.

15 *Man-like:* as men reward one who institutes a sacrifice for their benefit.

16 *This King:* Sûrya, the Sun-God. 'This royal Soma.'—Wilson. *Himself the bridge:* the long beams of light form the bridge by which Sûrya passes over the waters of the firmament or sea of air. *Kakshîvân:* the celebrated Rishi. See Vol. I., Index.

17 *Vaitaraṇa:* '(Agni), the conveyer (of all).'—Wilson. Agni is so called, probably, as sacrificer for a prince Vitaraṇa. *Doubly kinsman:* closely allied to heaven and earth. *Sabardhu:* the Cow whose milk is used in sacrifice; also called Sabardughâ, as in stanza 11. According to Ludwig, the New Year which has not yet distributed its treasures is meant.

18 *Their kin:* akin to Mitra, Varuṇa, and Aryaman. *The Prince: sûri:* Sûrya, the Sun-God. *Thy nearest kinsman:* Sûrya. I adopt Ludwig's interpretation of *nâbhânédishṭhaḥ*, which appears unintelligible as the name of the son of Manu who was deprived of his inheritance by his father according to the *Yajur-veda*, and by his brothers according to the *Aitareya-Brâhmaṇa.* But see Weber, *Episches im V. Ritual,* pp. 40f. *This:* Dyaus. *How many others:* many Savitars (suns that introduce the new year) have been before me.—Ludwig.

19 *These are my Gods:* 'these are my resplendent (rays).'—Wilson. Probably the priests are intended.—Ludwig. *The Cow:* Aditi. *Milked this:* milked forth this universe.'—Wilson. Agni is the speaker of this stanza.

20 So mid these tribes he rests, the friendly envoy, borne on two paths, refulgent, Lord of fuel.
When, like a line, the Babe springs up erectly, his Mother straight hath borne him strong to bless us.

21 Then went the milch-kine forth to please the damsel, and for the good of every man that liveth.
Hear us, O wealthy Lord; begin our worship. Thou hast grown mighty through Âsvaghna's virtues.

22 And take thou notice of us also, Indra, for ample riches, King whose arm wields thunder!
Protect our wealthy nobles, guard our princes unmenaced near thee, Lord of Tawny Coursers.

23 When he goes forth, ye Pair of Kings, for booty, speeding to war and praise to please the singer,—
I was the dearest sage of those about him,—let him lead these away and bring them safely.

24 Now for this noble man's support and comfort, singing with easy voice we thus implore thee:
Impetuous be his son and fleet his courser: and may I be his priest to win him glory.

25 If, for our strength, the priest with adoration to win your friendship made the laud accepted,
That laud shall be a branching road to virtue for every one to whom the songs are suited.

26 Glorified thus, with holy hymns and homage:—Of noble race, with Waters, God-attended—
May he enrich us for our prayers and praises: now can the cow be milked; the path is open.

---

20 *He:* Agni. *Two paths:* from earth to heaven and from heaven to earth,

21 The reference in the first line is, apparently, to the imprisoned cows and Saramâ (see stanza 10); but all [illegible] allusions in this hymn are more or less conjectural. Ludwig thinks that the reference may be to the actual milking of the sacrificial cows at the ceremony which this hymn accompanied. Wilson translates :—'The words of a desirable praise. of a certain tranquil person (Nâbhânedishtha), attain the prototype (Indra)' *Âsvaghna:* probably the patronymic of Vitarana.—Ludwig. See note on Vaitarana in stanza 17.

23 *He:* Âsvaghna Vitarana. *Ye Pair of Kings:* Mitra and Varuna.

26 *Glorified thus:* that is, May Varuna glorified with song beginning, 'Of noble race, etc.,' enrich us. *Now can the cow be milked:* it is now time for the morning Agnihotram.—Ludwig.

Prof. Grassmann has banished this almost unintelligible hymn to his Appendix.

27 Be to us, then, ye Gods who merit worship, be ye of one accord our strong protection,
Who went on various ways and brought us vigour, ye who are undeceivable explorers.

HYMN LXII.

Visvedevas, Etc.

Ye who, adorned with guerdon through the sacrifice, have won you Indra's friendship and eternal life,
Even to you be happiness, Angirases. Welcome the son of Manu, ye who are most wise.

2 The Fathers, who drave forth the wealth in cattle, have in the year's course cleft Vala by Eternal Law:
A lengthened life be yours, O ye Angirases. Welcome the son of Manu, ye who are most wise.

3 Ye raised the Sun to heaven by everlasting Law, and spread broad earth, the Mother, out on every side.
Fair wealth of progeny be yours, Angirases. Welcome the son of Manu, ye who are most wise.

4 This kinsman in your dwelling-place speaks pleasant words: give ear to this, ye Rishis, children of the Gods.
High Brahman dignity be yours, Angirases. Welcome the son of Manu, ye who are most wise.

5 Distinguished by their varied form, these Rishis have been deeply moved.
These are the sons of Angiras: from Agni have they sprung to life.

6 Distinguished by their varied form, they sprang from Agni, from the sky.
Navagva and Dasagva, noblest Angiras, he giveth bounty with the Gods.

7 With Indra for associate the priests have cleared the stable full of steeds and kine,
Giving to me a thousand with their eight-marked ears, they gained renown among the Gods.

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1 *The son of Manu:* Nâbhânedishtha Mânava. See X. 61. 18 note.

2 *The Fathers:* the Angirases. *Vala:* the demon who stole the cows of the Gods.

3 *By everlasting Law:* 'by means of your sacrifice.'—Wilson.

4 *This kinsman:* or, this Nâbhâ, that is, Nâbhânedishtha.

5 *Distinguished by their varied form:* or, Virûpas. See III. 53. 7.

6 *From the sky:* or, from Dyaus. *Noblest Angiras:* Agni himself, according to Sâyana. He is also called Navagva and Dasagva as these priestly names or titles belong to or are closely connected with the Angirases.

7 *With their eight-marked ears:* [illegible] nded on their ears; or perhaps, with slit ears. Cf. *Hymns of* [illegible], VI. 141. 2.

8 May this man's sons be multiplied ; like springing corn may Manu grow,
Who gives at once in bounteous gift a thousand kine, a hundred steeds.

9 No one attains to him, as though a man would grasp the heights of heaven.
Sâvarṇya's sacrificial meed hath broadened like an ample flood.

10 Yadu and Turva, too, have given two Dâsas, well-disposed, to serve,
Together with great store of kine.

11 Blest be the hamlet's chief, most liberal Manu, and may his bounty rival that of Sûrya.
May the Gods let Sâvarṇi's life be lengthened, with whom, unwearied, we have lived and prospered.

HYMN LXIII. Viṣvedevas.

MAY they who would assume kinship from far away, Vivasvân's generations, dearly loved of men,
Even the Gods who sit upon the sacred grass of Nahusha's son Yayâti, bless and comfort us.

2 For worthy of obeisance, Gods, are all your names, worthy of adoration and of sacrifice.
Ye who were born from waters, and from Aditi, and from the earth, do ye here listen to my call.

3 I will rejoice in these Âdityas for my weal, for whom the Mother pours forth water rich in balm,
And Dyaus the Infinite, firm as a rock, sweet milk,—Gods active, strong through lauds, whose might the Bull upholds.

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8 *Manu:* here apparently the name of Sâvarṇi the prince whose munificence is the subject of stanzas 8—11. *A thousand kine, a hundred steeds:* 'kine' is conjecturally supplied. 'A thousand and a hundred horses.'—Wilson. 'A thousand times a hundred horses.'—Ludwig.

9 *Sâvarṇya* here means Sâvarṇi.

10 *Turva:* equivalent to Turvaṣa ; a prince of the clan called after the eponymus Turva. *Dâsas:* enslaved natives.

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1 [illegible]onship with us, and the duties of protection and aid which [illegible] Cf. I. 109. 7, note. *Vivasvân's generations:* Sâyaṇa supplies a verb, and explains differently :—'(support) the generations of (Manu the son of) Vivasvat.'—Wilson. *Yayâti:* see I. 31. 17, and 108. 8, note.

2 *From waters:* the aerial waters, or intermediate region of air. *Aditi:* von Roth understands Aditi here to mean 'infinity,' the boundlessness of heaven as opposed to the limitation of earth. See Muir, *O. S. Texts,* V. 39. Sâyaṇa's explanation is similar.

3 *The Mother:* Earth. *Dyaus:* Heaven. *The Bull:* the Sun. Sâyaṇa explains *vṛishabharâṇ* as 'bringers of rain.'

4 Looking on men, ne'er slumbering, they by their deserts attained as Gods to lofty immortality.
Borne on refulgent cars, sinless, with serpents' powers, they robe them, for our welfare, in the height of heaven.

5 Great Kings who bless us, who have come to sacrifice, who, ne'er assailed, have set their mansion in the sky,—
These I invite with adoration and with hymns, mighty Âdityas, Aditi, for happiness.

6 Who offereth to you the laud that ye accept, O ye All-Gods of Manu, many as ye are?
Who, Mighty Ones, will prepare for you the sacrifice to bear us over trouble to felicity?

7 Ye to whom Manu, by seven priests, with kindled fire, offered the first oblation with his heart and soul,
Vouchsafe us, ye Âdityas, shelter free from fear, and make us good and easy paths to happiness.

8 Wise Deities, who have dominion o'er the world, ye thinkers over all that moves not and that moves,
Save us from uncommitted and committed sin, preserve us from all sin to-day for happiness.

9 In battles we invoke Indra still swift to hear, and all the holy Host of Heaven who banish grief,
Agni, Mitra, and Varuṇa that we may gain, Dyaus, Bhaga, Maruts, Pṛithivî for happiness:

10 Mightily-saving Earth, incomparable Heaven, the good guide Aditi who gives secure defence.
The well-oared heavenly Ship that lets no waters in, free from defect, will we ascend for happiness.

11 Bless us, all Holy Ones, that we may have your help, guard and protect us from malignant injury.
With fruitful invocation may we call on you, Gods, who give ear to us for grace, for happiness.

12 Keep all disease afar and sordid sacrifice, keep off the wicked man's malicious enmity.
Keep far away from us all hatred, O ye Gods, and give us ample shelter for our happiness.

13 Untouched by any evil, every mortal thrives, and, following the Law, spreads in his progeny,
Whom ye with your good guidance, O Âdityas, lead safely through all his pain and grief to happiness.

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4 *With serpents' powers:* 'of unsurpassable wisdom.'—Wilson.

10 *The heavenly Ship:* according to Sâyaṇa, a metaphorical expression for sacrifice.

14 That which ye guard and grace in battle, O ye Gods, ye Maruts, where the prize is wealth, where heroes win,
That conquering Car, O Indra, that sets forth at dawn, that never breaks, may we ascend for happiness.

15 Vouchsafe us blessing in our paths and desert tracts, blessing in waters and in battle for the light;
Blessing upon the wombs that bring male children forth, and blessing, O ye Maruts, for the gain of wealth.

16 The noblest Svasti with abundant riches, who comes to what is good by distant pathway,—
May she at home and far away preserve us, and dwell with us under the Gods' protection.

17 Thus hath the thoughtful sage, the son of Plati, praised you, O Aditi and all Âdityas.
Men are made rich by those who are Immortal: the Heavenly Folk have been extolled by Gaya.

HYMN LXIV. Viṣvedevas.

WHAT God, of those who hear, is he whose well-praised name we may record in this our sacrifice; and how?
Who will be gracious? who of many give us bliss? Who out of all the Host will come to lend us aid?

2 The will and thoughts within my breast exert their power: they yearn with love, and fly to all the regions round.
None other Comforter is found save only these: my longings and my hopes are fixt upon the Gods.

3 To Narâṣansa and to Pûshan I sing forth, to unconcealable Agni kindled by the Gods;
To Sun and Moon, two Moons, to Yama in the heavens, to Trita, Vâta, Dawn, Night, and the Aṣvins Twain.

4 How is the Sage extolled whom the loud singers praise? What voice, what hymn is used to laud Bṛihaspati?
May Aja-Ekapâd with Ṛikvans swift to hear, and Ahi of the Deep listen unto our call.

---

14 *For happiness: svastáye*, for happiness or welfare, recurs at the end of all the stanzas from 3 to 14 inclusive.

16 *Svastí:* Pathyâ Svasti, according to the Index; the Goddess of prosperity and happiness.

17 *The son of Plati:* Gaya, the Ṛishi of the hymn.

3 *Unconcealable Agni:* or, to the unconcealable (Savitar) and Agni. *Two Moons:* New Moon and Full Moon.

4 *Aja-Ekapâd:* see VI. 50. 14. *Ṛikvans:* singers; minor deities who attend and sing the praises of some superior God. *Ahi of the Deep:* the great Dragon of the depths of the aerial ocean; Ahibudhnya. See Vol. I., Index.

5 Aditi, to the birth of Daksha and the vow thou summonest the Kings Mitra and Varuṇa.
With course unchecked, with many chariots Aryaman comes with the seven priests to tribes of varied sort.

6 May all those vigorous Coursers listen to our cry, hearers of invocation, speeding on their way;
Winners of thousands where the priestly meed is won, who gather of themselves great wealth in every race.

7 Bring ye Purandhi, bring Vâyu who yokes his steeds, for friendship bring ye Pûshan with your songs of praise:
They with one mind, one thought attend the sacrifice, urged by the favouring aid of Savitar the God.

8 The thrice-seven wandering Rivers, yea, the mighty floods, the forest trees, the mountains, Agni to our aid,
Kṛiśânu, Tishya, archers to our gathering-place, and Rudra strong amid the Rudras, we invoke.

9 Let the great Streams come hither with their mighty help, Sindhu, Sarasvatî, and Sarayu with waves.
Ye Goddess Floods, ye Mothers, animating all, promise us water rich in fatness and in balm.

10 And let Bṛihaddivâ, the Mother, hear our call, and Tvashṭar, Father, with the Goddesses and Dames.
Ṛibhukshan, Vâja, Bhaga, and Rathaspati, and the sweet speech of him who labours guard us well!

11 Pleasant to look on as a dwelling rich in food is the blest favour of the Maruts, Rudra's Sons.
May we be famed among the folk for wealth in kine, and ever come to you, ye Gods, with sacred food.

---

5 *Daksha:* meaning here the Sun, according to Sâyaṇa. Ludwig thinks that the sacrificer, regarded as Daksha or Prajâpati, and said to be born again through completion of his vow, is intended. In the second line also *Aryaman* is considered by Sâyaṇa to be the Sun:—'Aryaman, whose course is not hurried, the giver of delight to many, having seven ministering (rays) proceeds in his multiform births.'—Wilson.

6 *Coursers:* the horses which bring the Gods to men's sacrifices.

7 *Purandhi:* Plenty personified as a deity. Or *púrandhim* may be an adjective 'the spirited, or liberal, Pushan.'

8 *Thrice-seven:* the seven rivers of the land of the Âryans having their counterparts in heaven and in the firmament. *Kṛiśânu:* the archer who guards the heavenly Soma. *Tishya:* an asterism regarded as being in the form of an arrow, and so here identified with Kṛiśânu.

10 *Bṛihaddivâ:* a Goddess associated with Iḷâ, Sarasvatî, and others. *Dames:* the consorts of the Gods. *Rathaspati:* the God who presides over chariots of war. *Speech:* or prayer. *Who labours:* at the sacrifice.

12 The thought which ye, O Maruts, Indra, and ye Gods have given to me, and ye Mitra and Varuṇa,—
Cause this to grow and swell like a milch-cow with milk. Will ye not bear away my songs upon your car?

13 O Maruts, do ye never, never recollect and call again to mind this our relationship?
When next we meet together at the central point, even there shall Aditi confirm our brotherhood.

14 The Mothers, Heaven and Earth, those mighty Goddesses, worthy of sacrifice, come with the race of Gods.
These Two with their support uphold both Gods and men, and with the Fathers pour the copious genial stream.

15 This invocation wins all good that we desire: Bṛihaspati, highly-praised Aramati, are here,
Even where the stone that presses meath rings loudly out, and where the sages make their voices heard with hymns.

16 Thus hath the sage, skilled in loud singers' duties, desiring riches, yearning after treasure,
Gaya, the priestly singer, with his praises and hymns contented the Celestial People.

17 Thus hath the thoughtful sage, the son of Plati, praised you, O Aditi and all Âdityas.
Men are made rich by those who are Immortal: the Heavenly Folk have been extolled by Gaya.

HYMN LXV. Viṣvedevas.

MAY Agni, Indra, Mitra, Varuṇa consent, Aryaman, Vâyu, Pûshan, and Sarasvatî,
Âdityas, Maruts, Vishṇu, Soma, lofty Sky, Rudra, and Aditi, and Brahmaṇaspati.

2 Indra and Agni, Hero-lords when Vṛitra fell, dwelling together, speeding emulously on,
And Soma blent with oil, putting his greatness forth, have with their power filled full the mighty firmament.

3 Skilled in the Law I lift the hymn of praise to these, Law-strengtheners, unassailed, and great in majesty.

---

13 *At the central point:* the place of sacrifice.

14 *With the Fathers:* 'The fruitfulness of heaven and earth, which give birth to gods and men, is described as produced by the fathers.' See Wallis, *Cosmology of the Ṛigveda*, p. 72.

15 *Aramati:* the Genius of Devotion.

17 The concluding stanza of Hymn 63 is repeated here.

These in their wondrous bounty send the watery sea: may they as kindly Friends send gifts to make us great.

4 They with their might have stayed Heaven, Earth, and Prithivî, the Lord of Light, the firmament, the lustrous spheres.
Even as fleet-foot steeds who make their masters glad, the princely Gods are praised, most bountiful to man.

5 Bring gifts to Mitra and to Varuṇa who, Lords of all, in spirit never fail the worshipper,
Whose statute shines on high through everlasting Law, whose places of sure refuge are the heavens and earth.

6 The cow who yielding milk goes her appointed way hither to us as leader of our holy rites,
Speaking aloud to Varuṇa and the worshipper, shall with oblation serve Vivasvân and the Gods.

7 The Gods whose tongue is Agni dwell in heaven, and sit, aiders of Law, reflecting, in the seat of Law.
They propped up heaven and then brought waters with their might, got sacrifice and in a body made it fair.

8 Born in the oldest time, the Parents dwelling round are sharers of one mansion in the home of Law.
Bound by their common vow Dyaus, Prithivî stream forth the moisture rich in oil to Varuṇa the Steer.

9 Parjanya, Vâta, mighty, senders of the rain, Indra and Vâyu, Varuṇa, Mitra, Aryaman:
We call on Aditi, Âdityas, and the Gods, those who are on the earth, in waters, and in heaven.

10 Tvashṭar and Vâyu, those who count as Ribhus, both celestial Hotar-priests, and Dawn for happiness,
Winners of wealth, we call, and wise Brihaspati, destroyer of our foes, and Soma Indra's Friend.

11 They generated prayer, the cow, the horse, the plants, the forest trees, the earth, the waters, and the hills.

---

3 *The watery sea:* the clouds and rain.

4 *Prithivî:* meaning here the region of mid-air.

5 *Places of sure refuge:* Sâyaṇa explains *nâdhasî* differently:—'upon whom the two *solicitous* worlds remain dependent.'

6 *The cow:* who is milked at sacrifice. According to Sâyaṇa, thunder may be meant, and by 'milk' strength may be intended.

7 *In a body:* that is, personified. Cf. X. 66. 9, note.

8 *The Parents:* Heaven and Earth.

10 *Celestial Hotar-priests:* see I. 13. 8.

These very bounteous Gods made the Sun mount to heaven, and spread the righteous laws of Âryas o'er the land.

12 O Asvins, ye delivered Bhujyu from distress, ye animated Syâva, Vadhrimatî's son.
To Vimada ye brought his consort Kamadyû, and gave his lost Vishnâpû back to Visvaka.

13 Thunder, the lightning's daughter, Aja-Ekapâd, heaven's bearer, Sindhu, and the waters of the sea:
Hear all the Gods my words, Sarasvatî give ear together with Purandhi and with Holy Thoughts.

14 With Holy Thoughts and with Purandhi may all Gods, knowing the Law immortal, Manu's Holy Ones,
Boon-givers, favourers, finders of light, and Heaven, with gracious love accept my songs, my prayer, my hymn.

15 Immortal Gods have I, Vasishtha, lauded, Gods set on high above all other beings.
May they this day grant us wide space and freedom: ye Gods, preserve us evermore with blessings.

HYMN LXVI. Visvedevas.

I CALL the Gods of lofty glory for our weal, the makers of the light, well-skilled in sacrifice;
Those who have waxen mightily, Masters of all wealth, Immortal, strengthening Law, the Gods whom Indra leads.

2 For the strong band of Maruts will we frame a hymn: the chiefs shall bring forth sacrifice for Indra's troop,
Who, sent by Indra and advised by Varuna, have gotten for themselves a share of Sûrya's light.

3 May Indra with the Vasus keep our dwelling safe, and Aditi with Âdityas lend us sure defence.
May the God Rudra with the Rudras favour us, and Tvashtar with the Dames further us to success.

4 Aditi, Heaven and Earth, the great eternal Law, Indra, Vishnu, the Maruts, and the lofty Sky.
We call upon Âdityas, on the Gods, for help, on Vasus, Rudras, Savitar of wondrous deeds.

---

12 These deeds of the Asvins are told in I. 16 and 17.

13 *Aja-Ekapâd:* see VI. 50. 14. *Holy Thoughts:* Devotions personified.

14 *Manu's Holy Ones:* deities whom Manu worshipped.

15 *Vasishtha:* that is, a descendant of the great Rishi Vasishtha.

---

4 The names in the first line are in the nominative case and without a verb: 'are invoked,' may be understood.

5 With Holy Thoughts Sarasvân, firm-lawed Varuṇa, great Vâyu, Pûshan, Vishṇu, and the Asvins Twain,
Lords of all wealth, Immortal, furtherers of prayer, grant us a triply-guarding refuge from distress.

6 Strong be the sacrifice, strong be the Holy Ones, strong the preparers of oblation, strong the Gods.
Mighty be Heaven and Earth, true to eternal Law, strong be Parjanya, strong be they who laud the Strong.

7 To win us strength I glorify the Mighty Twain, Agni and Soma, Mighty Ones whom many laud.
May these vouchsafe us shelter with a triple guard, these whom the strong have served in worship of the Gods.

8 Potent, with firm-fixt laws, arranging sacrifice, visiting solemn rites in splendour of the day,
Obeying Order, these whose priest is Agni, free from falsehood, poured the waters out when Vṛitra died.

9 The Holy Ones engendered, for their several laws, the heavens and earth, the waters, and the plants and trees.
They filled the firmament with heavenly light for help: the Gods embodied Wish and made it beautiful.

10 May they who bear up heaven, the Ṛibhus deft of hand, and Vâta and Parjanya of the thundering Bull,
The waters and the plants, promote the songs we sing: come Bhaga, Râti, and the Vâjins to my call.

11 Sindhu, the sea, the region, and the firmament, the thunder, and the ocean, Aja-Ekapâd,
The Dragon of the Deep, shall listen to my words, and all the Deities and Princes shall give ear.

12 May we be yours, we men, to entertain the Gods: further our sacrifice and give it full success.
Âdityas, Rudras, Vasus, givers of good gifts, quicken the holy hymns which we are singing now.

---

6 *Strong: vṛishan* repeated in the way loved by some of the Vedic poets; 'showerer of benefits,' according to Sâyaṇa. *The Gods:* meaning, says Sâyaṇa, the priests.

9 *Laws:* courses of action. *Embodied Wish:* gave a body to the wishes and hopes of worshippers, and personified them in the same manner as sacrifice is said to have been embodied and beautified in X. 65. 7.

10 *Vâta and Parjanya of the thundering Bull:* meaning the wind and storm that attend the thunderous rain-cloud. *Râti:* divine Favour or Bounty. *Vâjins:* a class of divinities according to Sâyaṇa. See VII. 38. 7.

11 *Aja-Ekapâd:* see VI. 50. 14. *Dragon of the Deep:* Ahibudhnya. See VI. 49. 14.

13 I follow with success upon the path of Law the two celestial Hotars, Priests of oldest time.
We pray to him who dwelleth near, Guard of the Field, to all Immortal Gods who never are remiss.

14 Vasishṭha's sons have raised their voices, like their sire, Ṛishi-like praying to the Gods for happiness.
Like friendly-minded kinsmen, come at our desire, O Gods, and shake down treasures on us from above.

15 Immortal Gods have I, Vasishṭha, lauded, Gods set on high above all other beings.
May they this day grant us wide space and freedom: ye Gods, preserve us evermore with blessings.

HYMN LXVII. Bṛihaspati.

THIS holy hymn, sublime and seven-headed, sprung from eternal Law, our sire discovered.
Ayâsya, friend of all men, hath engendered the fourth hymn as he sang his laud to Indra.

2 Thinking aright, praising eternal Order, the sons of Dyaus the Asura, those heroes,
Angirases, holding the rank of sages, first honoured sacrifice's holy statute.

3 Girt by his friends who cried with swan-like voices, bursting the stony barriers of the prison,
Bṛihaspati spake in thunder to the cattle, and uttered praise and song when he had found them.

4 Apart from one, away from two above him, he drave the kine that stood in bonds of falsehood.
Bṛihaspati, seeking light amid the darkness, drave forth the bright cows: three he made apparent.

---

13 *Two celestial Hotars:* Agni and Âditya, according to Sâyaṇa. *Guard of the Field:* probably Indra.

15 Repeated from the preceding hymn.

---

1 *Seven-headed:* having seven divisions. Accompanied by seven bands of the Maruts, or having seven metres, according to Sâyaṇa. *Our sire:* Angiras. *Fourth:* or, extending to all four sides, mighty.

3 *The cattle:* the lost cows of the Angirases, representing metaphorically the rays of light which had been stolen by the fiends of darkness. See I. 62. 3.

4 *Apart from one, away from two:* the meaning is uncertain. Perhaps, at a distance from the earth, down from heaven and the firmament. *Falsehood:* the wickedness of the treacherous Paṇis. *Three:* heaven, firmament, and earth.

5 When he had cleft the lairs and western castle, he cut off three from him who held the waters.
Bṛihaspati discovered, while he thundered like Dyaus, the dawn, the Sun, the cow, the lightning.

6 As with a hand, so with his roaring Indra cleft Vala through, the guardian of the cattle.
Seeking the milk-draught with sweat-shining comrades he stole the Paṇi's kine and left him weeping.

7 He with bright faithful Friends, winners of booty, hath rent the milker of the cows asunder.
Bṛihaspati with wild boars strong and mighty, sweating with heat, hath gained a rich possession.

8 They, longing for the kine, with faithful spirit incited with their hymns the Lord of cattle.
Bṛihaspati freed the radiant cows with comrades self-yoked, averting shame from one another.

9 In our assembly with auspicious praises exalting him who roareth like a lion,
May we, in every fight where heroes conquer, rejoice in strong Bṛihaspati the Victor.

10 When he had won him every sort of booty and gone to heaven and its most lofty mansions,
Men praised Bṛihaspati the Mighty, bringing the light within their mouths from sundry places.

11 Fulfil the prayer that begs for vital vigour: aid in your wonted manner even the humble.
Let all our foes be turned and driven backward. Hear this, O Heaven and Earth, ye All-producers.

12 Indra with mighty strength hath cleft asunder the head of Arbuda the watery monster,
Slain Ahi, and set free the Seven Rivers. O Heaven and Earth, with all the Gods, protect us.

---

5 *Western castle:* this is obscure. Ludwig suggests that *ápâchîm* may mean 'hostile' or 'detested.' *Three:* heaven, firmament, and earth. *Him who held the waters:* the demon Vala, who kept the rain. as well as the cows or rays of light, imprisoned. *The cow:* the cattle; the beams of light.

6 *Comrades:* his faithful friends the Maruts. *Wild boars:* the strong fierce Maruts; according to Sâyaṇa, 'bearers of excellent water.'

8 *The Lord of cattle:* Bṛihaspati, so called because he had released them.

10 *The light:* that is, the hymns of praise which will bring them the light of help. The stanza is difficult.

12 *The watery monster:* the fiend who dominated the ocean of air. *Ahi:* or, the Dragon, Vṛitra or his brother.

HYMN LXVIII.

Bṛihaspati.

Like birds who keep their watch, plashing in water, like the loud voices of the thundering rain-cloud,
Like merry streamlets bursting from the mountain, thus to Bṛihaspati our hymns have sounded.

2 The Son of Angiras, meeting the cattle, as Bhaga, brought in Aryaman among us.
As Friend of men he decks the wife and husband: as for the race, Bṛihaspati, nerve our coursers.

3 Bṛihaspati, having won them from the mountains, strewed down, like barley out of winnowing-baskets,
The vigorous, wandering cows who aid the pious, desired of all, of blameless form, well-coloured.

4 As the Sun dews with meath the seat of Order, and casts a flaming meteor down from heaven,
So from the rock Bṛihaspati forced the cattle, and cleft the earth's skin as it were with water.

5 Forth from mid-air with light he drave the darkness, as the gale blows a lily from the river.
Like the wind grasping at the cloud of Vala, Bṛihaspati gathered to himself the cattle.

6 Bṛihaspati, when he with fiery lightnings cleft through the weapon of reviling Vala,
Consumed him as tongues eat what teeth have compassed: he threw the prisons of the red cows open.

7 That secret name borne by the lowing cattle within the cave Bṛihaspati discovered,
And drave, himself, the bright kine from the mountain, like a bird's young after the eggs' disclosure.

---

2 *The Son of Angiras:* Bṛihaspati, especially worshipped and cherished by Angiras. *Aryaman:* the institution of marriage, represented by Aryaman; one meaning of the name being groomsman or matchmaker.

3 *Out of winnowing-baskets: sthivíbhyaḥ:* the exact meaning of the word is somewhat uncertain, but it is evidently a measure, basket, or instrument connected with corn. *Sthivimántaḥ*, 'armed with *sthivis*,' occurs in X. 27. 15, and is said by Sâyaṇa to mean 'occupants of stations.' Wilson renders *sthivíbhyaḥ* in this place by 'from the granaries.' The cows bestowed by Bṛihaspati are countless as grains of barley on the threshing-floor or winnowing-place.

4 *Cleft the earth's skin:* or surface, with the hoofs of many cattle.

5 *A lily: śîpâla:* according to Sâyaṇa the same as Ṣaivala, the Vallisneria Octandra, a common aquatic plant.

6 *Weapon:* I adopt Sâyaṇa's explanation of *jásum*, although in X. 33. 2 the same word means 'exhaustion.'

8 He looked around on rock-imprisoned sweetness as one who eyes a fish in scanty water.
Brihaspati, cleaving through with varied clamour, brought it forth like a bowl from out the timber.

9 He found the light of heaven, and fire, and Morning: with lucid rays he forced apart the darkness.
As from a joint, Brihaspati took the marrow of Vala as he gloried in his cattle.

10 As trees for foliage robbed by winter, Vala mourned for the cows Brihaspati had taken.
He did a deed ne'er done, ne'er to be equalled, whereby the Sun and Moon ascend alternate.

11 Like a dark steed adorned with pearl, the Fathers have decorated heaven with constellations.
They set the light in day, in night the darkness. Brihaspati cleft the rock and found the cattle.

12 This homage have we offered to the Cloud-God who thunders out to many in succession.
May this Brihaspati vouchsafe us fulness of life with kine and horses, men, and heroes.

HYMN LXIX. Agni.

AUSPICIOUS is the aspect of Vadhryasva's fire; good is its guidance, pleasant are its visitings.
When first the people of Sumitra kindle it, with butter poured thereon it crackles and shines bright.

2 Butter is that which makes Vadhryasva's fire grow strong: the butter is its food, the butter makes it fat.
It spreads abroad when butter hath been offered it, and balmed with streams of butter shines forth like the Sun.

---

8 *Sweetness:* the sweet milk; that is, the cows who produced it.
Like a bowl: which already exists potentially in the wood from which it is produced by cutting.

9 Wilson, following Sâyana, paraphrases the second line:—'he seized (the cattle from the rock) of Vala surrounded by the kine as (one extracts) marrow from a bone.'

11 *The Fathers:* 'The connection of the fathers with the light, of which they are both the embodiments and the guardians, is alone sufficient to explain their action in placing the stars in the sky.'—Wallis, *Cosmology of the Rigveda*, p. 68. Or, as Ludwig remarks, the Fathers themselves may be the stars.

12 *To many:* 'cows' is, apparently, understood. Sâyana supplies *richas:*—'who recites in order many (sacred stanzas).'—Wilson.

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1 *Vadhryasva* has been mentioned, in VI. 61. 1, as a worshipper of Sarasvatî: here he appears as a special worshipper of Agni.

3 Still newest is this face of thine, O Agni, which Manu and Sumitra have enkindled.
So richly shine, accept our songs with favour, so give us strengthening food, so send us glory.

4 Accept this offering, Agni, whom aforetime Vadhryaṣva hath entreated and enkindled.
Guard well our homes and people, guard our bodies, protect thy gift to us which thou hast granted.

5 Be splendid, guard us, Kinsman of Vadhryaṣva: let not the enmity of men o'ercome thee.
Like the bold hero Chyavana, I Sumitra tell forth the title of Vadhryaṣva's Kinsman.

6 All treasures hast thou won, of plains and mountains, and quelled the Dâsas' and the Âryas' hatred.
Like the bold hero Chyavana, O Agni, mayst thou subdue the men who long for battle.

7 Deft Agni hath a lengthened thread, tall oxen, a thousand heifers, numberless devices.
Decked by the men, splendid among the splendid, shine brightly forth amid devout Sumitras.

8 Thine is the teeming cow, O Jâtavedas, who pours at once her ceaseless flow, Sabardhuk.
Thou art lit up by men enriched with guerdon, O Agni, by the pious-souled Sumitras.

9 Even Immortal Gods, O Jâtatvedas, Vadhryaṣva's Kinsman, have declared thy grandeur.
When human tribes drew near with supplication thou conqueredst with men whom thou hadst strengthened.

10 Like as a father bears his son, O Agni, Vadhryaṣva bare thee in his lap and served thee.
Thou, Youngest God, having enjoyed his fuel, didst vanquish those of old though they were mighty.

11 Vadhryaṣva's Agni evermore hath vanquished his foes with heroes who had pressed the Soma.
Lord of bright rays, thou burntest up the battle, subduing, as our help, e'en mighty foemen.

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3 *Sumitra:* son of Vadhryaṣva and Ṛishi of the hymn.

5 *Chyavana:* a son of Bhrigu. Or the word may mean 'conquering,' as Sâyaṇa interprets it. *Vadhryaṣva's Kinsman:* as having been especially worshipped and cherished by that Ṛishi. See stanza 10.

7 *A lengthened thread:* continual sacrifices, from ancient to present times. *Devices:* ways of attaining his object. Or *ṣatánîtha* may mean, 'having a hundred or many musical modes or sacred songs;' or 'praised by many:' 'the leader of hundreds (of burnt offerings).'—Wilson.

12 This Agni of Vadhryaṣva, Vṛitra-slayer, lit from of old, must be invoked with homage.
As such assail our enemies, Vadhryaṣva, whether the foes be strangers or be kinsmen.

HYMN LXX.

Aprîs.

ENJOY, O Agni, this my Fuel, welcome the oil-filled ladle where we pour libation.
Rise up for worship of the Gods, wise Agni, on the earth's height, while days are bright with beauty.

2 May he who goes before the Gods come hither with steeds whose shapes are varied, Narâṣansa.
May he, most Godlike, speed our offered viands with homage God-ward on the path of Order.

3 Men with oblations laud most constant Agni, and pray him to perform an envoy's duty.
With lightly-rolling car and best draught-horses, bring the Gods hither and sit down as Hotar.

4 May the delight of Gods spread out transversely: may it be with us long in length and fragrant.
O Holy Grass divine, with friendly spirit bring thou the willing Gods whose Chief is Indra.

5 Touch ye the far-extending height of heaven, or spring apart to suit the wide earth's measure.
Yearning, ye Doors, with those sublime in greatness, seize eagerly the heavenly Car that cometh.

6 Here in this shrine may Dawn and Night, the Daughters of Heaven, the skilful Goddesses be seated.
In your wide lap, auspicious, willing Ladies, may the Gods seat them with a willing spirit.

7 Up stands the stone, high burns the fire enkindled: Aditi's lap contains the Friendly Natures.
Ye Two Chief Priests who serve at this our worship, may ye, more skilled, win for us rich possessions.

Other Aprî hymns may be compared; I. 13, 142, and 188; II. 3; III. 4; V. 5; VII. 2, and IX. 5. The usual deities and deified objects, with the exception of Tanûnapât, are invoked.

3 *As Hotar:* 'as ministrant priest.'—Wilson.

4 *The delight of Gods:* the sacred grass.

5 *The heavenly Car:* which brings the Gods.

7 *The stone:* with which the Soma juice is expressed. *Aditi's lap:* the surface of the earth. *The Friendly Natures:* the Gods. According to Sâyaṇa, 'the acceptable sacrificial vessels.' *Two Chief Priests: puróhitau:* perhaps Agni and Âditya. *More skilled:* than human priests.

8 On our wide grass, Three Goddesses be seated: for you have we prepared and made it pleasant.
May Iḷâ, she whose foot drops oil, the Goddess, taste, man-like, sacrifice and well-set presents.

9 Since thou, God Tvashṭar, hast made beauty perfect, since thou hast been the Angirases' Companion,
Willing, most wealthy, Giver of possessions, grant us the Gods' assembly, thou who knowest.

10 Well knowing, binding with thy cord, bring hither, Lord of the Wood, the Deities' assembly.
The God prepare and season our oblations: may Heaven and Earth be gracious to my calling.

11 Agni, bring hither Varuṇa to help us, Indra from heaven, from air's mid-realm the Maruts.
On sacred grass all Holy Ones be seated, and let the Immortal Gods rejoice in Svâhâ.

HYMN LXXI. Jñânam.

WHEN men, Bṛihaspati, giving names to objects, sent out Vâk's first and earliest utterances,
All that was excellent and spotless, treasured within them, was disclosed through their affection.

2 Where, like men cleansing corn-flour in a cribble, the wise in spirit have created language,
Friends see and recognize the marks of friendship: their speech retains the blessèd sign imprinted.

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8 *Three Goddesses:* Iḷâ, Sarasvatî, and Bhâratî. *Taste:* the verb is plural, meaning, may Iḷâ and the others taste. *Man-like:* as at the sacrifice of Manu, according to Sâyaṇa.

9 *Grant us the Gods' assembly:* the Commentators explain *pâthas* sometimes as 'place,' sometimes as 'food' or 'air' or 'water.' Here Wilson, following Sâyaṇa, translates :—'offer the food of the gods (to them).'

10 *Binding with thy cord:* it is not clear what is to be bound, or ranged in order. According to Sâyaṇa, the *pâthas*, which he explains as *annam devânâm*, food of the Gods, is to be fastened with a rope. *Lord of the Wood: vânaspati:* the *yûpa* or Sacrificial Post.

11 *Svâhâ:* that is, in the sacrificial offerings presented with the exclamation Svâhâ, Ave, or Hail.

Jñânam or Knowledge, the subject of this very difficult hymn, is said by Sâyaṇa to mean Paramabrahmajñânam, knowledge of the higher truths of Religion, which teaches man his own nature and how he may be reunited to the Supreme Spirit.

1 *Vâk:* Voice or Speech, the Sacred Word. Here specially the voice of the hymn regarded as the means of communication between men and Gods. See *Vedic India* (Story of the Nations Series), pp. 269—271.

3 With sacrifice the trace of Vâk they followed, and found her harbouring within the Ṛishis.
They brought her, dealt her forth in many places: seven singers make her tones resound in concert.

4 One man hath ne'er seen Vâk, and yet he seeth: one man hath hearing but hath never heard her.
But to another hath she shown her beauty as a fond well-dressed woman to her husband.

5 One man they call a laggard, dull in friendship: they never urge him on to deeds of valour.
He wanders on in profitless illusion: the Voice he heard yields neither fruit nor blossom.

6 No part in Vâk hath he who hath abandoned his own dear friend who knows the truth of friendship.
Even if he hears her still in vain he listens: naught knows he of the path of righteous action.

7 Unequal in the quickness of their spirit are friends endowed alike with eyes and hearing.
Some look like tanks that reach the mouth or shoulder, others like pools of water fit to bathe in.

8 When friendly Brâhmans sacrifice together with mental impulse which the heart hath fashioned,
They leave one far behind through their attainments, and some who count as Brahmans wander elsewhere.

9 Those men who step not back and move not forward, nor Brâhmans nor preparers of libations,
Having attained to Vâk in sinful fashion spin out their thread in ignorance like spinsters.

10 All friends are joyful in the friend who cometh in triumph, having conquered in assembly.
He is their blame-averter, food-provider: prepared is he and fit for deed of vigour.

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3 *Harbouring within the Ṛishis:* they discovered, in the course of sacrifice, that the inspired Ṛishis alone understood Speech as required for religious purposes. *In many places:* among the Hotar-priests. *Seven singers:* 'the seven noisy (birds) meet together.'—Wilson: referring, says Sâyaṇa, to the seven metres, the Gâyatrî, etc.

8 *Some who count as Brahmans wander elsewhere:* 'others walk about boasting to be *brāhmăns*.'—Muir.

9 *Step not back and move not forward:* take no active part in religious ceremonies. 'Those who do not walk (with the Bráhmans) in this lower world, nor (with the gods) in the upper world,' is Wilson's paraphrase of the text which I have rendered literally. *Like spinsters:* '(like) female weavers. Such is the sense which Prof. Aufrecht thinks may, with probability, be assigned to *siris*, a word which occurs only here.'—Muir.

11 One plies his constant task reciting verses: one sings the holy psalm in Sakvarî measures.
One more, the Brahman, tells the lore of being, and one lays down the rules of sacrificing.

HYMN LXXII. The Gods.

Let us with tuneful skill proclaim these generations of the Gods,
That one may see them when these hymns are chanted in a future age.

2 These Brahmaṇaspati produced with blast and smelting, like a smith.
Existence, in an earlier age of Gods, from Non-existence sprang.

3 Existence, in the earliest age of Gods, from Non-existence sprang.
Thereafter were the regions born. This sprang from the Productive Power.

4 Earth sprang from the Productive Power; the regions from the earth were born.
Daksha was born of Aditi, and Aditi was Daksha's Child.

5 For Aditi, O Daksha, she who is thy Daughter, was brought forth.
After her were the blessèd Gods born sharers of immortal life.

6 When ye, O Gods, in yonder deep close-clasping one another stood,

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11 *Reciting verses:* repeating *ṛichas* or verses of the Ṛigveda. This is the duty of the Hotar. *The holy psalm:* the Gâyatra or Sâman. The Udgâtar or Chanter, one of the four chief priests is intended. *The lore of being:* the knowledge of all that exists. *Lays down the rules:* 'prescribes the order.'—Muir. 'Measures the materials.'—Wilson. This is the duty of the Adhvaryu, another of the chief priests. The hymn has been transliterated and translated by Dr. J. Muir, *O. S. Texts*, I. pp. 254—256. It has also been metrically rendered by the authors of the *Siebenzig Lieder des Rigveda*, who have endeavoured, [illegible] of the stanzas, to bring them into closer connexion. [illegible] the subject of the whole hymn is 'the eulogy of the understanding of the Veda as essential to divine knowledge.'

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2 *These:* all beings. *Like a smith:* as a blacksmith blows up his fire and melts metal.

3 *The regions:* 'the quarters (of the horizon).'—Wilson. *This:* meaning earth. *Productive Power:* the meaning of *uttânápadaḥ* is uncertain. Wallis renders it by 'the begetter (the sky)'; Wilson by 'the upward-growing (tree).'

4 *And Aditi was Daksha's Child:* 'Yāska remarks.........How can this be possible? They may have had the same origin; or, according to the nature of the gods, they may have been born from each other,—have derived their substance from one another.'—*O. S. Texts*, IV. 13. Aditi is Infinity or the Infinite, and Daksha is Force or Power personified. See *Vedic Hymns*, I. p. 245.

6 'The two verses 6 and 7 are interesting as containing an independent story of the origin of the world: the gods are said to have kicked up in dancing the atoms which formed the earth.'—Wallis, *Cosmology of the Ṛigveda*, p. 43.

Thence, as of dancers, from your feet a thickening cloud of dust arose.

7 When, O ye Gods, like Yatis, ye caused all existing things to grow,
Then ye brought Sûrya forward who was lying hidden in the sea.

8 Eight are the Sons of Aditi who from her body sprang to life.
With seven she went to meet the Gods: she cast Mârtâṇḍa far away.

9 So with her Seven Sons Aditi went forth to meet the earlier age.
She brought Mârtâṇḍa thitherward to spring to life and die again.

HYMN LXXIII.

Indra.

Thou wast born mighty for victorious valour, exulting, strongest, full of pride and courage.
There, even there, the Maruts strengthened Indra when his most rapid Mother stirred the Hero.

2 There with fiend's ways e'en Pṛiṣanî was seated: with much laudation they exalted Indra.
As if encompassed by the Mighty-footed, from darkness, near at hand, forth came the Children.

3 High are thy feet when on thy way thou goest: the strength thou foundest here hath lent thee vigour.
Thousand hyenas in thy mouth thou holdest. O Indra, mayst thou turn the Aṣvins hither.

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7 *Yatis:* devotees.

8 *Eight are the Sons:* according to the Commentator, Mitra, Varuṇa, Dhâtar, Aryaman, Anṣa, Bhaga, Vivasvân, and Âditya (the Sun). *Mârtâṇḍa:* Sûrya, the Sun. His exposure probably refers to his sweeping through the sky.—Ludwig. But see Bergaigne, *La Religion Védique*, III. 107.

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1 *Mother:* Aditi. *Stirred the Hero:* gave him free motion as soon as he was born, or incited him to action by telling him of his future opponent. See VIII. 45. 5, and 66. 2.

2 This stanza is unintelligible to me. *Pṛiṣanî:* meaning perhaps Priṣni, as Ludwig conjectures. *The Mighty-footed:* Indra. *The Children:* the new-born Maruts. Wilson translates, after Sâyaṇa :—'The martial troop of (Indra) the injurer encamped around [illegible] by the swift-moving (Maruts): they animated him with [illegible] cattle) penned up within a great stall, the embryonic (waters) issued from the (Vṛitra) who had arrived in the form of darkness.'

3 *High are thy feet:* as travelling through the heavens. *Hyenas: sâlâvṛikân:* jackals,'—Wilson.

4 Speeding at once to sacrifice thou comest: for friendship thou art bringing both Nâsatyas.
Thou hadst a thousand treasures in possession. The Aṣvins, O thou Hero, gave thee riches.

5 Glad, for the race that rests on holy Order, with friends who hasten to their goal, hath Indra
With these his magic powers assailed the Dasyu: he cast away the gloomy mists, the darkness.

6 Two of like name for him didst thou demolish, as Indra striking down the car of Ushas.
With thy belovèd lofty Friends thou camest, and with the assurance of thine heart thou slewest.

7 War-loving Namuchi thou smotest, robbing the Dâsa of his magic for the Ṛishi.
For man thou madest ready pleasant pathways, paths leading as it were directly God-ward.

8 These names of thine thou hast fulfilled completely: as Lord, thou holdest in thine arm, O Indra.
In thee, through thy great might, the Gods are joyful: the roots of trees hast thou directed upward.

9 May the sweet Soma juices make him happy to cast his quoit that lies in depth of waters.
Thou from the udder which o'er earth is fastened hast poured the milk into the kine and herbage.

10 When others call him offspring of the Courser, my meaning is that Mighty Power produced him.
He came from Manyu and remained in houses: whence he hath sprung is known to Indra only.

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6 *Two of like name:* or, of similar nature; gloomy mists and darkness. *The car of Ushas:* see IV. 30. 8—11. *The assurance of thy heart:* thy trusted thunderbolt.

8 *Thou hast fulfilled:* hast acted in full accordance with the names thou bearest, such as Vṛitra-slayer, Ṣakra, etc. *Thou holdest:* the thunderbolt. *The roots of trees:* the clouds are often compared to trees. The rain is their fruit, and when they pour it down their roots are supposed to be turned upward.

9 *Quoit: chakrám:* meaning the thunderbolt. *The udder:* the firmament.

10 *The Courser:* meaning Heaven. *Manyu:* wrath, passion or ardour, personified, *My meaning is:* the speaker declares that he is raised above the common mythological explanations. He considers the God to have sprung from a transcendental Power.—Ludwig.

Grassmann banishes this hymn to his Appendix as being generally obscure and in parts absolutely unintelligible. I have, for the most part, followed Ludwig's interpretation.

11 Like birds of beauteous wing the Priyamedhas, Ṛishis, imploring, have come nigh to Indra:
Dispel the darkness and fill full our vision: deliver us as men whom snares entangle.

HYMN LXXIV.

Indra.

I AM prepared to laud with song or worship the Noble Ones who are in earth and heaven,
Or Coursers who have triumphed in the contest, or those who, famed, have won the prize with glory.

2 Their call, the call of Gods, went up to heaven: they kissed the ground with glory-seeking spirit,
There where the Gods look on for happy fortune, and like the kindly heavens bestow their bounties.

3 This is the song of those Immortal Beings who long for treasures in their full perfection.
May these, completing prayers and sacrifices, bestow upon us wealth where naught is wanting.

4 Those living men extolled thy deed, O Indra, those who would fain burst through the stall of cattle,
Fain to milk her who bare but once, great, lofty, whose Sons are many and her streams past number.

5 Ṣachîvan, win to your assistance Indra who never bends, who overcomes his foemen,
Ṛibhukshan, Maghavan, the hymn's upholder, who, rich in food, bears man's kind friend, the thunder.

6 Since he who won of old anew hath triumphed, Indra hath earned his name of Vritra-slayer.
He hath appeared, the mighty Lord of Conquest. What we would have him do let him accomplish.

The subject of the hymn is a coming horse-race, and the Ṛishi invokes in favour of the Yajamâna, the Vasus, racers who have won the prize in former times, and the men who owned them. Indra also is appealed to for help. See *Vedische Studien*, I. p. 129.

2 *The call of Gods:* the Gods are imagined as present and interested in the race. *They kissed the ground:* the horses lightly touched the earth as they ran.

4 *Those living men:* the Angirases. *Her who bare but once:* Heaven, according to Sâyaṇa; Earth, according to Grassmann. Pṛiṣni, the mother of the Maruts, must be meant.—Ludwig. See VI. 48. 22.

5 *Ṣachîvan:* apparently a man's name. 'Celebrator of holy rites.'—Wilson.

6 *He who won of old:* the Yajamâna. *He hath appeared:* the poet imagines Indra himself to be present.

HYMN LXXV. The Rivers.

THE singer, O ye Waters, in Vivasvân's place, shall tell your grandeur forth that is beyond compare.
The Rivers have come forward triply, seven and seven. Sindhu in might surpasses all the streams that flow.

2 Varuṇa cut the channels for thy forward course, O Sindhu, when thou rannest on to win the race.
Thou speedest o'er precipitous ridges of the earth, when thou art Lord and Leader of these moving floods.

3 His roar is lifted up to heaven above the earth: he puts forth endless vigour with a flash of light.
Like floods of rain that fall in thunder from the cloud, so Sindhu rushes on bellowing like a bull.

4 Like mothers to their calves, like milch-kine with their milk, so, Sindhu, unto thee the roaring rivers run.
Thou leadest as a warrior king thine army's wings what time thou comest in the van of these swift streams.

5 Favour ye this my laud, O Gangâ, Yamunâ, O Ṣutudrî, Parushṇî, and Sarasvatî:
With Asiknî, Vitastâ, O Marudvṛidhâ, O Ârjîkîyâ with Sushomâ hear my call.

6 First with Tṛishṭâmâ thou art eager to flow forth, with Rasâ, and Susartu, and with Ṣvetyâ here,
With Kubhâ; and with these, Sindhu! and Mehatnu, thou seekest in thy course Krumu and Gomatî.

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1 *O ye Waters:* apparently the Rivers are addressed as representing all the divine Waters. *Vivasvân's place:* where the singers stand when they sing hymns. *Triply, seven and seven:* twenty-one rivers; two other sets of seven each being added to the seven chief rivers of the Panjâb. Sâyaṇa explains differently:—'they flowed by sevens through the three (worlds),'—Wilson. 'Each set of seven [streams] has followed a threefold course.'—Muir. 'By seven and seven......in three courses.'—M. Müller.

5 The poet addresses first the most distant rivers. *Gangâ:* the Ganges is mentioned, indirectly, in only one other verse of the *Ṛigveda,* and even there, the word is said by some to be the name of a woman. See VI. 45. 31. *Yamunâ:* the Jumna. *Ṣutudrî:* the Sutlej or Satlaj. *Parushṇî:* the Râvî: *Sarasvatî:* see VI. 61. 2. *Asiknî:* the ancient Acesines: the Vedic name of the Chandrabhâgâ. [illegible] *Vitastâ:* probably the Jhelum, the Hydaspes of the [illegible]: meaning, increased by the Maruts: not identified. *Ârjîkîyâ* and *Sushomâ* are said by Yâska to be the Vipâs and the Sindhu; but this is not possible, and it is uncertain what rivers are meant.

6 *Kubhâ, Krumu,* and *Gomatî* have been mentioned in previous Books. The other streams whose names occur in this stanza are probably unimportant affluents of the Indus. All that is known regarding the rivers mentioned in stanzas 5 and 6 may be found in Zimmer's *Altindisches Leben,* pp. 4ff.

7 Flashing and whitely-gleaming in her mightiness, she moves along her ample volumes through the realms,
Most active of the active, Sindhu unrestrained, like to a dappled mare, beautiful, fair to see.

8 Rich in good steeds is Sindhu, rich in cars and robes, rich in gold, nobly-fashioned, rich in ample wealth.
Blest Sîlamâvatî and young Ûrṇâvatî invest themselves with raiment rich in store of sweets.

9 Sindhu hath yoked her car, light-rolling, drawn by steeds, and with that car shall she win booty in this fight.
So have I praised its power, mighty and unrestrained, of independent glory, roaring as it runs.

HYMN LXXVI. Press-stones.

I GRASP at you when power and strength begin to dawn: bedew ye, Indra and the Maruts, Heaven and Earth,
That Day and Night, in every hall of sacrifice, may wait on us and bless us when they first spring forth.

2 Press the libation out, most excellent of all: the Pressing-stone is grasped like a hand-guided steed.
So let it win the valour that subdues the foe, and the fleet courser's might that speeds to ample wealth.

3 Juice that this Stone pours out removes defect of ours, as in old time it brought prosperity to man.

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7 *In her mightiness:* in the preceding stanzas Sindhu appears to be a River-God, but in this and following verses the epithets are feminine.

8 *Sîlamâvatî* and *Ûrṇâvatî* appear to be names of rivers. According to Sâyaṇa, the words are epithets of Sindhu and mean respectively 'abounding in *Sîlamâ* plants,' said to be used for cordage, and 'rich in wool.' The meaning of the second half of the second line is uncertain:—'wears [as only one river is supposed to be the subject] honey-growing (flowers).'—Wilson.

9 *In this fight:* the hymn may, as Prof. Ludwig suggests, be a prayer for aid in a battle that is to be fought on the banks of the Sindhu or Indus. The hymn has been transliterated and translated by Dr. J. Muir, *O. S. Texts*, V. 343—345, and a version of stanzas 1—8 is given by Prof. Zimmer, *Altindisches Leben*, p. 4. A complete translation, with full explanatory notes, is given in Max Müller's *India, What can it Teach us?*, pp. 164—168.

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1 *I grasp at you:* 'I propitiate you.'—Wilson. *Power and strength:* the morning beams which bring new vigour. *Day and Night:* or, 'both day-halves.'
3 *To man:* or, to Manu. *Tvashtar's milk-blent juice:* the Soma juice brewed by Tvashṭar for the year, which represents the life-sustaining power of Nature. —Ludwig. *Bright with the hue of steeds:* tawny-coloured. Sâyaṇa interprets differently:—'when the son of Twashṭri, hidden by the (stolen) cows, and assuming the form of a horse, (was to be slain).'—Wilson. Trisiras the son of Tvashṭar was regarded as an enemy of the Gods. Indra slew him and took possession of the Soma.

At sacrifices they established holy rites on Tvashṭar's milk-blent juice bright with the hue of steeds.

4 Drive ye the treacherous demons far away from us: keep Nirṛiti afar and banish penury.
Pour riches forth for us with troops of hero sons, and bear ye up, O Stones, the song that visits Gods.

5 To you who are more mighty than the heavens themselves, who, finishing your task with more than Vibhvan's speed,
More rapidly than Vâyu seize the Soma juice, better than Agni give us food, to you I sing.

6 Stirred be the glorious Stones: let it press out the juice, the Stone with heavenly song that reaches up to heaven,
There where the men draw forth the meath for which they long, sending their voice around in rivalry of speed.

7 The Stones press out the Soma, swift as car-borne men, and, eager for the spoil, drain forth the sap thereof.
To fill the beaker, they exhaust the udder's store, as the men purify oblations with their lips.

8 Ye, present men, have been most skilful in your work, even ye, O Stones who pressed Soma for Indra's drink.
May all ye have of fair go to the Heavenly Race, and all your treasure to the earthly worshipper.

HYMN LXXVII. Maruts.

As with their voice from cloud they sprinkle treasure so are the wise man's liberal sacrifices.
I praise their Company that merits worship as the good Maruts' priest to pay them honour.

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4 *Nirṛiti:* the Goddess of Death and Destruction.

5 *Vibhvan:* one of the three Ṛibhus. *Vâyu:* or, the wind.

6 *The men:* meaning the press-stones. Cf. stanza 8.

7 *The udder's store:* the juice contained in the milky Soma-plant. *With their lips:* with the praises that they utter.

8 *Worshipper:* Sâyaṇa explains *sunvaté* by *yajamânâya*, to the Yajamâna or sacrificer. The more literal translation would be 'to the presser,' the man who presses out or effuses the Soma juice.

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1 This stanza is obscure. According to Sâyaṇa. *vijânúshaḥ* (the wise man's) is formed from *jan*, to generate, and not from *jñâ*, to know :—'they are the generators (of the world) like sacrifices abounding in libations.'—Wilson. *The good Maruts' priest:* either the band of the Maruts themselves regarded as a Brahman, or a human priest specially skilled in propitiating them. Prof. M. Müller translates differently. See *Vedic Hymns*, I. p. 412.

2 The youths have wrought their ornaments for glory through many nights,—this noble band of Maruts.
Like stags the Sons of Dyaus have striven onward, the Sons of Aditi grown strong like pillars.

3 They who extend beyond the earth and heaven, by their own mass, as from the cloud spreads Sûrya;
Like mighty Heroes covetous of glory, like heavenly gallants who destroy the wicked.

4 When ye come nigh, as in the depth of waters, the earth is loosened, as it were, and shaken.
This your all-feeding sacrifice approaches: come all united, fraught, as 'twere, with viands.

5 Ye are like horses fastened to the chariot poles, luminous with your beams, with splendour as at dawn;
Like self-bright falcons, punishers of wicked men, like hovering birds urged forward, scattering rain around.

6 When ye come forth, O Maruts, from the distance, from the great treasury of rich possessions,
Knowing, O Vasus, boons that should be granted, even from afar drive back the men who hate us.

7 He who, engaged in the rite's final duty, brings, as a man, oblation to the Maruts,
Wins him life's wealthy fulness, blest with heroes: he shall be present, too, where Gods drink Soma.

8 For these are helps adored at sacrifices, bringing good fortune by their name Âdityas.
Speeding on cars let them protect our praises, delighting in our sacrifice and worship.

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2 *This noble band of Maruts*: Prof. Ludwig suggests that *sumấrutam* means here a festival held in honour of the Maruts at the end of the periodical rains, and that, after many nights, the Maruts adorn themselves for this. *Pillars*: I follow Ludwig; but the meaning of *akrấḥ* is uncertain. Geldner takes it to mean 'horses,' a parallelism to stags, or antelopes. Sâyaṇa makes *ná*, like, negative, and explains *akrấḥ* by *âkramaṇaśîlấḥ*:—'the swift-going sons of Aditi do not increase in glory,'—Wilson.

4 *This your all-feeding sacrifice approaches*: 'this manifold sacrifice comes towards you.'—Wilson.

7 *In the rite's final duty*: Sâyaṇa explains *udṛ́chi yajñé* by *yajñe samấptastutike sampûrṇe sati*, when the sacrifice has its praise perfected, when the sacrifice is complete. *As a man*: according to Ludwig, 'no longer a man,' that is, not in his human character but having become divine by worship. *Where the Gods drink Soma*: he, a God himself, shall be admitted to the Gods' society.

HYMN LXXVIII.

Maruts.

YE by your hymns are like high-thoughted singers, skilful, inviting Gods with sacrifices;
Fair to behold, like Kings, with bright adornment, like spotless gallants, leaders of the people:

2 Like fire with flashing flame, breast-bound with chains of gold, like tempest-blasts, self-moving, swift to lend your aid;
As best of all foreknowers, excellent to guide, like Somas, good to guard the man who follows Law.

3 Shakers of all, like gales of wind they travel, like tongues of burning fires in their effulgence.
Mighty are they as Warriors clad in armour, and, like the Fathers' prayers, Most Bounteous Givers.

4 Like spokes of car-wheels in one nave united, ever victorious like heavenly Heroes,
Shedding their precious balm like youthful suitors, they raise their voice and chant their psalm as singers.

5 They who are fleet to travel like the noblest steeds, long to obtain the prize like bounteous charioteers,
Like waters speeding on with their precipitous floods, like omniform Angirases with Sâma-hymns.

6 Born from the stream, like press-stones are the Princes, for ever like the stones that crush in pieces;
Sons of a beauteous Dame, like playful children, like a great host upon the march with splendour.

7 Like rays of Dawn, the visitors of sacrifice, they shine with ornaments as eager to be bright.
Like rivers hasting on, glittering with their spears, from far away they measure out the distances.

8 Gods, send us happiness and make us wealthy, letting us singers prosper, O ye Maruts.
Bethink you of our praise and of our friendship: ye from of old have riches to vouchsafe us.

HYMN LXXIX.

Agni.

I HAVE beheld the might of this Great Being, Immortal in the midst of tribes of mortals.
His jaws now open and now shut together: much they devour, insatiately chewing.

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4 *Shedding their precious balm:* pouring out the fertilizing rain as liberally as young wooers give presents.

6 *Born from the stream:* from the sea of air, or from Sindhu, the Indus.

7 *They measure out the distances:* 'have traversed leagues.'—Wilson. 'They measure many miles.'—M. Müller.

2 His eyes are turned away, his head is hidden: unsated with his tongue he eats the fuel.
With hands upraised, with reverence in the houses, for him they quickly bring his food together.

3 Seeking, as 'twere, his Mother's secret bosom, he, like a child, creeps on through wide-spread bushes.
One he finds glowing like hot food made ready, and kissing deep within the earth's recesses.

4 This holy Law I tell you, Earth and Heaven: the Infant at his birth devours his Parents.
No knowledge of the God have I, a mortal. Yea, Agni knoweth best, for he hath wisdom.

5 This man who quickly gives him food, who offers his gifts of oil and butter and supports him,—
Him with his thousand eyes he closely looks on: thou showest him thy face from all sides, Agni.

6 Agni, hast thou committed sin or treason among the Gods? In ignorance I ask thee.
Playing, not playing, he gold-hued and toothless, hath cut his food up as the knife a victim.

7 He, born in wood hath yoked his horses rushing in all directions, held with reins that glitter.
The well-born friend hath carved his food with Vasus: in all his limbs he hath increased and prospered.

HYMN LXXX. Agni.

Agni bestows the fleet prize-winning courser; Agni, the hero famed and firm in duty.
Agni pervades and decks the earth and heaven, and fills the fruitful dame who teems with heroes.

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2 *His eyes:* according to Sâyaṇa, the eyes of Agni are the distant Sun and Moon, and *his head* is hidden in mens' stomachs, in the shape of the heat which enables them to digest their food. *His food:* the sticks for fuel, which are bound up into fagots.

3 This stanza is very obscure. Agni, born from the wood of the fire-sticks, seems, as he creeps through the brushwood that he is burning, to seek entrance again into his mother's side. He then finds an old dry tree or log, which had been deeply rooted in the earth, and feeds on it as on food that has been specially prepared for him.

4 *His Parents:* the two fire-sticks from which he has been produced.

6 *Hast thou committed sin?:* Art thou as voracious and destructive in heaven as thou art on earth? *Playing, not playing:* playing about the fuel, and yet earnestly intent on devouring his food. 'Sporting (here), not sporting (there).'—Wilson. *A victim: gấm:* ox or cow.

7 *The well-born Friend:* Agni. *In all his limbs: párvabhiḥ:* 'with logs of wood.'—Wilson.

2 Blest be the wood that feeds the active Agni: within the two great worlds hath Agni entered.
Agni impels a single man to battle, and with him rends in pieces many a foeman.

3 Agni rejoiced the ear of him who praised him, and from the waters burnt away Jarûtha.
Agni saved Atri in the fiery cavern, and made Nṛimedha rich with troops of children.

4 Agni hath granted wealth that decks the hero, and sent the sage who wins a thousand cattle.
Agni hath made oblations rise to heaven: to every place are Agni's laws extended.

5 With songs of praise the Ṛishis call on Agni; on Agni, heroes worsted in the foray.
Birds flying in the region call on Agni: around a thousand cattle Agni wanders.

6 Races of human birth pay Agni worship, men who have sprung from Nahus' line adore him.
Stablished in holy oil is Agni's pasture, on the Gandharva path of Law and Order.

7 The Ṛibhus fabricated prayer for Agni, and we with mighty hymns have called on Agni.
Agni, Most Youthful God, protect the singer: win us by worship, Agni, great possessions.

HYMN LXXXI. Viṣvakarman.

He who sate down as Hotar-priest, the Ṛishi, our Father, offering up all things existing,—
He, seeking through his wish a great possession, came among men on earth as archetypal.

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3 *Jarûtha:* see VII. 1. 7, and 9. 6. *Atri:* his deliverance is ascribed to the Aṣvins in I. 112. 7, 116. 8, 117, 3, and 118. 7.

5 *Around a thousand cattle:* in the fires lighted to keep off wild beasts and demons of darkness.

6 *Gandharva path:* sublime; that which the Gandharvas in heaven use to travel.

7 *The Ṛibhus:* or Ṛishis skilful as the Ṛibhus.

Viṣvakarman, the Omnific, is represented in this hymn as the universal Father and Generator, the Creator of all things and Architect of the worlds.

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1 [illegible] regarded as being contained in the offerings presented by [illegible] *his wish:* through his desire to create. *Archetypal:* the meaning of [illegible] is uncertain. In Wilson's Translation 'inventor' is a [illegible],' that is, 'first investing Agni with the worlds,' according to Sâyaṇa's explanation. 'First appearing.'—Ludwig, 'The first worshipper.'—Wallis.

2 What was the place whereon he took his station? What was it that supported him? How was it?
Whence Viṣvakarman, seeing all, producing the earth, with mighty power disclosed the heavens.

3 He who hath eyes on all sides round about him, a mouth on all sides, arms and feet on all sides,
He, the Sole God, producing earth and heaven, weldeth them, with his arms as wings, together.

4 What was the tree, what wood in sooth produced it, from which they fashioned out the earth and heaven?
Ye thoughtful men inquire within your spirit whereon he stood when he established all things.

5 Thine highest, lowest, sacrificial natures, and these thy midmost here, O Viṣvakarman,
Teach thou thy friends at sacrifice, O Blessèd, and come thyself, exalted, to our worship.

6 Bring thou thyself, exalted with oblation, O Viṣvakarman, Earth and Heaven to worship.
Let other men around us live in folly: here let us have a rich and liberal patron.

7 Let us invoke to-day, to aid our labour, the Lord of Speech, the thought-swift Viṣvakarman.
May he hear kindly all our invocations who gives all bliss for aid, whose works are righteous.

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3 *Weldeth them:* cp. IV. 2. 17, and X. 72. 2. *With his arms as wings:* fanning the flame in which the matter is smelted. Ludwig thinks that whirlwinds, produced by the action of hands, feet, and wings, are intended.

4 The first half-line occurs also in X. 31. 7. *They:* the makers of the world directed by Parameṣvara.—Sâyaṇa.

5 Or the first half-line may be rendered:—'Thy sacrificial forms, the highest, lowest.' *Come thyself, exalted, to our worship:* 'exhilarated, thyself offer up thyself.'—Muir. 'Do thou sacrifice to thyself delighting thyself.'—Wallis. 'According to Mahîdhara the meaning is that man is incompetent to worship the creator, that is, in his forms, and it must be done by himself.'—Wilson. I have adopted Prof. Ludwig's explanation of the last clause.

6 *Bring ....to worship:* or, sacrifice to Heaven and Earth.

7 *Our labour:* the arduous work of sacrificing. 'In our conflict.'—Muir. The hymn has been translated by Dr. J. Muir, *O. S. Texts*, IV. pp. 6, 7, by Mr. Wallis, *Cosmology of the Ṛigveda*, pp. 81—83, and, partly, by Prof. F. Max Müller in his *Hibbert Lectures*, p. 293f.

See also Mme. Zénaïde Ragozin, *Vedic India*, pp. 263, 416.

HYMN LXXXII. Viṣvakarman.

THE Father of the eye, the Wise in spirit, created both these worlds submerged in fatness.
Then when the eastern ends were firmly fastened, the heavens and the earth were far extended.

2 Mighty in mind and power is Viṣvakarman, Maker, Disposer, and most lofty Presence.
Their offerings joy in rich juice where they value One, only One, beyond the Seven Ṛishis.

3 Father who made us, he who, as Disposer, knoweth all races and all things existing,
Even he alone, the Deities' name-giver,—him other beings seek for information.

4 To him in sacrifice they offered treasures,—Ṛishis of old, in numerous troops, as singers,
Who, in the distant, near, and lower region, made ready all these things that have existence.

5 That which is earlier than this earth and heaven, before the Asuras and Gods had being,—
What was the germ primeval which the waters received where all the Gods were seen together?

6 The waters, they received that germ primeval wherein the Gods were gathered all together.
It rested set upon the Unborn's navel, that One wherein abide all things existing.

7 Ye will not find him who produced these creatures: another thing hath risen up among you.
Enwrapt in misty cloud, with lips that stammer, hymn-chanters wander and are discontented.

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1 *The Father of the eye:* Viṣvakarman, who made the light which enables the eye to see. *Submerged in fatness:* Sâyaṇa explains *ghṛitám* here by 'water:'—'engendered the water, (and then) these two (heaven and earth) floating (on the waters).'—Wilson.

2 *Most lofty Presence:* literally, the highest apparition; the highest image or object of spiritual contemplation. *Their offerings:* the offerings, or perhaps the wishes, of the Fathers, semi-personified. *The Seven Ṛishis:* the constellation Ursa Major, the seven stars of which are the great Ṛishis Marîchi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishṭha. The meaning is that the spirits of the blest enjoy the fulfilment of all their desires beyond the starry heavens where the One Being, the great Creator, dwells.

3 *For information:* to learn who is the Supreme God; or what their several functions are.

4 *Distant, near, and lower region:* meaning, apparently, the heavenly, the earthly, and the intermediate atmosphere.

6 *The Unborn,* Aja, seems here to be identified with Viṣvakarman. See *Vedic India,* pp. 423, 424.

7 *Another thing:* meaning, according to the Commentator, 'Viṣvakarman

HYMN LXXXIII.

Manyu.

He who hath reverenced thee, Manyu, destructive bolt, breeds for himself forthwith all conquering energy.
Ârya and Dâsa will we conquer with thine aid, with thee the Conqueror, with conquest conquest-sped.

2 Manyu was Indra, yea, the God was Manyu, Manyu was Hotar, Varuṇa, Jâtavedas.
The tribes of human lineage worship Manyu. Accordant with thy fervour, Manyu, guard us.

3 Come hither, Manyu, mightier than the mighty; chase, with thy fervour for ally, our foemen.
Slayer of foes, of Vṛitra, and of Dasyu, bring thou to us all kinds of wealth and treasure.

4 For thou art, Manyu, of surpassing vigour, fierce, queller of the foe, and self-existent,
Shared by all men, victorious, subduer: vouchsafe to us superior strength in battles.

5 I have departed, still without a portion, wise God! according to thy will, the Mighty.
I, feeble man, was wroth with thee, O Manyu: I am myself; come thou to give me vigour.

6 Come hither, I am all thine own; advancing turn thou to me, Victorious, All-supporter!

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is a different entity from you who are sentient beings, who have individual consciousness, and so forth.'—See Editor's note in Wilson's translation. Sâyaṇa 'gives the general sense of the last clause [of the stanza] as "You are merely anxious for enjoyment in this world and in the next, therefore you know nothing of *Visvakarman*," taking *ukthaṣâsaḥ* as implying singing hymns with a view to gaining felicity in a future state. Mahîdhara has a similar explanation: "you who are engaged in the enjoyments of this world or the next, being subject to false knowledge or ignorance, have no knowledge of the Truth."'—Wilson.

With regard to this and the preceding hymn Mr. Wallis observes that they make no attempt to explain in what way the process of sacrifice could be regarded as an act of creation. We are told little more than that Visvakarman was a primeval sacrificer and also a creator; we have no hint how to combine the two ideas [illegible] unity. See *Cosmology of the Rigveda*, pp. 83, 84, and Muir, *O. S. T.* [illegible] IV. 7, 8, where the hymn is translated and some of its difficulties are discussed. Prof. Ludwig's Commentary is especially full and valuable, and should be consulted by all students of the Veda.

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1 *Manyu:* Anger, Passion, personified.

3 *With thy fervour: tápasâ: tápas* means 'heat,' 'burning,' and, secondly, penance, rigorous abstraction.

5 *Without a portion:* without a share in thy favours. *I am myself:* I am just what I am; a weak mortal, for whose infirmity allowance should be made. 'Being (incorporated with) my body, approach me.'—Wilson.

Come to me, Manyu, Wielder of the Thunder : bethink thee of thy friend, and slay the Dasyus.

7 Approach, and on my right hand hold thy station : so shall we slay a multitude of foemen.
The best of meath I offer to support thee : may we be first to drink thereof in quiet.

HYMN LXXXIV. Manyu.

BORNE on with thee, O Manyu girt by Maruts, let our brave men, impetuous, bursting forward,
March on, like flames of fire in form, exulting, with pointed arrows, sharpening their weapons.

2 Flashing like fire, be thou, O conquering Manyu, invoked, O Victor, as our army's leader.
Slay thou our foes, distribute their possessions : show forth thy vigour, scatter those who hate us.

3 O Manyu, overcome thou our assailant : on ! breaking, slaying, crushing down the foemen.
They have not hindered thine impetuous vigour : Mighty, Sole born ! thou makest them thy subjects.

4 Alone of many thou art worshipped, Manyu : sharpen the spirit of each clan for battle.
With thee to aid, O thou of perfect splendour, we will uplift the glorious shout for conquest.

5 Unyielding, bringing victory like Indra, O Manyu, be thou here our Sovran Ruler.
To thy dear name, O Victor, we sing praises : we know the spring from which thou art come hither.

6 Twin-born with power, destructive bolt of thunder, the highest conquering might is thine, Subduer !
Be friendly to us in thy spirit, Manyu, O Much-invoked, in shock of mighty battle.

7 For spoil let Varuṇa and Manyu give us the wealth of both sides gathered and collected ;
And let our enemies with stricken spirits, o'erwhelmed with terror, slink away defeated.

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1 *Like flames of fire in form: agnírūpāḥ:* Homer's δέμας πυρὸς αἰθομένοιο.

3 *Sole born :* 'O thou who art without companion.—Wilson.

5 *The spring :* the source.

7 *For spoil:* the preservation of their own property and the seizure of their enemies' goods being regarded as a double conquest. Or *dhánam ubháyam* may mean wealth of both kinds, horses and cows.

This hymn and the preceding are to be repeated, Sáyaṇa says, at sacrifices to ensure the destruction of enemies.

HYMN LXXXV.

Sûryâ's Bridal.

TRUTH is the base that bears the earth; by Sûrya are the heavens sustained.
By Law the Âdityas stand secure, and Soma holds his place in heaven.

2 By Soma are the Âdityas strong, by Soma mighty is the earth.
Thus Soma in the midst of all these constellations hath his place.

3 One thinks, when they have brayed the plant, that he hath drunk the Soma's juice;
Of him whom Brahmans truly know as Soma no one ever tastes.

4 Soma, secured by sheltering rules, guarded by hymns in Bṛihatî,
Thou standest listening to the stones: none tastes of thee who dwells on earth.

5 When they begin to drink thee, then, O God, thou swellest out again.
Vâyu is Soma's guardian God. The Moon is that which shapes the years.

6 Raibhî was her dear bridal friend, and Nârâṣansî led her home.
Lovely was Sûryâ's robe: she came to that which Gâthâ had adorned.

7 Thought was the pillow of her couch, sight was the unguent for her eyes:
Her treasury was earth and heaven when Sûryâ went unto her Lord.

The main subject of this composite hymn, which is one of the latest in the Rigveda, is the ceremony of marriage in general and more especially the wedding of Sûryâ, the Daughter of the Sun, another form of Dawn, who is regarded as the typical bride.

1 *Truth:* or reality; *sátyam,* used interchangeably with *ṛitam,* the Law and Order of the universe.

2 *By Soma:* by the power of the deified Soma whose influence pervades, quickens, and supports all existence. In the second line *Soma* is the Moon, but perhaps there is an allusion to the other sense also of the word. *These constellations:* the *nakshatras* or lunar mansions. 'In the centre of these stars.'—Muir.

3 *Know as Soma:* know to be the Moon, regarded as the food of Gods only.

4 *By hymns in Bṛihatî:* that is by hymns in that metre. But the meaning of *bā́rhataiḥ* is uncertain. According to Sâyaṇa, the Bârhatas are the seven guardians of the Soma, Svâna, Bhrâja, Anghâ ri, and others.

5 *They:* the Gods. *Thee:* the ambrosia contained in thee, which the Gods drink during the waning of the Moon. *O God:* Soma, the Moon.

6 Soma is the deity of the preceding five stanzas. Sûryâ's Bridal is the subject of 6—17. *Raibhî, Nárâṣansî,* and *Gâthâ* are ritual verse, eulogistic hymn, and non-Vedic song personified.

7 *Treasury: kóṣaḥ:* meaning, probably, trousseau or bridal outfit. According to some the box or body of the chariot is intended.

8 Hymns were the cross-bars of the pole, Kurîra-metre decked the car:
The bridesmen were the Asvin Pair: Agni was leader of the train.

9 Soma was he who wooed the maid: the groomsmen were both Asvins, when
The Sun-God Savitar bestowed his willing Sûryâ on her Lord.

10 Her spirit was the bridal car; the covering thereof was heaven:
Bright were both Steers that drew it, when Sûryâ approached her husband's home.

11 Thy Steers were steady, kept in place by holy verse and Sâma-hymn:
All ear were thy two chariot wheels: thy path was tremulous in the sky.

12 Clean, as thou wentest, were thy wheels; wind was the axle fastened there.
Sûryâ, proceeding to her Lord, mounted a spirit-fashioned car.

13 The bridal pomp of Sûryâ, which Savitar started, moved along.
In Maghâ days are oxen slain, in Arjunîs they wed the bride.

14 When on your three-wheeled chariot, O Asvins, ye came as wooers unto Sûryâ's bridal,
Then all the Gods agreed to your proposal: Pûshan as Son elected you as Fathers.

15 O ye Two Lords of lustre, then when ye to Sûryâ's wooing came,
Where was one chariot-wheel of yours? Where stood ye for the Sire's command?

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8 *Decked her car:* formed its canopy. But the meaning of *opaśáḥ* here is uncertain. '*Kurîra* metre was the thong of the whip.'—Wilson. *The bridesmen:* in I. 119. 7 and elsewhere the Asvins are said to be the husbands of Sûryâ. Here they are represented as the friends who had asked her in marriage for Soma.

11 *All ear:* the text has *śrótram*, an ear, which Sâyaṇa says, means *śrotre*, two ears. 'The two wheels were thy ears.'—Wilson.

13 *In Maghâ days:* or in stricter accordance with the text, 'In Aghâ days,' when the Moon is in the lunar mansion Maghâ. See Jacobi, *Festgruss an R. von Roth*, p. 69, and Weber, *Vedische Beiträge*, p. 32f. *Slain:* only on especially festive occasions, weddings for instance. 'Are whipped along.'—Wilson. *In Arjunîs:* two asterisms or lunar mansions, more commonly called Phalgunîs. *They wed the bride:* she is escorted to her husband's home.

14 *As wooers:* on behalf of Soma. *Pûshan:* here meaning Savitar. *Son* and *Fathers:* intended to express close relationship and Savitar's obligation to the Asvins who had arranged the marriage.

15 *For the Sire's command:* to receive Savitar's invitation to take part in the bridal procession. According to Sâyaṇa, 'to offer your gift.'

16 The Brahmans, by their seasons, know, O Sûryâ, those two wheels of thine:
One, kept concealed, those only who are skilled in highest truths have learned.

17 To Sûryâ and the Deities, to Mitra and to Varuṇa,
Who know aright the thing that is, this adoration have I paid.

18 By their own power these Twain in close succession move;
They go as playing children round the sacrifice.
One of the Pair beholdeth all existing things; the other ordereth seasons and is born again.

19 He, born afresh, is new and new for ever: ensign of days he goes before the Mornings.
Coming, he orders for the Gods their portion. The Moon prolongs the days of our existence.

20 Mount this, all-shaped, gold-hued, with strong wheels, fashioned of Kinsuka and Salmali, light-rolling,
Bound for the world of life immortal, Sûryâ: make for thy lord a happy bridal journey.

21 Rise up from hence: this maiden hath a husband. I laud Visvâvasu with hymns and homage.
Seek in her father's home another fair one, and find the portion from of old assigned thee.

22 Rise up from hence, Visvâvasu: with reverence we worship thee.
Seek thou another willing maid, and with her husband leave the bride.

23 Straight in direction be the paths, and thornless, whereon our fellows travel to the wooing.
Let Aryaman and Bhaga lead us: perfect, O Gods, the union of the wife and husband.

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16 The *two wheels* are probably heaven and earth, and the third, *one kept concealed,* is the mysterious invisible world beyond them.

18 In this stanza and the following one, which are but loosely connected with the rest of the hymn, Sûrya represents the Sun, and Soma is the Moon.

20 Stanzas 20—33 contain a collection of formulæ repeated when the bride mounts her chariot, while she is travelling to her husband's house, when she arrives there, and on the following morning. *This:* chariot. *Kinsuka:* the wood of the Butea frondosa. *Salmali:* the silk-cotton tree; Salmalia malabarica. *Sûryâ:* the girl is addressed by the name of Sûryâ, the typical bride.

21 *Visvâvasu:* one of the Gandharvas, the protector of virgins. He is told to leave the bride who no longer needs his care, and to transfer his guardianship to some marriageable maiden who has not yet found a husband. *Fair one: vyàktâm:* 'decorated with ornaments.'—Wilson

23 *To the wooing:* to the father, to whom the interceders are to apply for his daughter's hand on behalf of their friend, according to Sâyaṇa.

24 Now from the noose of Varuṇa I free thee, wherewith Most Blessèd Savitar hath bound thee.
In Law's seat, to the world of virtuous action, I give thee up uninjured with thy consort.

25 Hence, and not thence, I send thee free. I make thee softly fettered there,
That, Bounteous Indra, she may live blest in her fortune and her sons.

26 Let Pûshan take thy hand and hence conduct thee; may the two Aṣvins on their car transport thee.
Go to the house to be the household's mistress and speak as lady to thy gathered people.

27 Happy be thou and prosper with thy children here: be vigilant to rule thy household in this home.
Closely unite thy body with this man, thy lord. So shall ye, full of years, address your company.

28 Her hue is blue and red: the fiend who clingeth close is driven off.
Well thrive the kinsmen of this bride: the husband is bound fast in bonds.

29 Give thou the woollen robe away: deal treasure to the Brahman priests.
This female fiend hath got her feet, and as a wife attends her lord.

30 Unlovely is his body when it glistens with this wicked fiend,
What time the husband wraps about his limbs the garment of his wife.

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24 *The noose of Varuṇa:* the girdle with which the bride is girded after she has been bathed, combed, and dressed for the marriage ceremony. See Prof. Max Müller's *Rigveda-Sanhitâ*, Vol. VI., Preface, p 14. Or, as Lanman suggests, the noose may mean the tie by which a girl is bound to her father till marriage. *Law's seat:* the place of sacrifice, the altar.

Stanzas 24—26 and 32, 33 are spoken just before the bride's departure from her father's house.

25 *Hence and not thence:* from thy father's house and not from thy husband's.

27 *Be vigilant to rule thy household:* this is Sâyaṇa's explanation. 'Be watchful over the domestic fire.'—Wilson. The verse is addressed to the bride, and to the newly-wedded pair on arrival at the bridegroom's house.

28 *Her hue:* the colour of Kṛityâ, Magic personified, a female deity or fiend.

29 *The woollen robe:* 'the garment soiled by the body.'—Wilson. *Attends her lord:* the magic, or evil spell, returns to its originator.—Ludwig.

31 Consumptions, from her people, which follow the bride's resplendent train,—
These let the Holy Gods again bear to the place from which they came.

32 Let not the highway thieves who lie in ambush find the wedded pair.
By pleasant ways let them escape the danger, and let foes depart.

33 Signs of good fortune mark the bride: come all of you and look at her.
Wish her prosperity, and then return unto your homes again.

34 Pungent is this, and bitter this, filled, as it were, with arrow-barbs, Empoisoned and not fit for use.
The Brahman who knows Sûryâ well deserves the garment of the bride.

35 The fringe, the cloth that decks her head, and then the triply parted robe,—
Behold the hues which Sûryâ wears: these doth the Brahman purify.

36 I take thy hand in mine for happy fortune that thou mayst reach old age with me thy husband.
Gods, Aryaman, Bhaga, Savitar, Purandhi, have given thee to be my household's mistress.

37 O Pûshan, send her on as most auspicious, her who shall be the sharer of my pleasures;
Her who shall twine her loving arms about me, and welcome all my love and mine embraces.

38 For thee, with bridal train, they, first, escorted Sûryâ to her home.
Give to the husband in return, Agni, the wife with progeny.

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31 *From her people:* 'a most remarkable and direct assumption of "heredity" as a lurking danger.'—Mme. Zénaïde Ragozin, *Vedic India*, p. 371.

33 Perhaps spoken, on the way, to the spectators of the procession.

34 *This:* the bride's garment. *Sûryâ:* meaning here the song of Sûryâ's Bridal.

35 The meaning of *Âsásanam, viśásanam*, and *adhivikártanam* is uncertain. Prof. Wilson renders these words by 'border-cloth,' 'head-cloth,' and 'divided skirt.' Prof. Weber and the St. Petersburg Lexicon explain the passage as referring to the preparation of the carcass of the animal that has been slaughtered for the festivity. According to this view the first line might be rendered:—'The butchering, the cutting up, the severing of limb and joint'; and for 'hues' 'forms' might be substituted.

36 The bridegroom addresses the bride.

38 *Thee:* Agni. *They:* the Gandharvas, according to Sâyaṇa.

39 Agni hath given the bride again with splendour and with ample life.
Long-lived be he who is her lord; a hundred autumns let him live.

40 Soma obtained her first of all; next the Gandharva was her lord.
Agni was thy third husband: now one born of woman is thy fourth.

41 Soma to the Gandharva, and to Agni the Gandharva gave:
And Agni hath bestowed on me riches and sons and this my spouse.

42 Be ye not parted; dwell ye here; reach the full time of human life.
With sons and grandsons sport and play, rejoicing in your own abode.

43 So may Prajâpati bring children forth to us; may Aryaman adorn us till old age come nigh.
Not inauspicious enter thou thy husband's house: bring blessing to our bipeds and our quadrupeds.

44 Not evil-eyed, no slayer of thy husband, bring weal to cattle, radiant, gentle-hearted;
Loving the Gods, delightful, bearing heroes, bring blessing to our quadrupeds and bipeds.

45 O Bounteous Indra, make this bride blest in her sons and fortunate.
Vouchsafe to her ten sons, and make her husband the eleventh man.

46 Over thy husband's father and thy husband's mother bear full sway.
Over the sister of thy lord, over his brothers rule supreme.

47 So may the Universal Gods, so may the Waters join our hearts.
May Mâtariṣvan, Dhâtar, and Deshṭrî together bind us close.

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40 As the typical bride Sûryâ was first married to Soma, so the young maid originally belongs to him, then to the Gandharva, as the guardian of virginity, then to Agni as the sacred fire round which she walks in the marriage ceremony, and fourthly to her human husband.—Grassmann.

42 The formulæ contained in stanzas 42—47 are repeated when the bridegroom has returned with his bride to his home, and offers sacrifice with fire. The wedded pair are addressed first, and then the bride is exhorted and blessed. Stanza 47 is spoken by the bridegroom for his wife and himself.

47 *Deshṭrî:* Instructress, a female deity, not mentioned elsewhere in the Ṛigveda. According to Sâyaṇa, *dâtrî phalânâm sarasvatî* is meant: 'the bountiful (Saraswatî).'—Wilson.

For a full account of the marriage ceremonies of the Hindûs, derived from

HYMN LXXXVI.

Indra.

MEN have abstained from pouring juice: they count not Indra as a God
Where at the votary's store my friend Vṛishâkapi hath drunk his fill. Supreme is Indra over all.

2 Thou, Indra, heedless passest by the ill Vṛishâkapi hath wrought;
Yet nowhere else thou findest place wherein to drink the Soma juice. Supreme is Indra over all.

3 What hath he done to injure thee, this tawny beast Vṛishâkapi,
With whom thou art so angry now? What is the votary's foodful store? Supreme is Indra over all.

4 Soon may the hound who hunts the boar seize him and bite him in the ear,
O Indra, that Vṛishâkapi whom thou protectest as a friend. Supreme is Indra over all.

5 Kapi hath marred the beauteous things, all deftly wrought, that were my joy.
In pieces will I rend his head; the sinner's portion shall be woe. Supreme is Indra over all.

6 No Dame hath ampler charms than I, or greater wealth of love's delights.
None with more ardour offers all her beauty to her lord's embrace. Supreme is Indra over all.

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the ritual of Brâhmans who use the Sâma-veda, see Colebrooke's *Miscellaneous Essays*, No. III., and Weber and Haas, *Indische Studien*, V. pp, 177 ff. See also *Hymns of the Atharva-veda*, Book XIV., and Dr. J. Ehni's paper, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XXXIII. pp. 166 ff. I have relied mainly on Ludwig's Commentary. Prof. Grassmann has banished the hymn to his Appendix.

1 Sâyaṇa ascribes this stanza to Indra; others make Indrâṇî the speaker. Vṛishâkapi is said to have monopolized the offerings that should have been presented to Indra. *Vṛishâkapi*—literally 'the strong ape,' or 'the male ape' —appears to be a sort of intermediate being between a demigod and a demon; but it is not easy to determine his nature. Sâyaṇa calls him the son of Indra. He is also said to be the setting sun, and the sun who draws up vapour and irrigates with mist. According to M. Bergaigne, *La Religion Védique*, II. 270, he was a mythical sacrificer.

2 Indrâṇî blames Indra for his apathy.

3 Indra speaks. *What is the votary's foodful store?:* why should his appropriation of the worshipper's offerings make thee so angry?

4 Indrâṇî is the speaker of this stanza and of the two, or three, that follow.

5 *Kapi:* the ape; an abbreviation of Vṛishâkapi. *Hath marred the beauteous things:* according to Sâyaṇa, hath spoiled the oblations prepared for me by my worshippers. But it seems more probable that Vṛishâkapi has assaulted Indrâṇî and inflicted injuries on her person.

6 Indrâṇî speaks with pride of her voluptuous charms which incited Vṛishâkapi to his amorous assault.

7 Mother whose love is quickly won, I say what verily will be.
My breast, O Mother, and my head and both my hips seem quivering. Supreme is Indra over all.

8 Dame with the lovely hands and arms, with broad hair-plaits add ample hips,
Why, O thou Hero's wife, art thou angry with our Vṛishâkapi? Supreme is Indra over all.

9 This noxious creature looks on me as one bereft of hero's love.
Yet Heroes for my sons have I, the Maruts' Friend and Indra's Queen. Supreme is Indra over all.

10 From olden time the matron goes to feast and general sacrifice.
Mother of Heroes, Indra's Queen, the rite's ordainer is extolled. Supreme is Indra over all.

11 So have I heard Indrâṇî called most fortunate among these Dames,
For never shall her Consort die in future time through length of days. Supreme is Indra over all.

12 Never, Indrâṇî, have I joyed without my friend Vṛishâkapi,
Whose welcome offering here, made pure with water, goeth to the Gods. Supreme is Indra over all.

13 Wealthy Vṛishâkapâyî, blest with sons and consorts of thy sons,
Indra will eat thy bulls, thy dear oblation that effecteth much. Supreme is Indra over all.

14 Fifteen in number, then, for me a score of bullocks they prepare,
And I devour the fat thereof: they fill my belly full with food. Supreme is Indra over all.

15 Like as a bull with pointed horn, loud bellowing amid the herds,
Sweet to thine heart, O Indra, is the brew which she who tends thee pours. Supreme is Indra over all.

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7 This stanza is ascribed by Sâyaṇa to Vṛishâkapi. It is hardly intelligible; but, as Ludwig says, it seems to be spoken by Indrâṇî, expressing her indignation at Vṛishâkapi's audacity which makes all her body quiver with rage.

8 Indra speaks.

9 Indrâṇî speaks this and the following stanza. *Bereft of hero's love:* who has no brave husband to protect her.

10 *The matron goes to feast:* Indrâṇî means that Vṛishâkapi assaulted her when she was on her way to a festival, which women were accustomed to attend; and that her rank as Indra's consort did not preserve her from insult.

11 Indra speaks this and the following stanza.

13 Spoken by Vṛishâkapi to his wife Vṛishâkapâyî who is said to represent the dawn, or, by others, the gloaming which follows the setting sun Vṛishâkapi.

14 Indra speaks. *Fifteen:* sacrificers; probably Vṛishâkapi and his wife, and their sons and daughters-in-law. Sâyaṇa explains differently:—'The worshippers dress for me fifteen (and) twenty bulls.'—Wilson.

15 Indrâṇî speaks, endeavouring to attract him to her own libation instead of the offerings of Vṛishâkapi.

I pass over stanzas 16 and 17, which I cannot translate into decent English.

18 O Indra this Vṛishâkapi hath found a slain wild animal,
Dresser, and new-made pan, and knife, and wagon with a load of wood. Supreme is Indra over all.

19 Distinguishing the Dâsa and the Ârya, viewing all, I go.
I look upon the wise, and drink the simple votary's Soma juice. Supreme is Indra over all.

20 The desert plains and steep descents, how many leagues in length they spread!
Go to the nearest houses, go unto thine home, Vṛishâkapi. Supreme is Indra over all.

21 Turn thee again Vṛishâkapi; we twain will bring thee happiness.
Thou goest homeward on thy way along this path which leads to sleep. Supreme is Indra over all.

22 When, Indra and Vṛishâkapi, ye travelled upward to your home,
Where was that noisome beast, to whom went it, the beast that troubles man? Supreme is Indra over all.

23 Daughter of Manu, Parṣu bare a score of children at a birth.
Her portion verily was bliss although her burthen caused her grief.

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18 Indrâṇî speaks, but her speech is difficult to understand. *Wild animal:* von Roth conjectures 'wild ass' as the meaning of *párasvantam* here. *Dresser:* or slaughter-bench. 'A fire-place (to cook it).'—Wilson. Indrâṇî seems to speak depreciatingly of a sacrifice offered by Vṛishâkapi as consisting of an unsuitable victim, prepared with instruments and means which chance has thrown in his way. Ludwig thinks that Vṛishâkapi may represent the Moon whose spots are fancifully considered to be the objects mentioned by Indrâṇî.

19 *I look:* with favour. *The simple votary* is the worshipper who offers his libation in a sincere spirit of devotion. The stanza and the two following are spoken by Indra.

20 Vṛishâkapi appears to meditate flight into distant deserts to escape from the wrathful Indrâṇî. Indra dissuades him, and promises to reconcile Indrâṇî to him.

22 The two concluding stanzas seem to be spoken by Indrâṇî. Stanza 22 is obscure, and stanza 23 has no discoverable connexion with the rest of the hymn.

23 *Daughter of Manu:* that is, of the progenitor of men. Nothing more is known of *Parṣu*, which means a rib. Much of this hymn appears to be inexplicable. M. Bergaigne thinks that Vṛishâkapi, Indra's friend, represents Soma, and Indrâṇî the wife of Indra represents Prayer. 'This bizarre myth would symbolize the frequently expressed idea that Indra loves neither the sacred beverage without prayer nor prayer without the sacred beverage. He wishes therefore his union with Prayer to be accompanied by the union of Prayer with Soma, and he neglects sacrifice as long as this union of the two essential elements of worship remains unaccomplished.'—See *La Religion Védique*, II. 270, 271.

Prof. Geldner gives a different interpretation of the hymn, which he has translated and exhaustively discussed in *Vedische Studien*, II. pp. 22—42. See also Oldenberg, *Religion des Veda*, 172—174.

HYMN LXXXVII. Agni.

I BALM with oil the mighty Rakshas-slayer; to the most famous Friend I come for shelter.
Enkindled, sharpened by our rites, may Agni protect us in the day and night from evil.

2 O Jâtavedas with the teeth of iron, enkindled with thy flame attack the demons.
Seize with thy tongue the foolish gods' adorers: rend, put within thy mouth the raw-flesh eaters.

3 Apply thy teeth, the upper and the lower, thou who hast both, enkindled and destroying.
Roam also in the air, O King, around us, and with thy jaws assail the wicked spirits.

4 Bending thy shafts through sacrifices, Agni, whetting their points with song as if with whetstones,
Pierce to the heart therewith the Yâtudhânas, and break their arms uplifted to attack thee.

5 Pierce through the Yâtudhâna's skin, O Agni; let the destroying dart with fire consume him.
Rend his joints, Jâtavedas, let the eater of flesh, flesh-seeking, track his mangled body.

6 Where now thou seest, Agni Jâtavedas, one of these demons standing still or roaming,
Or flying on those paths in air's mid-region, sharpen the shaft and as an archer pierce him.

7 Tear from the evil spirit, Jâtavedas, what he hath seized and with his spears hath captured.
Blazing before him strike him down, O Agni; let spotted carrion-eating kites devour him.

8 Here tell this forth, O Agni: whesoever is, he himself, or acteth as, a demon,
Him grasp, O thou Most Youthful, with thy fuel: to the Man-seer's eye give him as booty.

9 With keen glance guard the sacrifice, O Agni: thou Sage, conduct it onward to the Vasus.
Let not the fiends, O Man-beholder, harm thee burning against the Râkshasas to slay them.

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2 *The demons:* Yâtudhânas, explained by Sâyaṇa as=Râkshasas. See VII. 104. 15. *Foolish gods' adorers: mûradevân:* according to Sâyaṇa, a special class of evil spirits called Mûradevas because they make destruction their sport.

5 *The eater of flesh:* the wolf or other carnivorous animal.

8 *The Man-seer* here is either Agni himself or Sûrya the Sun.

9 *To the Vasus*, to the Gods to whom the oblations are made. Sâyaṇa ex-

10 Look on the fiend mid men, as Man-beholder: rend thou his three extremities in pieces.
Demolish with thy flame his ribs, O Agni; the Yâtudhâna's root destroy thou triply.

11 Thrice, Agni, let thy noose surround the demon who with his falsehood injures Holy Order.
Loud roaring with thy flame, O Jâtavedas, crush him and cast him down before the singer.

12 Lend thou the worshipper that eye, O Agni, wherewith thou lookest on the hoof-armed demon.
With light celestial in Atharvan's manner burn up the fool who ruins truth with falsehood.

13 Agni, what curse the pair this day have uttered, what heated word the worshippers have spoken,
Each arrowy taunt sped from the angry spirit,—pierce to the heart therewith the Yâtudhânas.

14 With fervent heat exterminate the demons; destroy the fiends with burning flame, O Agni.
Destroy with fire the foolish gods' adorers; blaze and destroy the insatiable monsters.

15 May Gods destroy this day the evil-doer: may each hot curse of his return and blast him.
Let arrows pierce the liar in his vitals, and Visva's net enclose the Yâtudhâna.

16 The fiend who smears himself with flesh of cattle, with flesh of horses and of human bodies,
Who steals the milch-cow's milk away, O Agni,—tear off the heads of such with fiery fury.

17 The cow gives milk each year, O Man-regarder: let not the Yâtudhâna ever taste it.
If one would glut him with the biestings, Agni, pierce with thy flame his vitals as he meets thee.

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plains *vásubhyaḥ* here by *vasûnâmarthâya*:—'to (the acquisition of) riches.'—Wilson.

10 *His three extremities:* his three heads, according to Sâyaṇa. 'Kopf und Schultern,' head and shoulders.—Grassmann. *Root:* meaning his feet. *Triply:* used vaguely, to correspond with the three upper extremities. 'Cut off the triple foot of the *Yátudhána*.'—Wilson.

12 *Hoof-armed:* striking with the hoof. According to Sâyaṇa, 'having nails like hoofs.' *In Atharvan's manner:* like Atharvan, the ancient priest who is said to have been the first who obtained fire.

13 *The pair:* the married pair; perhaps the sacrificer and his wife. The Rishi prays that every hasty word that may have been uttered by pious people in their anger may be used as a weapon to wound the Yâtudhâna.

15 *Viṣva's net:* the noose of the all-pervading Agni.

18 Let the fiends drink the poison of the cattle; may Aditi cast off the evil-doers.
May the God Savitar give them up to ruin, and be their share of plants and herbs denied them.

19 Agni, from days of old thou slayest demons: never shall Râkshasas in fight o'ercome thee.
Burn up the foolish ones, the flesh-devourers: let none of them escape thine heavenly arrow.

20 Guard us, O Agni, from above and under, protect us from behind us and before us;
And may thy flames, most fierce and never wasting, glowing with fervent heat, consume the sinner.

21 From rear, from front, from under, from above us, O King, protect us as a Sage with wisdom.
Guard to old age thy friend, O Friend, Eternal: O Agni, as Immortal, guard us mortals.

22 We set thee round us as a fort, victorious Agni, thee a Sage,
Of hero lineage, day by day, destroyer of our treacherous foes.

23 Burn with thy poison turned against the treacherous brood of Râkshasas,
O Agni, with thy sharpened glow, with lances armed with points of flame.

24 Burn thou the paired Kimîdins, burn, Agni, the Yâtudhâna pairs.
I sharpen thee, Infallible, with hymns. O Sage, be vigilant.

25 Shoot forth, O Agni, with thy flame: demolish them on every side.
Break thou the Yâtudhâna's strength, the vigour of the Râkshasa.

HYMN LXXXVIII. Agni.

DEAR, ageless sacrificial drink is offered in light-discovering, heaven-pervading Agni.
The Gods spread forth through his Celestial Nature, that he might bear the world up and sustain it.

2 The world was swallowed and concealed in darkness: Agni was born, and light became apparent.
The Deities, the broad earth, and the heavens, and plants, and waters gloried in his friendship.

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18 *The poison of the cattle:* if they drink milk, let it poison them. According to Sâyaṇa, let them drink the poison of the cattle (which is kept in the house), meaning perhaps some poisonous ointment used for external application only.

24 *Kimîdins:* treacherous and malevolent spirits. See VII. 104. 2, note.

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1 *Sacrificial drink:* 'swelling oblation,' according to Prof. Pischel.

3 Inspired by Gods who claim our adoration, I now will laud Eternal Lofty Agni,
Him who hath spread abroad the earth with lustre, this heaven, and both the worlds, and air's mid-region.

4 Earliest Priest whom all the Gods accepted, and chose him, and anointed him with butter,
He swifty made all things that fly, stand, travel, all that hath motion, Agni Jâtavedas.

5 Because thou, Agni, Jâtavedas, stoodest at the world's head with thy refulgent splendour,
We sent thee forth with hymns and songs and praises: thou filledst heaven and earth, God meet for worship.

6 Head of the world is Agni in the night-time; then, as the Sun, at morn springs up and rises.
Then to his task goes the prompt Priest foreknowing the wondrous power of Gods who must be honoured.

7 Lovely is he who, kindled in his greatness, hath shone forth, seated in the heavens, refulgent.
With resonant hymns all Gods who guard our bodies have offered up oblation in this Agni.

8 First the Gods brought the hymnal into being; then they engendered Agni, then oblation.
He was their sacrifice that guards our bodies: him the heavens know, the earth, the waters know him.

9 He, Agni, whom the Gods have generated, in whom they offered up all worlds and creatures,
He with his bright glow heated earth and heaven, urging himself right onward in his grandeur.

10 Then by the laud the Gods engendered Agni in heaven, who fills both worlds through strength and vigour.
They made him to appear in threefold essence: he ripens plants of every form and nature.

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5 *We sent thee forth:* the Rishi glorifies the power of the priests who made Agni their messenger to the Gods.

6 Agni, who is the Moon by night, at dawn becomes Sûrya or the Sun-God who when he sets again becomes Agni.

9 *All worlds and creatures:* proleptically: meaning that the oblation offered by the gods was destined to produce the universe.—Ludwig. According to Sâyaṇa:—'in whom all beings have offered oblations;' but it is clear that the oblations of the Gods are intended.

10 *Through strength and vigour: śaktbhiḥ:* 'by his functions:'—Wilson. *In threefold essence:* or in three conditions, or places, as the Sun, lightning, and terrestrial fire.

11 What time the Gods, whose due is worship, set him as Sûrya, Son of Aditi, in heaven,
When the Pair, ever wandering, sprang to being, all creatures that existed looked upon them.

12 For all the world of life the Gods made Agni Vaiṣvânara to be the days' bright Banner,—
Him who hath spread abroad the radiant Mornings, and, coming with his light, unveils the darkness.

13 The wise and holy Deities engendered Agni Vaiṣvânara whom age ne'er touches,
The Ancient Star that wanders on for ever, lofty and strong, Lord of the Living Being.

14 We call upon the Sage with holy verses, Agni Vaiṣvânara the ever-beaming,
Who hath surpassed both heaven and earth in greatness: he is a God below, a God above us.

15 I have heard mention of two several pathways, ways of the Fathers and of Gods and mortals.
On these two paths each moving creature travels, each thing between the Father and the Mother.

16 These two united paths bear him who journeys born from the head and pondered with the spirit.
He stands directed to all things existing, hasting, unresting in his fiery splendour.

17 Which of us twain knows where they speak together, upper and lower of the two rite-leaders?
Our friends have helped to gather our assembly. They came to sacrifice; who will announce it?

18 How many are the Fires and Suns in number? What is the number of the Dawns and Waters?
Not jestingly I speak to you, O Fathers. Sages, I ask you this for information.

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11 *The Pair:* the Sun and Moon. Accrding to Sâyaṇa, Ushas and Sûrya.

13 *Lord of the Living Being:* the meaning of *yakshásya* is uncertain. Sâyaṇa explains it by *pûjyasya devasya*, of the adorable God. 'The observer of what is firm.'—Ludwig. 'The lord of meteors.'—Grassmann. 'Surveillant du Yaksha.'—Bergaigne.

14 *Below:* on earth.

15 *Two several pathways:* the way to the other world and the way back to the earth. *The Father and the Mother:* heaven and earth.

16 *Him who journeys:* Agni. *From the head:* of the world. From Âditya, the head or chief of all existence, according to Sâyaṇa.

17 *Us twain:* Agni and the Ṛishi. *Upper and lower:* according to Sâyaṇa, the upper fire is Vâyu and the lower is terrestrial Agni. *Who will announce it?:* Agni alone will make the sacrifice known to the Gods.

19 As great as is the fair-winged Morning's presence to him who dwells beside us, Mâtarisvan!
Is what the Brâhman does when he approaches to sacrifice and sits below the Hotar.

HYMN LXXXIX. Indra.

I WILL extol the most heroic Indra who with his might forced earth and sky asunder;
Who hath filled all with width as man's Upholder, surpassing floods and rivers in his greatness.

2 Sûrya is he: throughout the wide expanses shall Indra turn him, swift as car-wheels, hither,
Like a stream resting not but ever active: he hath destroyed, with light, the black-hued darkness.

3 To him I sing a holy prayer, incessant, new, matchless, common to the earth and heaven,
Who marks, as they were backs, all living creatures: ne'er doth he fail a friend, the noble Indra.

4 I will send forth my songs in flow unceasing, like water from the ocean's depth, to Indra
Who to his car on both its sides securely hath fixed the earth and heaven as with an axle.

5 Rousing with draughts, the Shaker, rushing onward, impetuous, very strong, armed as with arrows
Is Soma; forest trees and all the bushes deceive not Indra with their offered likeness.

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19 *Morning's presence:* the light of Dawn which spreads over heaven and earth. *Him who dwells beside us:* the Yajamâna, or institutor of the sacrifice.—Ludwig. *Below the Hotar:* below the regular Hotar-priest. Sâyaṇa explains this stanza differently :—'As long, Mátarisvan, as the swiftly-moving (nights) cover the face of the dawn, (so long) the *Bráhman,* the inferior sitting down (to perform the work) of the *Hotṛi,* approaching the sacrifice supports (the ceremony).'—Wilson.

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1 *With width:* with his own extended magnitude. 'With radiance.'—Wilson.

2 *Sûrya is he:* Indra is identified with the Sun whose course he directs. According to Sâyaṇa, *sûryaḥ* here = *suvîryaḥ,* heroic.

3 *Incessant:* or unerring, that is, in strict accordance with the rules of the ritual. *As they were backs:* as if they were horses or oxen, the length and shape of whose backs must be carefully considered in forming a judgment of their worth.

5 Prof. Wilson observes :—'This verse is obscure, partly because the words are unusual, partly because there is a confusion between *Indra* and *Soma.*' *Deceive not Indra:* he will not accept any substitutes: he will have nothing but the genuine Soma-plant and its juice.

6 Soma hath flowed to him whom naught can equal, the earth, the heavens, the firmament, the mountains,—
When heightened in his ire his indignation shatters the firm and breaks the strong in pieces.

7 As an axe fells the tree so he slew Vṛitra, brake down the strongholds and dug out the rivers.
He cleft the mountain like a new-made pitcher. Indra brought forth the kine with his Companions.

8 Wise art thou, Punisher of guilt, O Indra. The sword lops limbs, thou smitest down the sinner,
The men who injure, as it were a comrade, the lofty Law of Varuṇa and Mitra.

9 Men who lead evil lives, who break agreements, and injure Varuṇa, Aryaman, and Mitra,—
Against these foes, O Mighty Indra, sharpen, as furious death, thy Bull of fiery colour.

10 Indra is Sovran Lord of Earth and Heaven, Indra is Lord of waters and of mountains.
Indra is Lord of prosperers and sages: Indra must be invoked in rest and effort.

11 Vaster than days and nights, Giver of increase, vaster than firmament and flood of ocean,
Vaster than bounds of earth and wind's extension, vaster than rivers and our lands is Indra.

12 Forward, as herald of refulgent Morning, let thine insatiate arrow fly, O Indra,
And pierce, as 'twere a stone launched forth from heaven, with hottest blaze the men who love deception.

13 Him, verily, the moons, the mountains followed, the tall trees followed and the plants and herbage.
Yearning with love both Worlds approached, the Waters waited on Indra when he first had being.

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7 *His Companions:* the Maruts, who assisted him in performing his exploit.

8 *Punisher of guilt:* here Indra is said to discharge the duties which in more ancient hymns are ascribed to Agni and to Mitra and Varuṇa.

9 *Thy Bull:* thy thunderbolt. 'The heavy strong red weapon.'—M. Müller.

10 *In rest and effort:* 'for the acquirement and preservation of wealth.—Wilson.

13 *The moons:* or, the months. *Waited on Indra:* as the representative of the Sun, the originator of all life.—Ludwig.

14 Where was the vengeful dart when thou, O Indra, clavest the demon ever bent on outrage?
When fiends lay there upon the ground extended like cattle in the place of immolation?

15 Those who are set in enmity against us, the Ogaṇas, O Indra, waxen mighty,—
Let blinding darkness follow those our foemen, while these shall have bright shining nights to light them.

16 May plentiful libations of the people, and singing Ṛishis' holy prayers rejoice thee.
Hearing with love this common invocation, come unto us, pass by all those who praise thee.

17 O Indra, thus may we be made partakers of thy new favours that shall bring us profit.
Singing with love, may we the Viṣvâmitras win daylight even now through thee, O Indra.

18 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,
The Strong who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

HYMN XC. Purusha.

A THOUSAND heads hath Purusha, a thousand eyes, a thousand feet.
On every side pervading earth he fills a space ten fingers wide.

2 This Purusha is all that yet hath been and all that is to be;
The Lord of Immortality which waxes greater still by food.

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14 *Fiends: mitrakrúvaḥ:* the exact meaning of the word is uncertain. Prof. Ludwig takes it as a genitive case: 'What time they lay there on the earth extended like oxen in a demon's place of slaughter.'

15 *Ogaṇas:* probably the name of some hostile clan. According to Sâyaṇa, enemies assembled in numbers. *These:* us and our friends here.

16 *All those who praise thee:* all other worshippers.

18 This is the concluding stanza of several hymns of the Viṣvâmitras. See III. 30. 22; 31. 22; 32. 17; 34. 11; 35. 11; 36. 11.

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1 *Purusha,* embodied spirit, or Man personified and regarded as the soul and original source of the universe, the personal and life-giving principle in all animated beings, is said to have a *thousand,* that is, innumerable, *heads, eyes,* and *feet,* as being one with all created life. *A space ten fingers wide:* the region of the heart of man, wherein the soul was supposed to reside. Although as the Universal Soul he pervades the universe, as the Individual Soul he is enclosed in a space of narrow dimensions. See *Hymns of the Atharva-veda,* XIX. 6. 1, note.

2 The second line is explained in various ways. The meaning of the words seems to be: he is lord of immortality or the immortal world of the Gods, which grows greater by food, that is, by the sacrificial offerings of men.

3 So mighty is his greatness; yea, greater than this is Purusha.
All creatures are one-fourth of him, three-fourths eternal life in heaven.

4 With three-fourths Purusha went up: one-fourth of him again was here.
Thence he strode out to every side over what eats not and what eats.

5 From him Virâj was born; again Purusha from Virâj was born.
As soon as he was born he spread eastward and westward o'er the earth.

6 When Gods prepared the sacrifice with Purusha as their offering,
Its oil was spring, the holy gift was autumn; summer was the wood.

7 They balmed as victim on the grass Purusha born in earliest time.
With him the Deities and all Sâdhyas and Rishis sacrificed.

According to Sâyaṇa: he is the lord or distributer of immortality because he becomes the visible world in order that living beings may obtain the fruits of their actions and gain *moksha* or final liberation from their bonds, 'he is also the lord of immortality; for he mounts beyond (his own condition) for the food (of living beings).'—Wilson. Colebrooke translates the line:—'he is that which grows by nourishment, and he is the distributer of immortality.' Dr. Muir renders it by:—'He is also the lord of immortality, since by food he expands.' According to the paraphrase in the *Bhâgavata-Purâṇa*, the meaning of the last clause is: 'since he hath transcended mortal nutriment.' Prof. Ludwig's version is: 'auch über die unsterblichkeit gebietend, [da er,] was durch speise [ist,] weit überragt,' ruling also over immortality, [since he] far transcends what [exists] through food; but in his Commentary a somewhat different explanation is given. 'Ruling over immortality, he was all that grows by food.'—Peterson.

3 *Eternal life: amṛitam:* immortality, or the immortal Gods.

4 *Over what eats not and what eats:* over animate and inanimate creation. According to Sâyaṇa and Mahîdhara, over both classes of created things, those capable of enjoyment, that is, who can taste the reward and punishment of good and evil actions, such as Gods, men, and lower animals, and those who are incapable thereof, such as mountains and rivers—*chetanam*, or conscious, *achetanam*, or unconscious, creation.

5 *From him:* or, from that, the 'one-fourth' mentioned in stanzas 3 and 4. *Virâj*, or, in the nominative form, Virâṭ, is said to have come, in the form of the mundane egg, from Âdi-Purusha, the primeval Purusha, or presiding Male or Spirit, 'who then entered into this egg, which he animates as its vital soul or divine principle.' Or Virâj may 'be the female counterpart of Purusha as Aditi of Daksha in X. 72. 4, 5.' See Dr. Muir's exhaustive Note on this passage, *O. S. Texts*, V. pp. 369, 370; and Wallis, *Cosmology of the Rigveda*, p. 87. *Eastward and westward:* or, before and behind.

6 *The sacrifice: mânasam yajñam*, a mental or imaginary sacrifice, according to Sâyaṇa. *Summer: grîshmá* does not occur in any other R. V. hymn. *Spring: vasantá* occurs in only one other R. V. hymn.

7 *On the grass:* on the sacred grass used in sacrifices. *Sâdhyas:* a class of celestial beings, probably ancient divine sacrificers.

8 From that great general sacrifice the dripping fat was gathered up.
He formed the creatures of the air, and animals both wild and tame.

9 From that great general sacrifice Ṛichas and Sâma-hymns were born:
Therefrom were spells and charms produced; the Yajus had its birth from it.

10 From it were horses born, from it all cattle with two rows of teeth:
From it were generated kine, from it the goats and sheep were born.

11 When they divided Purusha how many portions did they make?
What do they call his mouth, his arms? What do they call his thighs and feet?

12 The Brâhman was his mouth, of both his arms was the Râjanya made.
His thighs became the Vaiṣya, from his feet the Ṣûdra was produced.

13 The Moon was gendered from his mind, and from his eye the Sun had birth;
Indra and Agni from his mouth were born, and Vâyu from his breath.

14 Forth from his navel came mid-air; the sky was fashioned from his head;
Earth from his feet, and from his ear the regions. Thus they formed the worlds.

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8 *The dripping fat:* 'the mixture of curds and butter.'—Wilson. *He:* or, it; the sacrificed victim Purusha, or the sacred clarified butter. *The creatures of the air:* 'those animals over whom Vâyu presides.'—Wilson.

9 *Spells and charms:* probably those of the later collection of the Atharva-veda. *The Yajus:* the Yajur-veda.

12 *Râjanya:* the second or Kshatriya caste, the regal and military class. *Vaiṣya:* the husbandman; he whose business is agriculture and trade. *Ṣûdra:* the labourer. The Brâhman is called the mouth of Purusha, as having the special privilege, as a priest, of addressing the Gods in prayer. The arms of Purusha became the Râjanya, the prince and soldier who wields the sword and spear. His thighs, the strongest parts of his body, became the agriculturist and tradesman, the chief support of society; and his feet, the emblems of vigour and activity, became the Ṣûdra or labouring man on whose toil and industry all ultimately rests. This is the only passage in the Ṛigveda which enumerates the four castes.

14 Cf. the creation myth of the world-giant Ymir or Hymir in old Northern poetry. The hills are his bones, the vault of the sky his skull, the sea his blood, and the clouds his brains.—*Corpus Poeticum Boreale*, Vol. II. p. 468.

15 Seven fencing-sticks had he, thrice seven layers of fuel were prepared,
When the Gods, offering sacrifice, bound, as their victim, Purusha.

16 Gods, sacrificing, sacrificed the victim: these were the earliest holy ordinances.
The Mighty Ones attained the height of heaven, there where the Sâdhyas, Gods of old, are dwelling.

HYMN XCI. Agni.

Brisk, at the place of Iḷâ, hymned by men who wake, our own familiar Friend is kindled in the house;
Hotar of all oblation, worthy of our choice, Lord, beaming, trusty friend to one who loveth him.

2 He, excellent in glory, guest in every house, finds like a swift-winged bird a home in every tree.
Benevolent to men, he scorns no living man: Friend to the tribes of men he dwells with every tribe.

3 Most sage with insight, passing skilful with thy powers art thou, O Agni, wise with wisdom, knowing all.
As Vasu, thou alone art Lord of all good things, of all the treasures that the heavens and earth produce.

4 Foreknowing well, O Agni, thou in Iḷâ's place hast occupied thy regular station balmed with oil.
Marked are thy comings like the comings of the Dawns, the rays of him who shineth spotless as the Sun.

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15 *Fencing-sticks:* guards, or pieces of wood laid round the sacrificial fire to enclose it. Sâyaṇa explains *paridhâyaḥ* as the seven metres, or as six shallow trenches dug round the fire, and an imaginary one round the Sun. Mahîdhara says that the seven oceans may be intended.

This pantheistic hymn, which is generally called the Purushasûkta, is of comparatively recent origin, and appears to be an attempt to harmonize the two ideas of sacrifice and creation. For further information regarding it, see Muir, *O S. Texts*, I. pp. 6—11, and V. 368—377, Prof. Max Müller, *Ancient Sanskrit Literature*, pp. 570f, and Dr. Scherman, *Philosophische Hymnen aus der Rig-*[illegible] p. 11—23. The hymn has also been translated b[illegible] *Essays*, pp, 167, 168; by Wallis, *Cosmology of the Rigveda*, pp. 87, 88; and by Peterson, *Hymns from the Rigveda*, pp. 289, 290; also by Burnouf, *Bhâgavata Purâna*, Preface to Vol. I., and by Weber, *Indische Studien*, IX. p. 5. Grassmann's Translation in his Appendix to Vol. II., and Ludwig's Translation and Commentary should be consulted. See also *Hymns of the Atharva-veda*, XIX. 6, which is a reproduction of this hymn with transpositions and variations.

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1 *The place of Iḷâ:* the shrine where clarified butter is poured upon the fire. *Our own familiar Friend:* Agni, the Friend of the house.

2 *Swift-winged bird:* or, bird of prey. 'Hunter,' according to Ludwig.

3 *Vasu:* the word meaning also *good* and *treasure.*

5 Thy glories are, as lightnings from the rainy cloud, marked, many-hued, like heralds of the Dawns' approach,
When, loosed to wander over plants and forest trees, thou crammest by thyself thy food into thy mouth.

6 Him, duly coming as their germ, have plants received: this Agni have maternal Waters brought to life.
So in like manner do the forest trees and plants bear him within them and produce him evermore.

7 When, sped and urged by wind, thou spreadest thee abroad, swift piercing through thy food according to thy will,
Thy never-ceasing blazes, longing to consume, like men on chariots, Agni, strive on every side.

8 Agni, the Hotar-priest who fills the assembly full, Waker of knowledge, chief Controller of the thought,—
Him, yea, none other than thyself, doth man elect at sacrificial offerings great and small alike.

9 Here, Agni, the arrangers, those attached to thee, elect thee as their Priest in sacred gatherings,
When men with strewn clipt grass and sacrificial gifts offer thee entertainment, piously inclined.

10 Thine is the Herald's task and Cleanser's duly timed; Leader art thou, and Kindler for the pious man.
Thou art Director, thou the ministering Priest: thou art the Brahman, Lord and Master in our home.

11 When mortal man presents to thee Immortal God, Agni, his fuel or his sacrificial gift,
Then thou art his Adhvaryu, Hotar, messsenger, callest the Gods and orderest the sacrifice.

12 From us these hymns in concert have gone forth to him, these holy words, these Ṛichas, songs and eulogies,
Eager for wealth, to Jâtavedas fain for wealth: when they have waxen strong they please their Strengthener.

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6 Agni is produced in the form of lightning by the waters of the firmament, or the clouds, and descends with the rain into plants and trees, from the wood of which he is brought forth by attrition.

8 *Great and small:* with Soma or without it.

9 *The arrangers:* priests who order and conduct the sacrificial ceremonies.

10 Agni discharges the duties of the seven chief priests, officiating as Hotar, Potar, Neshṭar, Agnîdh, Praśâstar, Adhvaryu, and Brahman. See II. I. 2, where this stanza originally occurs.

11 *Callest the Gods:* 'sayest the formulæ.'—Ludwig.

12 *Ṛichas:* verses of praise.

13 This newest eulogy will I speak forth to him, the Ancient One who loves it. May he hear our voice.
May it come near his heart and make it stir with love, as a fond well-dressed matron clings about her lord.

14 He in whom horses, bulls, oxen, and barren cows, and rams, when duly set apart, are offered up,—
To Agni, Soma-sprinkled, drinker of sweet juice, Disposer, with my heart I bring a fair hymn forth.

15 Into thy mouth is poured the offering, Agni, as Soma into cup, oil into ladle.
Vouchsafe us wealth, strength-winning, blest with heroes, wealth lofty, praised by men, and full of splendour.

HYMN XCII. Viṣvedevas.

I PRAISE your Charioteer of sacrifice, the Lord of men, Priest of the tribes, refulgent, Guest of night.
Blazing amid dry plants, snatching amid the green, the Strong, the Holy Herald hath attained to heaven.

2 Him, Agni, Gods and men have made their chief support, who drinks the fatness and completes the sacrifice.
With kisses they caress the Grandson of the Red, like the swift ray of light, the Household Priest of Dawn.

3 Yea, we discriminate his and the niggard's ways: his branches evermore are sent forth to consume.
When his terrific flames have reached the Immortals' world, then men remember and extol the Heavenly Folk.

4 For then the net of Law, Dyaus, and the wide expanse, Earth, Worship, and Devotion meet for highest praise,
Varuṇa, Indra, Mitra were of one accord, and Savitar and Bhaga, Lords of holy might.

5 Onward, with ever-roaming Rudra, speed the floods: over Aramati the Mighty have they run.
With them Parijman, moving round his vast domain, loud bellowing, bedews all things that are within.

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2 *Completes the sacrifice:* or, fills the assembly full. *Grandson of the Red:* 'son of the brilliant Vâyu.'—Wilson. Sprung from his own red glow, one fire being kindled from another.

3 *Men remember:* because then their prayers are granted.

5 *Aramati:* the earth.—Sâyaṇa. Armaiti, of the Avesta, also means Earth personified as well as Devotion or Piety. *Parijman:* 'the circumambient (Indra).' —Wilson.

6 *The Asura:* Dyaus himself.

6 Straightway the Rudras, Maruts visiting all men, Falcons of Dyaus, home-dwellers with the Asura,—
Varuṇa, Mitra, Aryaman look on with these, and the swift-moving Indra with swift-moving Gods.

7 With Indra have they found enjoyment, they who toil, in the light's beauty, in the very Strong One's strength;
The singers who in men's assemblies forged for him, according to his due, his friend the thunderbolt.

8 Even the Sun's Bay Coursers hath he held in check: each one fears Indra as the mightiest of all.
Unhindered, from the air's vault thunders day by day the loud triumphant breathing of the fearful Bull.

9 With humble adoration show this day your song of praise to mighty Rudra, Ruler of the brave:
With whom, the Eager Ones, going their ordered course, he comes from heaven Self-bright, auspicious, strong to guard.

10 For these have spread abroad the fame of human kind, the Bull Bṛihaspati and Soma's brotherhood.
Atharvan first by sacrifices made men sure: through skill the Bhṛigus were esteemed of all as Gods.

11 For these, the Earth and Heaven with their abundant seed, four-bodied Narâṣansa, Yama, Aditi,
God Tvashṭar Wealth-bestower, the Ṛibhukshaṇas, Rodasî Maruts, Vishṇu, claim and merit praise.

12 And may he too give ear, the Sage, from far away, the Dragon of the Deep, to this our yearning call.
Ye Sun and Moon who dwell in heaven and move in turn, and with your thought, O Earth and Sky, observe this well.

13 Dear to all Gods, may Pûshan guard the ways we go, the Waters' Child and Vâyu help us to success.
Sing lauds for your great bliss to Wind, the breath of all: ye Aṣvins prompt to hear, hear this upon your way.

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7 Worshippers are rewarded in heaven for the hymns and prayers with which they have strengthened and armed Indra for his great deeds.

9 *With whom:* the Maruts.

10 *Soma's brotherhood:* all Gods who are entitled to drink Soma juice. *Made men sure:* gave them assurance of obtaining what they asked.

11 *Four-bodied Narâṣansa:* Agni provided with four fires, or complete in all his parts. *Ṛibhukshaṇas:* Ṛibhus. *Rodasî:* consort of the Maruts.

12 *The Dragon of the Deep:* Ahibudhnya, regent of the sea of air.

13 *The Waters' Child:* Agni, born as lightning from the clouds.

14 With hymns of praise we sing him who is throned as Lord over these fearless tribes, the Self-resplendent One.
We praise Night's youthful Lord benevolent to men, the foeless One, the free, with all celestial Dames.

15 By reason of his birth here Angiras first sang: the pressing-stones upraised beheld the sacrifice—
The stones through which the Sage became exceeding vast, and the sharp axe obtains in fight the beauteous place.

HYMN XCIII. Viṣvedevas.

MIGHTY are ye, and far-extended, Heaven and Earth: both Worlds are evermore to us like two young Dames.
Guard us thereby from stronger foe; guard us hereby to give us strength.

2 In each succeeding sacrifice that mortal honoureth the Gods,
He who, most widely known and famed for happiness, inviteth them.

3 Ye who are Rulers over all, great is your sovran power as Gods.
Ye all possess all majesty: all must be served in sacrifice.

4 These are the joyous Kings of Immortality, Parijman, Mitra, Aryaman, and Varuṇa.
What else is Rudra, praised of men? the Maruts, Bhaga, Pûshaṇa?

5 Come also to our dwelling, Lords of ample wealth, common partakers of our waters, Sun and Moon,
When the great Dragon of the Deep hath settled down upon their floors.

6 And let the Aṣvins, Lords of splendour, set us free,—both Gods, and, with their Laws, Mitra and Varuṇa.
Through woes, as over desert lands, he speeds to ample opulence.

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14 *The Self-resplendent One:* Agni. *Night's youthful Lord:* the Moon. *Celestial Dames:* the lunar asterisms.

15 *The Sage:* Indra, according to Sâyaṇa. *Sharp axe:* the thunderbolt. The meaning of this stanza is obscure.

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1 *Thereby... ..hereby:* literally 'by those'... ..'by these.' Sâyaṇa supplies *pâlanaiḥ*, protections, in both cases. The former may refer to the Maghavans, and the latter to the people in general.

4 *Immortality:* or, the immortal world. *Parijman:* Roamer round; Vâyu. *What else:* that is, Rudra is also one of these Kings. *Pûshaṇa:* a lengthened form of the usual Pûshan.

5 *Waters:* libations of Soma juice. Sâyaṇa explains *nâktam* by *râtrau* 'by night.' It is, as Prof. Ludwig has pointed out, a shortened form of *nakshtam*, 'come ye.' *Upon their floors:* 'in their company in the firmamental (clouds).'—Wilson. The meaning is obscure.

6 *He:* the sacrificer whom these Gods protect.

7 Yea, let the Asvins Twain be gracious unto us, even Rudras, and all Gods, Bhaga, Rathaspati;
Parijman, Ribhu, Vâja, O Lords of all wealth Ribhukshaṇas.

8 Prompt is Ribhukshan, prompt the worshipper's strong drink: may thy fleet Bay Steeds, thine who speedest on, approach.
Not man's but God's is sacrifice whose psalm is unassailable.

9 O God Savitar, harmed by none, lauded, give us a place among wealthy princes.
With his Car-steeds at once hath our Indra guided the reins and the car of these men.

10 To these men present here, O Heaven and Earth, to us grant lofty fame extending over all mankind.
Give us a steed to win us strength, a steed with wealth for victory.

11 This speaker, Indra—for thou art our Friend—wherever he may be, guard thou, Victor! for help, ever for help:
Thy wisdom, Vasu! prosper him.

12 So have they strengthened this mine hymn which seems to take its bright path to the Sun, and reconciles the men:
Thus forms a carpenter the yoke of horses, not to be displaced.

13 Whose chariot-seat hath come again laden with wealth and bright with gold,
Lightly, with piercing ends, as 'twere two ranks of heroes ranged for fight.

14 This to Duḥṣîma Prithavâna have I sung, to Vena, Râma, to the nobles, and the King.
They yoked five hundred, and their love of us was famed upon their way.

15 Besides, they showed us seven-and-seventy horses here.
Tânva at once displayed his gift, Pârthya at once displayed his gift, and straightway Mâyava showed his.

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7 *Rathaspati:* the guardian of war-chariots. Cf. X. 64. 10. *Ribhukshaṇas:* Ribhus.

8 *Ribhukshan:* 'the mighty (Indra).'—Wilson.

9 *With his Car-steeds:* with us priests, who draw the chariot of sacrifice.

12 *So have they strengthened:* 'May (the priests) strengthen.'—Wilson. *The yoke:* as the yoke keeps a pair of horses together so the hymn addressed to the Gods reconciles worshippers and fills them with like feelings of devotion.

13 *Piercing ends:* of the axle, which pass through the naves.

14 *Duḥṣîma Prithavâna, Vena,* and *Râma* were Maghavans or wealthy institutors of sacrifices. *To the King: ásure:* to the Asura, lord or chief. *Five hundred:* horses or chariots.

15 *Horses:* there is no substantive in the text. Sâyaṇa supplies *gavâm*,

HYMN XCIV.

Press-stones.

LET these speak loudly forth; let us speak out aloud: to the loud speaking Pressing-stones address the speech;
When, rich with Soma juice, Stones of the mountain, ye, united, swift to Indra bring the sound of praise.

2 They speak out like a hundred, like a thousand men: they cry aloud to us with their green-tinted mouths,
While, pious Stones, they ply their task with piety, and, even before the Hotar, taste the offered food.

3 Loudly they speak, for they have found the savoury meath: they make a humming sound over the meat prepared.
As they devour the branch of the Red-coloured Tree, these, the well-pastured Bulls, have uttered bellowings.

4 They cry aloud, with strong exhilarating drink, calling on Indra now, for they have found the meath.
Bold, with the sisters they have danced, embraced by them, making the earth reëcho with their ringing sound.

5 The Eagles have sent forth their cry aloft in heaven; in the sky's vault the dark impetuous ones have danced.
Then downward to the nether stone's fixt place they sink, and, splendid as the Sun, effuse their copious stream.

6 Like strong ones drawing, they have put forth all their strength: the Bulls, harnessed together, bear the chariot-poles.
When they have bellowed, panting, swallowing their food, the sound of their loud snorting is like that of steeds.

7 To these who have ten workers and a tenfold girth, to these who have ten yoke-straps and ten binding thongs,
To these who bear ten reins, the eternal, sing ye praise, to these who bear ten car-poles, ten when they are yoked.

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cows. These horses, or cows, were presented to the priests. *Tânva, Pârthya,* and *Mâyava* are patronymics which do not occur again in the Rigveda.

Ludwig thinks that a quarrel had arisen between the Maghavans or nobles (stanza 14) and the Viṣas or people (stanza 9), and that the priests, who had reconciled the two parties, were presented with the chariots which had been prepared for battle. See stanza 13, in which, according to this explanation, *nd* should be rendered by 'and not' instead of 'as 'twere.' The hymn, which is difficult and in parts almost unintelligible, is placed by Grassmann in his Appendix.

Hotar: '(Agni) the invoker (of the gods).'—Wilson. Or the human Hotar-priest may be intended.

3 *Red-coloured Tree:* the Soma-plant. *Well-pastured:* the meaning of *súbharvá* is obscure. See Hillebrandt, *V. M.*, I. 18.

4 *The sisters:* the fingers.

5 *The Eagles:* the rapidly moving celestial press-stones.

7 *Ten workers:* the fingers of both hands.

8 These Stones with ten conductors, rapid in their course, with lovely revolution travel round and round.
They have been first to drink the flowing Soma juice, first to enjoy the milky fluid of the stalk.

9 These Soma-eaters kiss Indra's Bay-coloured Steeds : draining the stalk they sit upon the ox's hide.
Indra, when he hath drunk Soma-meath drawn by them, waxes in strength, is famed, is mighty as a Bull.

10 Strong is your stalk ; ye, verily, never shall be harmed : ye have refreshment, ye are ever satisfied.
Fair are ye, as it were, through splendour of his wealth, his in whose sacrifice, O Stones, ye find delight.

11 Bored deep, but not pierced through with holes, are ye, O Stones, not loosened, never weary, and exempt from death,
Eternal, undiseased, moving in sundry ways, unthirsting, full of fatness, void of all desire.

12 Your fathers, verily, stand firm from age to age : they, loving rest, are not dissevered from their seat.
Untouched by time, ne'er lacking green plants and green trees, they with their voice have caused the heavens and earth to hear.

13 This, this the Stones proclaim, what time they are disjoined, and when with ringing sounds they move and drink the balm.
Like tillers of the ground when they are sowing seed, they mix the Soma, nor, devouring, minish it.

14 They have raised high their voice for juice, for sacrifice, striking the Mother Earth as though they danced thereon.
So loose thou too his thought who hath effused the sap, and let the Stones which we are honouring be disjoined.

HYMN XCV. Urvaṣî. Purûravas.

Ho there, my consort! Stay, thou fierce-souled lady, and let us reason for a while together.
Such thoughts as these of ours, while yet unspoken in days gone by have never brought us comfort.

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9 *The ox's hide:* spread underneath to catch and hold the droppings.
12 *Your fathers:* the mountains from which you came.
14 *Striking the Mother Earth:* 'Earth' is not in the text :— 'they made a noise like (children) at play, striking their mother.'—Wilson. I have followed Prof. Ludwig's explanation.

The hymn is a dialogue between Purûravas and Urvaṣî, and they are severally the Ṛishis of the stanzas which they speak. The dialogue, which is sometimes almost unintelligible, contains the germs of a legend which is related in the *Ṣatapatha-Brâhmaṇa,* reappears in the *Mahâbhârata* and

2 What am I now to do with this thy saying? I have gone from thee like the first of Mornings.
Purûravas, return thou to thy dwelling: I, like the wind, am difficult to capture.

3 Like a shaft sent for glory from the quiver, or swift steed winning cattle, winning hundreds,
The lightning seemed to flash, as cowards planned it. The minstrels bleated like a lamb in trouble.

4 Giving her husband's father life and riches, from the near dwelling, when her lover craved her,
She sought the home wherein she found her pleasure, accepting day and night her lord's embraces.

5 Thrice in the day didst thou embrace thy consort, though coldly she received thy fond caresses.
To thy desires, Purûravas, I yielded: so wast thou king, O hero, of my body.

6 The maids Sujûrṇi, Ṣreṇi, Sumne-âpi, Charaṇyu, Granthinî, and Hradechakshus,—
These like red kine have hastened forth, the bright ones, and like milch-cows have lowed in emulation.

Purâṇas, and forms the plot of the well-known drama, *Vikramorvaṣî*, or *The Hero and the Nymph.* According to this legend, Urvaṣî, an Apsaras or Nymph of heaven, has been banished to earth where she consents to live with King Purûravas on condition that he takes care of her two pet rams, and that she never sees him unclothed. She lives with Purûravas for four years, when the Gandharvas or heavenly minstrels resolve to bring her back. They steal one of the rams by night. Purûravas springs from his bed; the Gandharvas send on him a flash of magic lightning, and Urvaṣî sees her husband naked. One of the conditions of the continuance of their union is broken, and the nymph instantly vanishes. Purûravas meets her afterwards and in vain implores her to return. At last she relents, and in due time a son is born to them. These are the main outlines of a somewhat variously told story.

1 Purûravas speaks, when he has met Urvaṣî again after her sudden departure.

2 Urvaṣî replies.

3 Purûravas speaks, reminding her of the circumstances in which she vanished. 'Yea,' he says, 'thou wentest from me with the speed of an arrow or a racer. The cowardly Gandharvas deluded us. They bleated like a lamb to make us think that one of thy pets was in pain or danger, and then, by a flash of factitious lightning, made me visible to thee in my nakedness.'

4 *Life and riches:* meaning, perhaps, as Prof. Ludwig suggests, the future grandson. *The near dwelling:* her father-in-law's house, where she spent much of her time. *Her lover:* her husband Purûravas.

This stanza and the next are spoken by Urvṣî.

6 This stanza is ascribed by Sâyaṇa to Purûravas, who mentions the names of the Apsarases who were the companions of Urvaṣî after her flight. They are compared to red kine, meaning, perhaps, bright flashes of lightning followed by the lowing or bellowing of the thunder.

7 While he was born the Dames sate down together, the Rivers with free kindness gave him nurture;
And then, Purûravas, the Gods increased thee for mighty battle, to destroy the Dasyus.

8 When I, a mortal, wooed to mine embraces these heavenly nymphs who laid aside their raiment,
Like a scared snake they fled from me in terror, like chariot horses when the car has touched them.

9 When, loving these Immortal Ones, the mortal hath converse with the nymphs as they allow him.
Like swans they show the beauty of their bodies, like horses in their play they bite and nibble.

10 She who flashed brilliant as the falling lightning brought me delicious presents from the waters.
Now from the flood be born a strong young hero! May Urvaṣî prolong her life for ever!

11 Thy birth hath made me drink from earthly milch-kine: this power, Purûravas, hast thou vouchsafed me.
I knew, and, warned thee, on that day. Thou wouldst not hear me. What sayest thou, when naught avails thee?

12 When will the son be born and seek his father? Mourner-like, will he weep when first he knows him?
Who shall divide the accordant wife and husband, while fire is shining with thy consort's parents?

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7 Urvaṣî speaks, reminding Purûravas of the favour shown him at his birth, by the celestial Dames who were present, the Rivers who nursed him, and the Gods who gave him strength. Another explanation is that in the first half of the stanza Urvaṣî speaks, by anticipation, of the son whom she will bear to Purûravas.

8 Purûravas complains of the shyness of the nymphs mentioned in stanza 6, with whose society he had sought to console himself. *A mortal:* meaning that if he had been a God their behaviour would have been different. *Raiment: átkam:* explained by Sâyaṇa as *svakîyam rûpam*, their own proper form.

9 Urvaṣî replies. The Apsarases, she says, as a rule only coquet with mortal men. *As they allow him: krátubhir ná;* see Geldner, *V. S.*, I. 276. *Like swans:* Sâyaṇa explains *ná* here differently:—'they (becoming) ducks do not show their bodies.'—Wilson.

10 Purûravas speaks. Urvaṣî, he says, did not treat him so coldly. *From the waters:* of the firmament. *From the flood:* from Urvaṣî who comes from the watery regions above. Sâyaṇa explains *apáḥ* differently:—'a son *able in act* and friendly to man has been born.'—Wilson.

11 Urvaṣî speaks. According to Sâyaṇa, whom Wilson, Grassmann, and Geldner follow, the translation of the first half-line would be:—'Thou hast been born to give the earth protection.' *Warned thee on that day:* told thee, when I agreed to live with thee what would happen if the conditions of the agreement were not strictly observed.

12 Purûravas speaks. *Knows him:* 'on recognizing (me).'—Wilson. Or,

13 I will console him when his tears are falling: he shall not weep and cry for care that blesses.
That which is thine, between us, will I send thee. Go home again, thou fool; thou hast not won me.

14 Thy lover shall flee forth this day for ever, to seek, without return, the farthest distance.
Then let his bed be in Destruction's bosom, and there let fierce rapacious wolves devour him.

15 Nay, do not die, Purûravas, nor vanish: let not the evil-omened wolves devour thee.
With women there can be no lasting friendship: hearts of hyenas are the hearts of women.

16 When amid men in altered shape I sojourned, and through four autumns spent the nights among them,
I tasted once a day a drop of butter; and even now with that am I contented.

17 I, her best love, call Urvasî to meet me, her who fills air and measures out the region.
Let the gift brought by piety approach thee. Turn thou to me again: my heart is troubled.

18 Thus speak these Gods to thee, O son of Iḷâ: As death hath verily got thee for his subject,
Thy sons shall serve the Gods with their oblation, and thou, moreover, shalt rejoice in Svarga.

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when he knows my story, knows how his father has been deserted. *While fire is shining:* so long as the father-in-law and mother-in-law who sanctioned the union live and maintain their household fire.

13 Urvasî answers. *That which is thine, between us:* our child, our common treasure.

14 Purûravas threatens to destroy himself.

15 Urvasî speaks this and the next stanza.

16 *A drop of butter:* one of the conditions on which the continuance of their union depended was that she should eat nothing but a small quantity of *ghṛitá* or clarified butter daily. See stanza 11.

17 Purûravas speaks. *Her best love: vásishṭhaḥ* here is evidently, as the Scholiast says, an epithet and not a name, meaning 'most excellent,' 'most precious.' *Fills air:* representing the morning mist, or the first flush of light, that spreads over the heavens before the rising of the sun.

18 There is an hiatus between this stanza and 17, an entire break of continuity. The fragment is ascribed to Urvasî, who consoles Purûravas by telling him of the promise of the deities that after his death his sons shall offer sacrifice to the Gods, and he himself shall be blest in heaven. *Son of Iḷâ:* Purûravas, called Aiḷa or son of Iḷâ who was the daughter of Manu.

Some of the stanzas should be transposed, and their order should be, 1, 2, 3, 4, 5, 16, 6, 7, 8, 9, 11, 12, 13, 14 15, 10.—Ludwig.

Of this very difficult hymn there is a complete translation, with a very full and generally convincing commentary (to both of which I am indebted

HYMN XCVI.

Indra.

In the great synod will I laud thy two Bay Steeds: I prize the sweet strong drink of thee the Warrior-God,
His who pours lovely oil as 'twere with yellow drops. Let my songs enter thee whose form hath golden tints.

2 Ye who in concert sing unto the gold-hued place, like Bay Steeds driving onward to the heavenly seat,
For Indra laud ye strength allied with Tawny Steeds, laud him whom cows content as 'twere with yellow drops.

3 His is that thunderbolt, of iron, golden-hued, gold-coloured, very dear, and yellow in his arms;
Bright with strong teeth, destroying with its tawny rage. In Indra are set fast all forms of golden hue.

4 As if a lovely ray were laid upon the sky, the golden thunderbolt spread out as in a race.
That iron bolt with yellow jaw smote Ahi down. A thousand flames had he who bore the tawny-hued.

5 Thou, thou, when praised by men who sacrificed of old, hadst pleasure in their lauds, O Indra golden-haired.
All that befits thy song of praise thou welcomest, the perfect pleasant gift, O Golden-hued from birth.

6 These two dear Bays bring hither Indra on his car, Thunder-armed, joyous, meet for laud, to drink his fill.
Many libations flow for him who loveth them: to Indra have the gold-hued Soma juices run.

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for much assistance), by Prof. Geldner, *Vedische Studien*, I. pp. 243—295. The myth has been discussed by von Roth, *Illustrations of the Nirukta*, and *Indische Studien*, I. 196; by Prof. Max Müller, *Oxford Essays* (*Chips*, IV. 109f.); by Prof. Adalbert Kuhn, *Die Herabkunft des Feuers*, pp. 85 ff; and by Professors Holtzmann and Oldenberg in more recent days. Professor Max Müller considers the story to be 'one of the myths of the Vedas which expresses the correlation of the dawn and the sun.' According to Dr. Goldstücker, Urvasî is the morning mist which vanishes away as soon as Purûravas the Sun displays himself. See *Chambers's Encyclopædia, 1st edition*, under Purûravâs.

Throughout the hymn the poet rings the changes on words said to be derivatives of the root *hri*, to take, as *haryatá*, delightsome, *haryán*, loving, *hári*, bay or tawny, *hárit*, green, yellow, or gold-coloured. Cp. III. 44. These words are conjecturally explained by the Commentator, and are susceptible of various renderings.

1 *Oil:* or fatness, fertilizing rain.

2 *Cows:* milked for sacrificial purposes.

3 *Tawny rage:* perhaps with reference to the effect of anger on the face.—Ludwig.

4 *The tawny-hued:* the thunderbolt wielded by Indra.

7 The gold-hued drops have flowed to gratify his wish: the yellow drops have urged the swift Bays to the Strong.
He who speeds on with Bay Steeds even as he lists hath satisfied his longing for the golden drops.

8 At the swift draught the Soma-drinker waxed in might, the Iron One with yellow beard and yellow hair.
He, Lord of Tawny Coursers, Lord of fleet-foot Mares, will bear his Bay Steeds safely over all distress.

9 His yellow-coloured jaws, like ladles, move apart, what time, for strength, he makes the yellow-tinted stir,
When, while the bowl stands there, he grooms his Tawny Steeds, when he hath drunk strong drink, the sweet juice that he loves.

10 Yea, to the Dear One's seat in homes of heaven and earth the Bay Steeds' Lord hath whinnied like a horse for food.
Then the great wish hath seized upon him mightily, and the Belovèd One hath gained high power of life.

11 Thou, comprehending with thy might the earth and heaven, acceptest the dear hymn for ever new and new.
O Asura, disclose thou and make visible the Cow's belovèd home to the bright golden Sun.

12 O Indra, let the eager wishes of the folk bring thee, delightful, golden-visored, on thy car,
That, pleased with sacrifice wherein ten fingers toil, thou mayest, at the feast, drink of our offered meath.

13 Juices aforetime, Lord of Bays, thou drankest; and thine especially is this libation.
Gladden thee, Indra, with the meath-rich Soma: pour it down ever, Mighty One! within thee.

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7 *To the Strong:* to Indra; that they may be harnessed and come to the sacrifice.

8 *The Iron One:* 'iron-hearted Indra.'—Wilson.

9 *For strength:* for strengthening food. *The yellow-tinted:* his yellow jaws.

10 *The Dear One* must be the Soma, found both in heaven and earth, the homes of Gods and men. According to Sâyaṇa, Indra himself is meant. *The Belovèd One:* Indra, whose vital vigour is increased by Soma-draughts.

11 *The Cow's belovèd home:* the Cow may be the Sun whose home is the universe which Indra will allow Surya to illumine.

12 *Sacrifice:* according to Sâyaṇa, the sacrificial Soma juice which is pressed and prepared by the fingers of the priest.

HYMN XCVII.

Praise of Herbs.

HERBS that sprang up in time of old, three ages earlier than the Gods,—
Of these, whose hue is brown, will I declare the hundred powers and seven.

2 Ye, Mothers, have a hundred homes, yea, and a thousand are your growths.
Do ye who have a thousand powers free this my patient from disease.

3 Be glad and joyful in the Plants, both blossoming and bearing fruit,
Plants that will lead us to success like mares who conquer in the race.

4 Plants, by this name I speak to you, Mothers, to you the Goddesses:
Steed, cow, and garment may I win, win back thy very self, O man.

5 The Holy Fig tree is your home, your mansion is the Parṇa tree:
Winners of cattle shall ye be if ye regain for me this man.

6 He who hath store of Herbs at hand like Kings amid a crowd of men,—
Physician is that sage's name, fiend-slayer, chaser of disease.

7 Herbs rich in Soma, rich in steeds, in nourishment, in strengthening power,—
All these have I provided here, that this man may be whole again.

8 The healing virtues of the Plants stream forth like cattle from the stall,—
Plants that shall win me store of wealth, and save thy vital breath, O man.

9 Reliever is your mother's name, and hence Restorers are ye called.
Rivers are ye with wings that fly: keep far whatever brings disease.

10 Over all fences have they passed, as steals a thief into the fold.
The Plants have driven from the frame whatever malady was there.

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1 *Three ages earlier than the Gods:* 'for the gods before the three ages.'—Wilson. See *Ṣatapatha-Brâhmaṇa*, VII. 2. 4. 26 (*S. B. E.*, XLI. p. 339).

4 *Steed, car, and garment:* as my fee for curing you.

5 *Holy Fig-tree:* the Aṣvattha, or Ficus Religiosa. *Parṇa tree:* the Palâṣa, Butea Frondosa. Sacrificial vessels are made of the wood of these trees which are therefore said to be the home of plants used in religious ceremonies.

11 When, bringing back the vanished strength, I hold these herbs within my hand,
The spirit of disease departs ere he can seize upon the life.

12 He through whose frame, O Plants, ye creep member by member, joint by joint,—
From him ye drive away disease like some strong arbiter of strife.

13 Fly, Spirit of Disease, begone, with the blue jay and kingfisher.
Fly with the wind's impetuous speed, vanish together with the storm.

14 Help every one the other, lend assistance each of you to each,
All of you be accordant, give furtherance to this speech of mine.

15 Let fruitful Plants, and fruitless, those that blossom, and the blossomless,
Urged onward by Bṛihaspati, release us from our pain and grief;

16 Release me from the curse's plague and woe that comes from Varuṇa;
Free me from Yama's fetter, from sin and offence against the Gods.

17 What time, descending from the sky, the Plants flew earthward, thus they spake:
No evil shall befall the man whom while he liveth we pervade.

18 Of all the many Plants whose King is Soma, Plants of hundred forms,
Thou art the Plant most excellent, prompt to the wish, sweet to the heart.

19 O all ye various Herbs whose King is Soma, that o'erspread the earth,
Urged onward by Bṛihaspati, combine your virtue in this Plant.

20 Unharmed be he who digs you up, unharmed the man for whom I dig:
And let no malady attack biped or quadruped of ours.

21 All Plants that hear this speech, and those that have departed far away,
Come all assembled and confer your healing power upon this Herb.

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12 *Like some strong arbiter of strife:* 'like a mighty (prince) stationed in the midst of his host.'—Wilson.

13 *With the blue jay and kingfisher:* with the speed of the swiftest birds. *Together with the storm:* according to Sâyaṇa, 'perish along with the iguana.'

15 *Urged onward:* Bṛihaspati, says Sâyaṇa, is the deity who presides over *mantras* or spells and charms.

19 *This Plant:* the medicinal herb which I, the physician, am about to make use of.

22 With Soma as their Sovran Lord the Plants hold colloquy and say:
O King, we save from death the man whose cure a Brâhman undertakes.

23 Most excellent of all art thou, O Plant: thy vassals are the trees. Let him be subject to our power, the man who seeks to injure us.

HYMN XCVIII. The Gods.

COME, be thou Mitra, Varuṇa, or Pûshan, come, O Bṛihaspati, to mine oblation:
With Maruts, Vasus, or Âdityas, make thou Parjanya pour for Ṣantanu his rain-drops.

2 The God, intelligent, the speedy envoy whom thou hast sent hath come to me, Devâpi:
Address thyself to me and turn thee hither: within thy lips will I put brilliant language.

3 Within my mouth, Bṛihaspati, deposit speech lucid, vigorous, and free from weakness,
Thereby to win for Ṣantanu the rain-fall. The meath-rich drop from heaven hath passed within it.

4 Let the sweet drops descend on us, O Indra: give us enough to lade a thousand wagons.
Sit to thy Hotar task; pay worship duly, and serve the Gods, Devâpi, with oblation.

5 Knowing the Gods' good-will, Devâpi, Ṛishi, the son of Ṛishṭisheṇa, sate as Hotar.
He hath brought down from heaven's most lofty summit the ocean of the rain, celestial waters.

'This Súkta is remarkable as representing one of two brothers, both of the Kshatriya caste, becoming the *Purohita*, or family priest, and *Hotṛi* or sacrificing priest, of the other who is the Rájá.'—Wilson.

1 Devâpi addresses Bṛihaspati, who is identifiable with Mitra, Varuṇa, Pûshan and others, in his special character of Purohita, or family Priest, of the Gods, and as the prototype of all human Purohitas. *With Maruts:* whether thou be attended by Maruts, Vasus, or, Âdityas. *For Ṣantanu:* the brother of Devâpi.

2 Bṛihaspati replies. *Brilliant language:* a 'brilliant hymn.'—Muir.

3 Devâpi speaks, praying Bṛihaspati, as Lord of Speech (cp. X. 71. 1.), to inspire him with eloquence that he may address the Gods effectually. *The meath-rich drop:* the sweet eloquence for which he has prayed.

4 *The sweet drops:* of rain. This stanza is spoken by Ṣantanu.

5 *Knowing:* how to win.

6 Gathered together in that highest ocean, the waters stood, by deities obstructed.
They hurried down set free by Ârshṭisheṇa, in gaping clefts, urged onward by Devâpi.

7 When as chief priest for Ṣantanu, Devâpi, chosen for Hotar's duty, prayed beseeching,
Graciously pleased Bṛihaspati vouchsafed him a voice that reached the Gods and won the waters.

8 O Agni whom Devâpi Ârshṭisheṇa, the mortal man, hath kindled in his glory,
Joying in him with all the Gods together, urge on the sender of the rain, Parjanya.

9 All ancient Rishis with their songs approached thee, even thee, O Much-invoked, at sacrifices.
We have provided wagon-loads in thousands: come to the solemn rite, Lord of Red Horses.

10 The wagon-loads, the nine-and-ninety thousand, these have been offered up to thee, O Agni.
Hero, with these increase thy many bodies, and, stimulated, send us rain from heaven.

11 Give thou these ninety thousand loads, O Agni, to Indra, to the Bull, to be his portion.
Knowing the paths which Deities duly travel, set mid the Gods in heaven Aulâna also.

12 O Agni, drive afar our foes, our troubles; chase malady away and wicked demons.
From this air-ocean, from the lofty heavens, send down on us a mighty flood of waters.

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6 *Ârshṭisheṇa:* patronymic, son of Ṛishṭisheṇa; Devâpi.

7 *Chief priest:* or family or household priest; Purohita.

9 *Wagon-loads:* an extraordinary quantity of fuel for the sacrifice, as the occasion was one of the greatest importance.

11 *Aulâna:* Ṣantanu, as a descendant of Ula, appears to be meant. According to some scholars, *aulânám* means oblation or sacrificial offering. 'The fact of Devāpi being reputed as the author of this hymn, and as the purohita and hotṛi of his brother seems to have led the legendary writers to invent the story of his becoming a Brāhman, which (as mentioned by Professor Weber, *Indische Studien*, i. p. 203) is recorded in the Śalya-parvan of the Mahābhārata, verses 2281 ff, where he is said to have attained this distinction at a certain place of pilgrimage called Prithūdaka; where Sindhudvīpa and Viśvāmitra also were received into the higher caste.'—Muir, *O. S. Texts*, I. 270 ff. For the legend on which the hymn is said to be based, quoted by Sâyaṇa from the *Nirukta*, see Wilson's Translation.

HYMN XCIX. Indra.

WHAT Splendid One, Loud-voiced, Far-striding, dost thou, well knowing, urge us to exalt with praises?
What give we him? When his might dawned, he fashioned the Vṛitra-slaying bolt, and sent us waters.

2 He goes to end his work with lightning flashes: wide is the seat his Asura glory gives him.
With his Companions, not without his Brother, he quells this Saptatha's magic devices.

3 On most auspicious path he goes to battle; he toiled to win heaven's light, full fain to gain it;
He seized the hundred-gated castle's treasure by craft, unchecked, and slew the lustful demons.

4 Fighting for kine, the prize of war, and roaming among the herd he brings the young streams hither,
Where, footless, joined, without a car to bear them, with jars for steeds, they pour their flood like butter.

5 Bold, unsolicited for wealth, with Rudras he came, the Blameless, having left his dwelling,
Came, seized the food of Vamra and his consort, and left the couple weeping and unsheltered.

6 Lord of the dwelling, he subdued the demon who roared aloud, six-eyed and triple-headed.
Trita, made stronger by the might he lent him, struck down the boar with shaft whose point was iron.

7 He raised himself on high and shot his arrow against the guileful and oppressive foeman.
Strong, glorious, manliest, for us he shattered the forts of Nahus when he slew the Dasyus.

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1 The question in the first line is a rhetorical figure, the meaning being, How splendid is he (Indra) whom thou (the Yajamâna?) urgest us to exalt! *What give we him?* what can we give him in return for what he has done for us?

2 *His Companions:* the Maruts. *His Brother:* Vishṇu. Who *Saptatha* was is uncertain. The word means Septimus, the seventh, and probably some Râkshasa or demon is intended.

3 *The lustful demons:* the exact meaning of *śiśnádevân* is uncertain. See VII. 21. 5 and note.

5 I can make nothing intelligible of the second line. 'I think of the two (parents) of Vamra, who are free from fever. Having obtained (the enemy's) food, he called aloud whilst stealing it.'—Wilson. Vamra is mentioned in I. 51. 9; 112. 15.

6 *Lord of the dwelling:* or, with Ludwig, The Lord and Giver. *The demon:* or Dâsa Viśvarûpa, son of Tvashṭar. See X. 8. 8. *The boar:* Vṛitra Cf. I. 61. 7.

8 He, like a cloud that rains upon the pasture, hath found for us the way to dwell in safety.
When the Hawk comes in body to the Soma, armed with his iron claws he slays the Dasyus.

9 He with his potent Friends gave up the mighty, gave Ṣushṇa up to Kutsa for affliction.
He led the lauded Kavi, he delivered Atka as prey to him and to his heroes.

10 He, with his Gods who love mankind, the Wondrous, giving like Varuṇa who works with magic,
Was known, yet young, as guardian of the seasons; and he quelled Araru, four-footed demon.

11 Through lauds of him hath Ausija Ṛijiṣvan burst, with the Mighty's aid, the stall of Pipru.
When the saint pressed the juice and shone as singer, he seized the forts and with his craft subdued them.

12 So, swiftly Asura, for exaltation, hath the great Vamraka come nigh to Indra.
He will, when supplicated, bring him blessing: he hath brought all, food, strength, a happy dwelling.

HYMN C. Viṣvedevas.

Be, like thyself, O Indra, strong for our delight: here lauded, aid us, Maghavan, drinker of the juice.
Savitar with the Gods protect us: hear ye Twain. We ask for freedom and complete felicity.

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8 *The Hawk:* the fierce and swift Indra.

9 *Kavi:* according to Sâyaṇa, Uṣanâ Kâvya or son of Kavi is intended. *Atka:* see X. 49. 3.

10 *His Gods:* the Maruts. *Araru:* I follow Sâyaṇa. Cf. *Ṣatapatha-Brâhmaṇa*, I. 2 4. 17 (S. B. E. XII. 57) According to Prof. Ludwig's conjectural explanation the translation would be:—'he measured out the year in four divisions.'

11 *Auṣija:* son of Uṣij. But as this patronymic does not properly belong to Ṛijiṣvan, the word here may perhaps mean, 'vehement,' 'eagerly desirous.' *Pipru:* one of the demons of drought.

12 *Asura:* O divine and mighty Indra. *For exaltation:* of Indra. *Vamraka:* a lengthened form of Vamra, the Ṛishi of the hymn. The last clause of the stanza is borrowed from X. 20. 10.

This hymn, which is obscure and in some places unintelligible, is placed by Prof. Grassmann in his Appendix. Dr. Muir has translated stanzas 1—7 in *O. S. Texts*, IV. pp. 408, 409 (2nd edition).

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1 *Ye Twain:* Indra and Savitar. *Freedom:* *âditim.* Prof. M. Müller translates differently: 'We implore Aditi for health and wealth.'

2 Bring swift, for offering, the share that suits the time, to the pure-drinker Vâyu, roaring as he goes,
To him who hath approached the draught of shining milk. We ask for freedom and complete felicity.

3 May Savitar the God send us full life, to each who sacrifices, lives aright and pours the juice;
That we with simple hearts may wait upon the Gods. We ask for freedom and complete felicity.

4 May Indra evermore be gracious unto us, and may King Soma meditate our happiness,
Even as men secure the comfort of a friend. We ask for freedom and complete felicity.

5 Indra hath given the body with its song and strength: Bṛihaspati, thou art the lengthener of life.
The sacrifice is Manu, Providence, our Sire. We ask for freedom and complete felicity.

6 Indra possesseth might celestial nobly formed: the singer in the house is Agni, prudent Sage.
He is the sacrifice in synod, fair, most near. We ask for freedom and complete felicity.

7 Not often have we sinned against you secretly, nor, Vasus, have we openly provoked the Gods.
Not one of us, ye Gods, hath worn an alien shape. We ask for freedom and complete felicity.

8 May Savitar remove from us our malady, and may the Mountains keep it far away from where
The press-stone as it sheds the meath rings loudly forth. We ask for freedom and complete felicity.

9 Ye Vasus, let the stone, the presser, stand erect: avert all enmities and keep them far remote.
Our guard to be adored is Savitar this God. We ask for freedom and complete felicity.

10 Eat strength and fatness in the pasture, kine, who are balmed at the reservoir and at the seat of Law.
So let your body be our body's medicine. We ask for freedom and complete felicity.

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2 *Pure-drinker:* drinker of pure Soma juice.

5 *The sacrifice is Manu:* we owe our existence and preservation to sacrifice, which is to us another Manu, the father of Âryan men.

6 *The sacrifice in synod:* 'worthy of sacrifice at the altar.'—Wilson.

7 *An alien shape:* as sorcerers are accustomed to do.

10 *Balmed at the reservoir:* anointed before being milked. Sâyaṇa explains *kóṣe* by *góshthe,* 'in the cowstall.' *Let your body:* may the milk, the produce of your bodies, offered in libation, keep our bodies in health. Or

11 The singer fills the spirit: all mens' love hath he. Indra takes kindly care of those who pour the juice.
For his libation is the heavenly udder full. We ask for freedom and complete felicity.

12 Wondrous thy spirit-filling light, triumphant; thy hosts save from decay and are resistless.
The pious votary by straightest pathway speeds to possess the best of all the cattle.

HYMN CI. Viṣvedevas.

WAKE with one mind, my friends, and kindle Agni, ye who are many and who dwell together.
Agni and Dadhikrâs and Dawn the Goddess, you, Gods with Indra, I call down to help us.

2 Make pleasant hymns, spin out your songs and praises: build ye a ship equipped with oars for transport.
Prepare the implements, make all things ready, and let the sacrifice, my friends, go forward.

3 Lay on the yokes, and fasten well the traces: formed is the furrow, sow the seed within it.
Through song may we find hearing fraught with plenty; near to the ripened grain approach the sickle.

4 Wise, through desire of bliss from Gods, the skilful bind the traces fast,
And lay the yokes on either side.

5 Arrange the buckets in their place: securely fasten on the straps.
We will pour forth the well that hath a copious stream, fair-flowing well that never fails.

'may the body of the cow offered in sacrifice be the expiation for the body of the sacrificer, enabling him to attain *swarga*. Or may the milk be the corrective of the Soma.'—Wilson.

11 *The heavenly udder:* the clouds of the firmament.

12 *Save from decay:* this is Prof. Ludwig's interpretation of the obscure word *jaraṇiprâh*, which means, according to Sâyaṇa, replenishing the wealth of thy worshippers. The last line is explained differently by Sâyaṇa.—'(therefore) Duvasyu hastens in front of the victim cow, (leading it) with a straight cord.'—Wilson. According to the same authority the meaning of the refrain of stanzas 1—11 is:—'We long for the universal Aditi.'

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1 *Dadhikrâs:* probably a personification of the Morning Sun. See III. 20. 1; IV. 38. 2; 40. 5 note.

2 *Ship:* sacrifice, represented under this figure.

3 In this and the following stanzas sacrifice is figuratively spoken of as ploughing, sowing and reaping. See *Ṣatapatha-Brâhmaṇa*, VII. 2. 2. 4. (S. B. E. XLI. 320).

5 The flowing Soma is an inexhaustible well.

6 I pour the water from the well with pails prepared and goodly straps,
Unfailing, full, with plenteous stream.

7 Refresh the horses, win the prize before you: equip a chariot fraught with happy fortune.
Pour forth the well with stone wheel, wooden buckets, the drink of heroes, with the trough for armour.

8 Prepare the cow-stall, for there drink your heroes: stitch ye the coats of armour, wide and many.
Make iron forts, secure from all assailants: let not your pitcher leak: stay it securely.

9 Hither, for help, I turn the holy heavenly mind of you the Holy Gods, that longs for sacrifice.
May it pour milk for us, even as a stately cow who, having sought the pasture, yields a thousand streams.

10 Pour golden juice within the wooden vessel: with stone-made axes fashion ye and form it.
Embrace and compass it with tenfold girdle, and to both chariot-poles attach the car-horse.

11 Between both poles the car-horse goes pressed closely, as in his dwelling moves the doubly-wedded.
Lay in the wood the Sovran of the Forest, and sink the well although ye do not dig it.

12 Indra is he, O men, who gives us happiness: sport, urge the giver of delight to win us strength.
Bring quickly down, O priests, hither to give us aid, to drink the Soma, Indra Son of Nishṭigrî.

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7 The sacrifice is a chariot; and the ritual is a race. *The well:* the stream of Soma juice. *Stone wheel:* with allusion to the press-stones.

8 *The cow-stall:* figuratively, for the place where the Soma is pressed. *Coats of armour:* the filters for straining the juice. *Iron forts:* the safeguards obtained by sacrificing.

9 *Milk:* abundant blessing.

10 *Stone-made:* with allusion to the press-stones. *Tenfold girdle:* the fingers of both hands. *Both chariot-poles:* the arms. *The car-horse:* the upper press-stone; or the pestle.

11 *The doubly-wedded:* the man who has two wives. The comparison is not clear. *The Sovran of the Forest:* the Soma plant. *Sink the well:* 'store up the juice.'—Wilson.

12 I follow Sâyaṇa in his interpretation of the first line. Von Roth, Ludwig, and Grassmann explain it differently. *Nishṭigrî:* meaning according to Sâyaṇa, 'she who swallows up her rival wife Nishṭi, *i. e.* Diti,' is said to be Aditi, the mother of Indra.

HYMN CII.

Indra.

FOR thee may Indra boldly speed the car that works on either side.
Favour us, Much-invoked! in this most glorious fight against the raiders of our wealth.

2 Loose in the wind the woman's robe was streaming what time she won a car-load worth a thousand.
The charioteer in fight was Mudgalânî: she, Indra's dart, heaped up the prize of battle.

3 O Indra, cast thy bolt among assailants who would slaughter us:
The weapon both of Dâsa and of Ârya foe keep far away, O Maghavan.

4 The bull in joy had drunk a lake of water. His shattering horn encountered an opponent.
Swiftly, in vigorous strength, eager for glory, he stretched his forefeet, fain to win and triumph.

5 They came anear the bull; they made him thunder, made him pour rain down ere the fight was ended.
And Mudgala thereby won in the contest well-pastured kine in hundreds and in thousands.

6 In hope of victory that bull was harnessed: Keṣî the driver urged him on with shouting.
As he ran swiftly with the car behind him his lifted heels pressed close on Mudgalânî.

The deified subject of the hymn is said to be, alternatively, Drughaṇa (Mace, Club or Hammer. See stanza 9). The Ṛishi is Mudgala.

According to the legend quoted by Sâyaṇa, all Mudgala's cattle had been stolen except an old ox which he harnessed to his wagon and went in pursuit of the robbers. He threw his club or mace before him, which showed him the way to the thieves, and thus recovered his property.

1 *For thee:* O Mudgala. *That works on either side: mithûkṛitam:* according to Sâyaṇa=*asahâyam,* 'that has no companion.' The meaning is uncertain.

2 *Mudgalânî:* Mudgala's wife. *Indra's dart:* sped swiftly on her way by Indra.

3 This stanza seems to be an interpolation.

4 *The bull:* apparently one of the buffaloes which drew the chariot of Mudgalânî's chief opponent. *Had drunk:* just before the fight began. *Encountered an opponent:* meaning, perhaps, that feeling uneasy he hung his head and struck the ground with his horns. 'He cleft the mountain peak, he went against the enemy.'—Wilson.

6 *In hope of victory: kakárdave:* the meaning is uncertain; according to Sâyaṇa, 'for the destruction of the enemy.' Ludwig thinks that the farther end of the chariot-pole is intended.

7 Deftly for him he stretched the car-pole forward, guided the bull thereto and firmly yoked him.
Indra vouchsafed the lord of cows his favour: with mighty steps the buffalo ran onward.

8 Touched by the goad the shaggy beast went nobly, bound to the pole by the yoke's thong of leather.
Performing deeds of might for many people, he, looking on the cows, gained strength and vigour.

9 Here look upon this mace, this bull's companion, now lying midway on the field of battle.
Therewith hath Mudgala in ordered contest won for cattle for himself, a hundred thousand.

10 Far is the evil: who hath here beheld it? Hither they bring the bull whom they are yoking.
To this they give not either food or water. Reaching beyond the pole it gives directions.

11 Like one forsaken, she hath found a husband, and teemed as if her breast were full and flowing.
With swiftly-racing chariot may we conquer, and rich and blessèd be our gains in battle.

12 Thou, Indra, art the mark whereon the eyes of all life rest, when thou,
A Bull who drivest with thy bull, wilt win the race together with thy weakling friend.

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7 Mudgala's better fortune is now related. *For him:* for his own buffalo. *He:* Mudgala. *Car-pole:* I follow Ludwig's conjecture; but it is uncertain what part of the chariot the *pradhi* was; 'the periphery of the wheel,' according to the St. Petersburg Lexicon; 'the frame of the waggon.'—Wilson. Sâyaṇa's explanation is not very clear, but he seems to think that the linchpin is inteuded. None of these three explanations seems suitable here. *The lord of cows:* the bull buffalo.

9 *Mace: drughaṇam:* according to Sâyaṇa, the club which Mudgala had carried with him on his expedition, and which, together with the ox that drew his car had enabled him to recover his cattle. *Lying midway:* after the victory, the King had thrown down his mace upon the field of battle.—Ludwig.

10 I find this stanza unintelligible. Perhaps the second line contains the germ of that part of the legend which mentions the club thrown in front of the chariot to point out the way that the robbers had taken.

11 *Like one forsaken: parivṛiktév:* [illegible] Mudgalânî was a *parivṛiktâ* [a wife lightly esteemed in [illegible] the favourite wife] who made amends for her sterility by driving her husband's chariot to battle and bringing him back victorious, with the booty which she had helped him to gain instead of the children that she had not borne him.'—Ludwig.

12 *With thy bull:* thy fierce and strong thunderbolt. *With thy weakling friend:* with the mortal man whom thou protectest, and who is weak and effeminate in comparison with thee.

The hymn is fragmentary, and it seems impossible to interpret it fully and

HYMN CIII. Indra.

SWIFT, rapidly striking, like a bull who sharpens his horns, terrific, stirring up the people,
With eyes that close not, bellowing, Sole Hero, Indra subdued at once a hundred armies.

2 With him loud-roaring, ever watchful, Victor, bold, hard to overthrow, Rouser of battle,
Indra the Strong, whose hand bears arrows, conquer, ye warriors, now, now vanquish in the combat.

3 He rules with those who carry shafts and quivers, Indra who with his band brings hosts together,
Foe-conquering, strong of arm, the Soma-drinker, with mighty bow, shooting with well-laid arrows.

4 Bṛihaspati, fly with thy chariot hither, slayer of demons, driving off our foemen.
Be thou protector of our cars, destroyer, victor in battle, breaker-up of armies.

5 Conspicuous by thy strength, firm, foremost fighter, mighty and fierce, victorious, all-subduing,
The Son of Conquest, passing men and heroes, kine-winner, mount thy conquering car, O Indra.

6 Cleaver of stalls, kine-winner, armed with thunder, who quells an army and with might destroys it,—
Follow him, brothers! quit yourselves like heroes, and like this Indra show your zeal and courage.

7 Piercing the cow-stalls with surpassing vigour, Indra, the pitiless Hero, wild with anger,
Victor in fight, unshaken and resistless,—may he protect our armies in our battles.

8 Indra guide these: Bṛihaspati precede them, the guerdon, and the sacrifice, and Soma;
And let the banded Maruts march in forefront of heavenly hosts that conquer and demolish.

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satisfactorily. I have followed in some stanzas the interpretations of the authors of *Vedische Studien*, I. pp. 124 and 138. But see the later translation and exhaustive discussion by Prof. Geldner in Part II. pp. 1—22, and Prof. Ludwig's remarks thereon in *Ueber die neuesten Arbeiten auf dem Gebiete der Ṛgveda-forschung.*

The hymn is a prayer for aid and victory in battle.

8 *Guide these:* be the leader of our troops. *The guerdon: dákshiṇā:* the reward of the priests who perform the sacrifice offered before battle.

9 Ours be the potent host of mighty Indra, King Varuṇa, and Maruts, and Âdityas.
Uplifted is the shout of Gods who conquer high-minded Gods who cause the worlds to tremble.

10 Bristle thou up, O Maghavan, our weapons: excite the spirits of my warring heroes.
Urge on the strong steeds' might, O Vṛitra-slayer, and let the din of conquering cars go upward.

11 May Indra aid us when our flags are gathered: victorious be the arrows of our army.
May our brave men of war prevail in battle. Ye Gods, protect us in the shout of onset.

12 Bewildering the senses of our foemen, seize thou their bodies and depart, O Apvâ.
Attack them, set their hearts on fire and burn them: so let our foes abide in utter darkness.

13 Advance, O heroes, win the day. May Indra be your sure defence.
Exceeding mighty be your arms, that none may wound or injure you.

HYMN CIV.

Indra.

Soma hath flowed for thee, Invoked of many! Speed to our sacrifice with both thy Coursers.
To thee have streamed the songs of mighty singers, imploring. Indra, drink of our libation.

2 Drink of the juice which men have washed in waters, and fill thee full, O Lord of Tawny Horses.
O Indra, hearer of the laud, with Soma which stones have mixed for thee enhance thy rapture.

3 To make thee start, a strong true draught I offer to thee, the Bull, O thou whom Bay Steeds carry.
Here take delight, O Indra, in our voices while thou art hymned with power and all our spirit.

4 O Mighty Indra, through thine aid, thy prowess, obtaining life, zealous, and skilled in Order,

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11 *When our flags are gathered:* 'apparently comparable with the signis collatis of the Romans.'—Ludwig.

12 *Apvâ:* according to Sâyaṇa, a female deity who presides over sin; according to Mahîdhara, sickness, or fear. Apparently Apvâ was a sort of colic, or dysentery, likely to attack soldiers in the field. *And depart:* or, pass us by; do not attack us.

3 *True:* which produces the results expected in the shape of favour.

Men in the house who share the sacred banquet stand singing praise that brings them store of children.

5 Through thy directions, Lord of Tawny Coursers, thine who art firm, splendid, and blest, the people
Obtain most liberal aid for their salvation, and praise thee, Indra, through thine excellencies.

6 Lord of the Bays, come with thy two Bay Horses, come to our prayers, to drink the juice of Soma.
To thee comes sacrifice which thou acceptest: thou, skilled in holy rites, art he who giveth.

7 Him of a thousand powers, subduing foemen, Maghavan praised with hymns and pleased with Soma,—
Even him our songs approach, resistless Indra: the adorations of the singer laud him.

8 The way to bliss for Gods and man thou foundest, Indra, seven lovely floods, divine, untroubled,
Wherewith thou, rending forts, didst move the ocean, and nine-and-ninety flowing streams of water.

9 Thou from the curse didst free the mighty Waters, and as their only God didst watch and guard them.
O Indra, cherish evermore thy body with those which thou hast won in quelling Vṛitra.

10 Heroic power and noble praise is Indra: yea, the song worships him invoked of many.
Vṛitra he quelled, and gave men room and freedom: Ṣakra, victorious, hath conquered armies.

11 Call we on Maghavan, auspicious Indra, best Hero in this fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

HYMN CV.

Indra.

WHEN, Vasu, wilt thou love the laud? Now let the channel bring the stream.
The juice is ready to ferment.

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8 *Didst move the ocean:* didst bring the sea of rain from heaven.

9 *These:* waters.

11 This is the concluding verse of several hymns of the Viṣvâmitras in Book III.

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1 *Vasu:* Indra. *Let the channel bring the stream:* to the Soma juice which has stood long enough for fermentation —Ludwig. The phraseology is very obscure, and Sâyaṇa gives a totally different explanation.—'When will he, (like) a dam, obstruct and let loose the long-protracted libation for the sake of wind-driven (rain).?'—Wilson.

2 He whose two Bay Steeds harnessed well, swerving, pursue the Bird's tail-plumes,
With flowing manes, like heaven and earth, he is the Lord with power to give.

3 Bereft of skill is Indra, if, like some out-wearied man he fears
The sinner, when the Mighty hath prepared himself for victory.

4 Indra with these drives round, until he meets with one to worship him:
Indra is Master of the pair who snort and swerve upon their way.

5 Borne onward by the long-maned Steeds who stretch themselves as 'twere for food,
The God who wears the helm defends them with his jaws.

6 The Mighty sang with Lofty Ones: the Hero fashioned with his strength,
Like skilful Mâtarisvan with his power and might,

7 The bolt, which pierced at once the vitals of the Dasyu easy to be slain,
With jaw uninjured like the wondrous firmament.

8 Grind off our sins: with song will we conquer the men who sing no hymns:
Not easily art thou pleased with prayerless sacrifice.

9 When threefold flame burns high for thee, to rest on poles of sacrifice,
Thou with the living joyest in the self-bright Ship.

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2 *The Bird:* the allusion seems to be to a race between the horses of Indra and those of Sûrya or the Sun who is the Bird of the heavens.—Ludwig. *Like heaven and earth:* the meaning of *rajî* is unknown. Sâyaṇa explains the word by 'heaven and earth,' or 'sun and moon;' but these are mere guesses. Prof. Ludwig thinks that two animals of some kind ('rajitiere,' 'raji-beasts') are meant. In VI. 26. 6, Raji is said by Sâyaṇa to be the name of a maiden.

3 *The sinners:* Vritra, the chief of sinners, according to Sâyaṇa. Or *pâpaje* may be a verb, and the stanza may be rendered :—'Without them Indra holds him still, like a man weary and alarmed, When he hath made himself ready for noble deed.'—See Pischel, *Vedische Studien*, I. p. 198.

4 *Is Master:* literally 'hero.' The meaning apparently is that when Indra meets with a worshipper he stops his horses and attends the sacrifice.

5 *Who wears the helm: siprinîvân;* 'possessing mighty jaws.'—Wilson. *With his jaws:* with his roar, the thunder.

6 *Lofty Ones:* the Maruts.

7 The stanza is obscure. I follow Prof. Ludwig's interpretation of *hirîmaśó hirîmân*, which mean, according to Sâyaṇa, 'gold-bearded' and 'lord of bay horses.'

8 *Grind off:* remove them by whetting. 'Comminute.'—Wilson.

9 *Threefold flame:* of the three sacred fires. *The living:* the sacrificer. *The self-bright Ship:* the sacrifice; 'the vessel of thy glory.'—Wilson.

10 Thy glory was the speckled cup, thy glory was the flawless scoop
Wherewith thou pourest into thy receptacle.

11 As hundreds, O Immortal God, have sung to thee, so hath Sumitra, yea, Durmitra praised thee here,
What time thou holpest Kutsa's son, when Dasyus fell, yea, holpest Kutsa's darling when the Dasyus died.

HYMN CVI.

Asvins.

THIS very thing ye Twain hold as your object: ye weave your songs as skilful men weave garments.
That ye may come united have I waked you: ye spread out food like days of lovely weather.

2 Like two plough-bulls ye move along in traces, and seek like eager guests your bidder's banquet.
Ye are like glorious envoys mid the people: like bulls, approach the place where ye are watered.

3 Like the two pinions of a bird, connected, like two choice animals, ye have sought our worship.
Bright as the fire the votary hath kindled, ye sacrifice in many a spot as roamers.

4 Ye are our kinsmen, like two sons, two fathers, strong in your splendour and like kings for conquest;
Like rays for our enjoyment, Lords to feed us, ye, like quick hearers, have obeyed our calling.

9 Like giants, ye will find firm ground to stand on in depths, like feet for one who fords a shallow.
Like ears ye will attend to him who orders: ye Two enjoy our wondrous work as sharers.

Like toiling bees ye bring to us your honey, as bees into the hide that opens downward.

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10 *Cup: upaséchanî:* a ladle or cup used for sprinkling. *Thy receptacle:* drinking-vessel, or perhaps Agni, that is, the fire, may be intended.

11 *Sumitra* and *Durmitra* are alternative names of the Rishi of the hymn. *Kutsa's son:* Durmitra himself, according to Sâyana.

The metres in some places are somewhat irregular, the meanings of some words are uncertain, and the hymn generally is obscure. Prof. Grassmann has placed the hymn in his Appendix.

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4 *Like rays for our enjoyment:* 'like brooms to sweep with,' according to Prof. Ludwig.

I do not attempt the hopeless task of translating stanzas 5, 6, 7, 8, in which nearly every word is a difficult riddle. See Appendix.

10 *The hide that opens downward:* the honey-comb is compared to a water-skin inverted. I cannot translate intelligibly the second line:—'like two labourers you are dripping with perspiration, like a tired cow eating sweet herbage, you attend (the sacrifice).'—Wilson.

11 May we increase the laud and gain us vigour: come to our song, ye whom one chariot carries.
Filled be our kine with ripened meath like glory: Bhûtânsa hath fulfilled the Asvins' longing.

HYMN CVII.

Dakshiṇâ.

These men's great bounty hath been manifested, and the whole world of life set free from darkness.
Great light hath come, vouchsafed us by the Fathers: apparent is the spacious path of Guerdon.

2 High up in heaven abide the Guerdon-givers: they who give steeds dwell with the Sun for ever.
They who give gold are blest with life eternal: they who give robes prolong their lives, O Soma.

3 Not from the niggards—for they give not freely—comes Meed at sacrifice, Gods' satisfaction:
Yea, many men with hands stretched out with Guerdon present their gifts because they dread dishonour.

4 These who observe mankind regard oblation as streamy Vâyû and light-finding Arka.
They satisfy and give their gifts in synod, and pour in streams the seven-mothered Guerdon.

5 He who brings Guerdon comes as first invited: chief of the hamlet comes the Guerdon-bearer.
Him I account the ruler of the people who was the first to introduce the Guerdon.

6 They call him Ṛishi, Brahman, Sâma-chanter, reciter of the laud, leader of worship.
The brightly-shining God's three forms he knoweth who first bestowed the sacrificial Guerdon.

The hymn eulogizes Dakshiṇâ, the largess, guerdon, or honorarium presented by the institutors of the sacrifices to the priests who perform the ceremonies. The *yajamânas* who give this guerdon liberally are alternatively the deified subjects of the hymn.

1 *These men:* the wealthy institutors of the sacrifice. *Fathers:* who are the embodiments and guardians of the light.

4 *These who observe mankind:* the Maghavans or wealthy nobles, who do not consider the cost of sacrifice, but regard it as an occasion that enables them to show their liberality, and to gain the favour of Vâyu, the Wind-God who brings countless showers of rain, and Arka or the Sun who brings the light. *Seven-mothered:* originating in, and accompanying, seven forms of sacrifice; or, regulated by the seven priests.

6 *Three forms:* Agni as the Sun, lightning, and fire.

7 Guerdon bestows the horse, bestows the bullock, Guerdon bestows, moreover, gold that glisters.
Guerdon gives food which is our life and spirit. He who is wise takes Guerdon for his armour.

8 The liberal die not, never are they ruined: the liberal suffer neither harm nor trouble.
The light of heaven, the universe about us,—all this doth sacrificial Guerdon give them.

9 First have the liberal gained a fragrant dwelling, and got themselves a bride in fair apparel.
The liberal have obtained their draught of liquor, and conquered those who, unprovoked, assailed them.

10 They deck the fleet steed for the bounteous giver: the maid adorns herself and waits to meet him.
His home is like a lake with lotus-blossoms, like the Gods' palaces adorned and splendid.

11 Steeds good at draught convey the liberal giver, and lightly rolling moves the car of Guerdon.
Assist, ye Gods, the liberal man in battles: the liberal giver conquers foes in combat.

HYMN CVIII. Saramâ. Paṇis.

WHAT wish of Saramâ hath brought her hither? The path leads far away to distant places.
What charge hast thou for us? Where turns thy journey? How hast thou made thy way o'er Rasâ's waters.

2 I come appointed messenger of Indra, seeking your ample stores of wealth, O Paṇis.
This hath preserved me from the fear of crossing: thus have I made my way o'er Rasâ's waters.

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9 *Draught of liquor: antaḥpéyam surâyâḥ*: 'deep potations of wine.'—Wilson.
10 *The maid adorns herself*; 'he obtains a brilliant damsel for his portion.—Muir.
11 *Car of Guerdon:* cf I. 123. 1.

The hymn is a colloquy between Saramâ, the messenger of the Gods or of Indra (see I. 62. 3, note; 72. 8; III. 31. 6; V. 45. 8), and the Paṇis or envious demons who have carried off the cows or rays of light which Indra wishes to recover. Saramâ and the Paṇis are alternately subject and Ṛishi.

1 The Paṇis address Saramâ who has found her way to the rocky stronghold in which the stolen cows are imprisoned. The Paṇis speak the uneven stanzas, with the exception of stanza 11, and Saramâ the even. *Rasâ* is in this place a mythical stream that flows round the atmosphere and the earth. See V. 41. 15. In I. 112. 12, and V. 53. 9, Rasâ appears to be a river of the Panjâb, probably an affluent of the Indus. See Zimmer, *Altindisches Leben*, pp. 15, 16.

3 What is that Indra like, what is his aspect whose envoy, Saramâ, from afar thou comest?
Let him approach, and we will show him friendship: he shall be made the herdsman of our cattle.

4 I know him safe from harm: but he can punish who sent me hither from afar as envoy.
Him rivers flowing with deep waters hide not. Low will ye lie, O Paṇis, slain by Indra.

5 These are the kine which, Saramâ, thou seekest, flying, O Blest One, to the ends of heaven.
Who will loose these for thee without a battle? Yea, and sharp-pointed are our warlike weapons.

6 Even if your wicked bodies, O ye Paṇis, were arrow-proof, your words are weak for wounding;
And were the path to you as yet unmastered, Bṛihaspati in neither case will spare you.

7 Paved with the rock is this our treasure-chamber; filled full of precious things, of kine, and horses.
These Paṇis who are watchful keepers guard it. In vain hast thou approached this lonely station.

8 Ṛishis will come inspirited with Soma, Aṅgirases unwearied, and Navagvas.
This stall of cattle will they part among them: then will the Paṇis wish these words unspoken.

9 Even thus, O Saramâ, hast thou come hither, forced by celestial might to make the journey.
Turn thee not back, for thou shalt be our sister: O Blest One, we will give thee of the cattle.

10 Brotherhood, sisterhood, I know not either: the dread Aṅgirases and Indra know them.
They seemed to long for kine when I departed. Hence, into distance, be ye gone, O Paṇis.

11 Hence, far away, ye Paṇis! Let the cattle lowing come forth as holy Law commandeth,
Kine which Bṛihaspati, and Soma, Ṛishis, sages, and pressing-stones have found when hidden.

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6 *Weak for wounding:* 'not in the place of armies.'—Wilson. *Bṛihaspati:* as Indra's companion and ally in battle.

8 *Navagvas:* members of a mythological family, forming a division of the Angirases or closely connected with them. *Wish these words unspoken:* more literally, reject them from their mouths; retract their threats.

10 *Know them:* are allied by such ties of kinship.

11 It is uncertain to whom this stanza is to be ascribed. Sâyaṇa assigns it to Saramâ. Prof. Ludwig thinks that Bṛihaspati may be the speaker. *Pressing-stones:* which prepare the Soma juice that inspirits Indra.

HYMN CIX. Visvedevas.

THESE first, the boundless Sea, and Mâtarisvan, fierce-glowing Fire, the Strong, the Bliss-bestower,
And heavenly Floods, first-born by holy Order, exclaimed against the outrage on a Brahman.

2 King Soma first of all, without reluctance, made restitution of the Brahman's consort.
Mitra and Varuṇa were the inviters: Agni as Hotar took her hand and led her.

3 The man, her pledge, must by her hand be taken when they have cried, She is a Brahman's consort.
She stayed not for a herald to conduct her: thus is the kingdom of a ruler guarded.

4 Thus spake of her those Gods of old, Seven Ṛishis who sate them down to their austere devotion:
Dire is a Brahman's wife led home by others: in the supremest heaven she plants confusion.

5 The Brahmachârî goes engaged in duty: he is a member of the Gods' own body.
Through him Bṛihaspati obtained his consort, as the Gods gained the ladle brought by Soma.

6 So then the Gods restored her, so men gave the woman back again.
The Kings who kept their promises restored the Brahman's wedded wife.

7 Having restored the Brahman's wife, and freed them, with Gods' aid, from sin,
They shared the fulness of the earth, and won themselves extended sway.

The hymn has been translated by the authors of *Siebenzig Lieder des Rig-veda*. See also Mme. Zénaïde Ragozin, *Vedic India*, p. 256.

1 *Outrage on a Brahman*: 'Brahmâ's sin,' according to Sâyaṇa.

5 *Brahmachârî*: a religious student. For his glorification, see *Hymns of the Atharva-veda*, XI. 5. *The ladle*: *juhvàm*: Prof Ludwig takes it to be a proper name:—'Juhû, O Gods, conducted home by Soma.'

The wife of a Brahman appears to have been taken to his home by a Kshatriya, and then restored. A legend quoted by Sâyaṇa says that Juhû or Vâk, the wife of Bṛihaspati who is identified with Brahmâ, had been deserted by her husband. The Gods then consulted together as to the means of expiating his sin, and restored her to him. See [illegible]

The hymn is an almost unintelligible fragment and of comparatively late origin.

HYMN CX.

Âprîs.

THOU in the house of man this day enkindled worshippest Gods as God, O Jâtavedas.
Observant, bright as Mitra, bring them hither: thou art a sapient and foreknowing envoy.

2 Tanûnapât, fair-tongued, with sweet meath balming the paths and ways of Order, make them pleasant.
Convey our sacrifice to heaven, exalting with holy thoughts our hymns of praise and worship.

3 Invoked, deserving prayer and adoration, O Agni, come accordant with the Vasus.
Thou art, O Youthful Lord, the Gods' Invoker, so, best of Sacrificers, bring them quickly.

4 By rule the Sacred Grass is scattered eastward, a robe to clothe this earth when dawns are breaking.
Widely it spreads around and far-extended, fair for the Gods and bringing peace and freedom.

5 Let the expansive Doors be widely opened, like wives who deck their beauty for their husbands.
Lofty, celestial, all-impelling Portals, admit the Gods and give them easy entrance.

6 Pouring sweet dews let holy Night and Morning, each close to each, be seated at their station,—
Lofty, celestial Dames with gold to deck them, assuming all their fair and radiant beauty.

7 Come the two first celestial sweet-voiced Hotars, arranging sacrifice for man to worship,
As singers who inspire us in assemblies, showing the eastward light with their direction.

8 Let Bhâratî come quickly to our worship, and Iḷâ showing like a human being.
So let Sarasvatî and both her fellows, deft Goddesses, on this fair grass be seated.

9 Hotar more skilled in sacrifice, bring hither with speed to-day God Tvashṭar, thou who knowest,
Even him who formed these two, the Earth and Heaven, the Parents, with their forms, and every creature.

See preceding hymns addressed to the same deities and deified objects: I. 13; 142, 188; II. 3; III. 4; V. 5; VII. 2; and IX. 5.

1 *Jâtavedas* and *Tanûnapât* are names of Agni. The *Doors* of the sacrificial chamber represent the portals of the eastern heaven. *Vanaspati* is the sacrificial post to which the victim is tied.

10 Send to our offerings which thyself thou balmest the Companies of Gods in ordered season.
Agni, Vanaspati the Immolator sweeten our offered gift with meath and butter.

11 Agni, as soon as he was born, made ready the sacrifice, and was the Gods' preceder.
May the Gods eat our offering consecrated according to this true Priest's voice and guidance.

HYMN CXI. Indra.

Bring forth your sacred song ye prudent singers, even as are the thoughts of human beings.
Let us draw Indra with true deeds anear us: he loves our songs, the Hero, and is potent.

2 The hymn shone brightly from the seat of worship: to the kine came the Bull, the Heifer's Offspring.
With mighty bellowing hath he arisen, and hath pervaded even the spacious regions.

3 Indra knows, verily, how to hear our singing, for he, victorious, made a path for Sûrya.
He made the Cow, and he became the Sovran of Heaven, primeval, matchless, and unshaken.

4 Praised by Angirases, Indra demolished with might the works of the great watery monster.
Full many regions, too, hath he pervaded, and by his truth supported earth's foundation.

5 The counterpart of heaven and earth is Indra: he knoweth all libations, slayeth Sushṇa.
The vast sky with the Sun hath he extended, and, best of pillars, stayed it with a pillar.

6 The Vṛitra-slayer with his bolt felled Vṛitra: the magic of the godless, waxen mighty,
Here hast thou, Bold Assailant, boldly conquered. Yea, then thine arms, O Maghvan, were potent.

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2 *The kine:* who are milked for sacrificial purposes. *The Bull:* Indra. *The Heifer's Offering:* cp. IV. 18. 10: 'The Heifer hath brought forth the strong, the mighty, the unconquerable Bull, the furious Indra' The Heifer is Aditi.

3 *He made the Cow:* the words *méndm* .. .. ..*góḥ*, the cow, 'the female of the bull.'—Muir; 'Des Stieres Weib,'—Grassmann,—are difficult. Prof. Ludwig suggests that the earth may be intended.

4 *Watery monster:* Arbuda, a demon of the clouds. See X. 67, 12.

7 When the Dawns come attendant upon Sûrya their rays discover wealth of divers colours.
The Star of heaven is seen as 'twere approaching: none knoweth aught of it as it departeth.

8 Far have they gone, the first of all these waters, the waters that flowed forth when Indra sent them.
Where is their spring, and where is their foundation? Where now, ye Waters, is your inmost centre?

9 Thou didst free rivers swallowed by the Dragon; and rapidly they set themselves in motion,
Those that were loosed and those that longed for freedom. Excited now to speed they run unresting.

10 Yearning together they have sped to Sindhu: the Fort-destroyer, praised, of old, hath loved them.
Indra, may thy terrestrial treasures reach us, and our full songs of joy approach thy dwelling.

HYMN CXII

Indra.

DRINK of the juice, O Indra, at thy pleasure, for thy first draught is early morn's libation.
Rejoice, that thou mayst slay our foes, O Hero, and we with lauds will tell thy mighty exploits.

2 Thou hast a car more swift than thought, O Indra; thereon come hither, come to drink the Soma.
Let thy Bay Steeds, thy Stallions, hasten hither, with whom thou comest nigh and art delighted.

3 Deck out thy body with the fairest colours, with golden splendour of the Sun adorn it.
O Indra, turn thee hitherward invited by us thy friends; be seated and be joyful.

4 O thou whose grandeur in thy festive transports not even these two great worlds have comprehended.
Come, Indra, with thy dear Bay Horses harnessed, come to our dwelling and the food thou lovest.

5 Pressed for thy joyous banquet is the Soma, Soma whereof thou, Indra, ever drinking,
Hast waged unequalled battles with thy foemen, which prompts the mighty flow of thine abundance.

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7 *The Star of heaven:* the Sun. *Departeth:* on its nightly journey from west to east.

9 *The Dragon:* Ahi; Vṛitra or his brother-fiend.

10 *The Fort-destroyer:* Indra.

6 Found from of old is this thy cup, O Indra: O Ṣatakratu, drink therefrom the Soma.
Filled is the beaker with the meath that gladdens, the beaker which all Deities delight in.

7 From many a side with proffered entertainment the folk are calling thee, O Mighty Indra.
These our libations shall for thee be richest in sweet meath: drink thereof and find them pleasant.

8 I will declare thy deeds of old, O Indra, the mighty acts which thou hast first accomplished.
In genuine wrath thou loosenedst the mountain so that the Brahman easily found the cattle.

9 Lord of the hosts, amid our bands be seated: they call thee greatest Sâge among the sages.
Nothing is done, even far away, without thee: great, wondrous, Maghavan, is the hymn I sing thee.

10 Aim of our eyes be thou, for we implore thee, O Maghavan, Friend of friends and Lord of treasures.
Fight, Warrior strong in truth, fight thou the battle: give us our share of undivided riches.

HYMN CXIII. Indra.

The Heavens and the Earth accordant with all Gods encouraged graciously that vigorous might of his.
When he came showing forth his majesty and power, he drank of Soma juice and waxed exceeding strong.

2 This majesty of his Vishṇu extols and lauds, making the stalk that gives the meath flow forth with might.
When Indra Maghavan with those who followed him had smitten Vṛitra he deserved the choice of Gods.

3 When, bearing warlike weapons, fain to win thee praise, thou mettest Vṛitra, yea, the Dragon, for the fight,
Then all the Maruts who were gathered with thee there extolled, O Mighty One, thy powerful majesty.

4 Soon as he sprang to life he forced asunder hosts: forward the Hero looked to manly deed and war.
He cleft the rock, he let concurrent streams flow forth, and with his skilful art stablished the heavens' wide vault.

5 Indra hath evermore possessed surpassing power: he forced, far from each other, heaven and earth apart.
He hurled impetuous down his iron thunderbolt, a joy to Varuṇa's and Mitra's worshipper.

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8 *The Brahman:* according to Sâyaṇa, Brahmâ who is identified with Bṛihaspati, the owner of the cows which the Paṇis had stolen.

6 Then to the mighty powers of Indra, to his wrath, his the fierce Stormer, loud of voice, they came with speed;
What time the Potent One rent Vṛitra with his strength, who held the waters back, whom darkness compassed round.

7 Even in the first of those heroic acts which they who strove together came with might to execute,
Deep darkness fell upon the slain, and Indra won by victory the right of being first invoked.

8 Then all the Gods extolled, with eloquence inspired by draughts of Soma juice, thy deeds of manly might.
As Agni eats the dry food with his teeth, he ate Vṛitra, the Dragon, maimed by Indra's deadly dart.

9 Proclaim his many friendships, met with friendship, made with singers, with the skilful and the eloquent.
Indra, when he subdues Dhuni and Chumuri, lists to Dabhîti for his faithful spirit's sake.

10 Give riches manifold with noble horses, to be remembered while my songs address thee.
May we by easy paths pass all our troubles: find us this day a ford wide and extensive.

HYMN CXIV.

Viṣvedevas.

Two perfect springs of heat pervade the Threefold, and come for their delight is Mâtariṣvan.
Craving the milk of heaven the Gods are present: well do they know the praise-song and the Sâman.

2 The priests heard far away, as they are ordered, serve the three Nirṛitis, for well they know them.
Sages have traced the cause that first produced them, dwelling in distant and mysterious chambers.

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6 *They came:* it is uncertain whether the Gods, or the Maruts, or thr waters are the understood subject.

7 *Deep darkness fell upon the slain:* 'Vṛitra being slain, the thick darkness was destroyed.'—Wilson.

8 *He ate:* Indra utterly destroyed him. [illegible] in a more matter-of-fact way: people devoured Vṛitra, that is, [illegible] by the waters which were no longer obstructed by him.

9 *Dhuni* and *Chumuri* were demons and enemies of Indra's friend Dabhîti. See Vol. I., Index.

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1 *Springs of heat: gharmâ:* Agni and Sûrya. *The Threefold:* the universe, sky, firmament, and earth. *Mâtariṣvan:* Vâyu, according to Sâyaṇa. 'Thus we have here the well-known triad, Agni, Vâyu, Sûrya.'—Ludwig.

2 *Three Nirṛitis:* according to Sâyaṇa, heaven, mid-air, and earth, or the deities that control them. Prof. Ludwig thinks that the Dawns are meant, which by their regular appearance bring men nearer to death. The plural appears in one other place, VIII. 24. 24.

3 The Youthful One, well-shaped, with four locks braided, brightened with oil, puts on the ordinances.
Two Birds of mighty power are seated near her, there where the Deities receive their portion.

4 One of these Birds hath passed into the sea of air: thence he looks round and views this universal world.
With simple heart I have beheld him from anear: his Mother kisses him and he returns her kiss.

5 Him with fair wings though only One in nature, wise singers shape, with songs, in many figures.
While they at sacrifices fix the metres, they measure out twelve chalices of Soma.

6 While they arrange the four and six-and-thirty, and duly order, up to twelve, the measures,
Having disposed the sacrifice thoughtful sages send the Car forward with the Ṛich and Sâman.

7 The Chariot's majesties are fourteen others: seven sages lead it onward with their voices.
Who will declare to us the ford Âpnâna, the path whereby they drink first draughts of Soma?

8 The fifteen lauds are in a thousand places: that is as vast as heaven and earth in measure.
A thousand spots contain the mighty thousand. Vâk spreadeth forth as far as Prayer extendeth.

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3 *The Youthful One:* the altar, represented as a woman. *With four locks braided:* quadrangular, according to Sâyaṇa. *Puts on the ordinances:* is dressed or arranged in the manner prescribed for sacrifice. *Two Birds:* probably Agni and Soma. According to Sâyaṇa, the husband and his wife, or the Yajamâna and the Brahman.

4 *One:* Agni as the Sun. *His mother:* perhaps, as Prof. Ludwig says, Dawn.

6 Thirty-six *grahas*, chalices, or saucers for Soma juice or other libations, are to be used at the Agnishṭoma, and four in addition at the Atyagnishṭoma sacrifice. *The measures:* the proper metres for particular rites or parts of the service. *The Car:* the sacrifice. *Ṛich:* the holy verse that is recited. *Sâman:* the psalm that is sung or chanted.

7 *Majesties:* the abstract used for the concrete, the mighty ones, probably the priests. *The ford Âpnâna:* the passage leading to the place of sacrifice. *They:* the Gods.

8 *That:* meaning the fifteen lauds regarded as a whole. *The mighty thousand:* the meaning is uncertain: 'the thousand great (functions) are in a thousand places.'—Wilson. This means, according to Sâyaṇa, that every function of the body has i[illegible]. Dr. Muir translates:—'There are a thousand times [illegible] thousand times a thousand are their glorious manifestations.' *Vâk:* or Speech. See X. 71 and 125.

9 What sage hath learned the metres' application? Who gained Vâk, the spirit's aim and object?
Which ministering priest is called eighth Hero? Who then hath tracked the two Bay Steeds of Indra?

10 Yoked to his chariot-pole there stood the Coursers: they only travel round earth's farthest limits.
These, when their driver in his home is settled, receive the allotted meed of their exertion.

HYMN CXV. Agni.

VERILY wondrous is the tender Youngling's growth who never draweth nigh to drink his Mothers' milk.
As soon as she who hath no udder bore him, he, faring on his great errand, suddenly grew strong.

2 Then Agni was his name, most active to bestow, gathering up the trees with his consuming tooth;
Skilled in fair sacrifice, armed with destroying tongue, impetuous as a bull that snorteth in the mead.

3 Praise him, your God who, bird-like, rests upon a tree, scattering drops of juice and pouring forth his flood,
Speaking aloud with flame as with his lips a priest, and broadening his paths like one of high command.

4 Thou Everlasting, whom, far-striding fain to burn, the winds, uninterrupted, never overcome,
They have approached, as warriors eager for the fight, heroic Trita, guiding him to gain his wish.

5 This Agni is the best of Kaṇvas, Kaṇvas' Friend, Conqueror of the foe whether afar or near.
May Agni guard the singers, guard the princes well: may Agni grant to us our princes' gracious help.

6 Do thou, Supitrya, swiftly following, make thyself the lord of Jâtavedas, mightiest of all,

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9 *Eighth Hero:* Agni is meant, as presiding over the seven *ṛitvijas* or ministering priests.

1 *His Mothers* are the two fire-sticks, the lower of which, in which the spark is produced, being *she who hath no udder*.

4 *Trita:* according to Sâyaṇa, him who is stationed in the three fire-receptacles, that is, Agni.

5 *Kaṇvas:* a well-known family with which Upastuta was connected. According to Sâyaṇa, worshippers in general are meant :—'the most earnest of eulogists, the friend of those who praise him.'—Wilson.

6 *Supitrya* ('who hast fair ancestors.'—Wilson) seems to be an epithet of the Ṛishi as addressed by himself. Sâyaṇa applies it to Agni. The construction of the stanza is difficult, and the translation of the first half, which follows Prof. Ludwig, is somewhat conjectural. *Thirsty land:* Agni by his intercession causes rain to fall.

Who surely gives a boon even in thirsty land, most powerful, prepared to aid us in the wilds.

7 Thus noble Agni with princes and mortal men is lauded, excellent for conquering strength with chiefs,
Men who are well-disposed as friends and true to Law, even as the heavens in majesty surpass mankind.

8 O Son of Strength, Victorious, with this title Upastuta's most potent voice reveres thee.
Blest with brave sons by thee we will extol thee, and lengthen out the days of our existence.

9 Thus, Agni, have the sons of Vṛishṭihavya, the Ṛishis, the Upastutas invoked thee.
Protect them, guard the singers and the princes. With Vashaṭ! have they come, with hands uplifted, with their uplifted hands and cries of Glory!

HYMN CXVI. Indra.

DRINK Soma juice for mighty power and vigour, drink, Strongest One, that thou mayst smite down Vṛitra.
Drink thou, invoked, for strength, and riches: drink thou thy fill of meath and pour it down, O Indra.

2 Drink of the foodful juice stirred into motion, drink what thou choosest of the flowing Soma.
Giver of weal, be joyful in thy spirit, and turn thee hitherward to bless and prosper.

3 Let heavenly Soma gladden thee, O Indra, let that effused among mankind delight thee.
Rejoice in that whereby thou gavest freedom, and that whereby thou conquerest thy foemen.

4 Let Indra come, impetuous, doubly mighty, to the poured juice, the Bull, with two Bay Coursers.
With juices pressed in milk, with meath presented, glut evermore thy bolt, O Foe-destroyer.

5 Dash down, outflaming their sharp flaming weapons, the strongholds of the men urged on by demons.
I give thee, Mighty One, great strength and conquest: go, meet thy foes and rend them in the battle.

Prof. Grassmann observes: 'Das Lied enthält. namentlich in Vers 3—6, manches Dunkle, sodass hier die Auslegung zweifelhaft bleibt.'

1 *Pour it down*: 'shower down (blessings).'—Wilson.
3 *Gavest freedom*: by slaying Vṛitra: or, riches, according to Sâyaṇa.
4 *Foe-destroyer*: *arushá*: according to the St Petersburg Lexicon, 'striker of the red clouds' (*arusa = arushá?*). I adopt Sâyaṇa's explanation.

6 Extend afar the votary's fame and glory, as the firm archer's strength drives off the foeman.
Ranged on our side, grown strong in might that conquers, never defeated, still increase thy body.

7 To thee have we presented this oblation: accept it, Sovran Ruler, free from anger.
Juice, Maghavan, for thee is pressed and ripened: eat, Indra, drink of that which stirs to meet thee.

8 Eat, Indra, these oblations which approach thee: be pleased with food made ready and with Soma.
With entertainment we receive thee friendly: effectual be the sacrificer's wishes.

9 I send sweet speech to Indra and to Agni: with hymns I speed it like a boat through waters.
Even thus, the Gods seem moving round about me, the fountains and bestowers of our riches.

HYMN CXVII. Liberality.

The Gods have not ordained hunger to be our death: even to the well-fed man comes death in varied shape.
The riches of the liberal never waste away, while he who will not give finds none to comfort him.

2 The man with food in store who, when the needy comes in miserable case begging for bread to eat,
Hardens his heart against him—even when of old he did him service—finds not one to comfort him.

3 Bounteous is he who gives unto the beggar who comes to him in want of food and feeble.
Success attends him in the shout of battle. He makes a friend of him in future troubles.

4 No friend is he who to his friend and comrade who comes imploring food, will offer nothing.
Let him depart—no home is that to rest in—, and rather seek a stranger to support him.

5 Let the rich satisfy the poor implorer, and bend his eye upon a longer pathway.

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6 *As the firm archer's strength:* the construction is obscure:—'(stretch out) thy strength like strong bows against our enemies.'—Wilson.

The hymn eulogizes Liberality or Bounty in the shape of gifts of wealth and food.

1 *To be our death:* men must not attempt to justify their refusal of food to the hungry by saying that the Gods send hunger as a punishment for sin.

5 *Bend his eye upon a longer pathway:* carefully consider the future and not the present only. He himself may need the same assistance hereafter.

Riches come now to one, now to another, and like the wheels of cars are ever rolling.

6 The foolish man wins food with fruitless labour: that food—I speak the truth—shall be his ruin.
He feeds no trusty friend, no man to love him. All guilt is he who eats with no partaker.

7 The ploughshare ploughing makes the food that feeds us, and with its feet cuts through the path it follows.
Better the speaking than the silent Brahman: the liberal friend outvalues him who gives not.

8 He with one foot hath far outrun the biped, and the two-footed catches the three-footed.
Four-footed creatures come when bipeds call them, and stand and look where five are met together.

9 The hands are both alike: their labour differs. The yield of sister milch-kine is unequal.
Twins even differ in their strength and vigour: two, even kinsmen, differ in their bounty.

HYMN CXVIII. Agni.

AGNI, refulgent among men thou slayest the devouring fiend,
Bright Ruler in thine own abode.

2 Thou springest up when worshipped well: the drops of butter are thy joy
When ladles are brought near to thee.

3 Honoured with gifts he shines afar, Agni adorable with song:
The dripping ladle balms his face.

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6 *Shall be his ruin:* with reference to stanza 1.

7 Active exertion is necessary for success. *The speaking Brahman:* the priest who duly discharges the task of recitation for which he is engaged. 'A Brahman expounding (the Veda).'—Wilson.

8 The victory is not always theirs who appear to be more richly endowed than others. *He with one foot: ékapâd.* the Sun appears to be meant, elsewhere called Aja-Ekapâd. See VI. 50. 14. *The biped* is man. *The three-footed* is the old man who walks with a staff and is overtaken by one who does not require such assistance *Four-footed creatures:* dogs. *Five:* several men together; the dogs being at first uncertain whether their masters are among them or not. *Pañktíh*, sets of five, is apparently used with reference to the one, two, three, and four in the preceding compound words. Others explain *pañktíh* by 'steps' or 'traces.'

I have adopted the explanation given by the authors of the *Siebenzig Lieder*

9 All men should be liberal; but we must not expect all to be equally generous

The hymn has been translated by Dr. Muir, *O. S. Texts*, V. pp. 431—433.

4 Agni with honey in his mouth, honoured with gifts, is balmed with oil,
Refulgent in his wealth of light.

5 Praised by our hymns thou kindlest thee, Oblation-bearer, for the Gods:
As such do mortals call on thee.

6 To that Immortal Agni pay worship with oil, ye mortal men,—
Lord of the house, whom none deceive.

7 O Agni, burn the Râkshasas with thine unconquerable flame:
Shine guardian of Eternal Law.

8 So, Agni, with thy glowing face burn fierce against the female fiends,
Shining among Urukshayas.

9 Urukshayas have kindled thee, Oblation-bearer, thee, with hymns,
Best Worshipper among mankind.

HYMN CXIX.

Indra.

THIS, even this was my resolve, to win a cow, to win a steed:
Have I not drunk of Soma juice?

2 Like violent gusts of wind the draughts that I have drunk have lifted me:
Have I not drunk of Soma juice?

3 The draughts I drank have borne me up, as fleet-foot horses draw a car:
Have I not drunk of Soma juice?

4 The hymn hath reached me, like a cow who lows to meet her darling calf:
Have I not drunk of Soma juice?

5 As a wright bends a chariot-seat so round my heart I bend the hymn:
Have I not drunk of Soma juice?

6 Not as a mote within the eye count the Five Tribes of men with me:
Have I not drunk of Soma juice?

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8 *Urukshayas:* members of the Rishi's family.

The Rishi is Indra himself in the form of Lava. He describes his sensations after drinking Soma juice. But see Bergaigne, I. 151, who considers it to be the utterance of an exhilarated mortal.

1 *To win a cow:* to strengthen and inspirit himself for battle, and so to win kine and horses for his worshippers.

6 Sâyana explains differently:—'The five castes have not eluded the glance of my eye.'—Wilson.

7 The heavens and earth themselves have not grown equal to one half of me:
Have I not drunk of Soma juice?

8 I in my grandeur have surpassed the heavens and all this spacious earth:
Have I not drunk of Soma juice?

9 Aha! this spacious earth will I deposit either here or there:
Have I not drunk of Soma juice?

10 In one short moment will I smite the earth in fury here or there:
Have I not drunk of Soma juice?

11 One of my flanks is in the sky; I let the other trail below:
Have I not drunk of Soma juice?

12 I, greatest of the Mighty Ones, am lifted to the firmament:
Have I not drunk of Soma juice?

13 I seek the worshipper's abode; oblation-bearer to the Gods:
Have I not drunk of Soma juice?

HYMN CXX.

Indra.

In all the worlds That was the Best and Highest whence sprang the Mighty Gods, of splendid valour.
As soon as born he overcomes his foemen, he in whom all who lend him aid are joyful.

2 Grown mighty in his strength, with ample vigour, he as a foe strikes fear into the Dâsa,
Eager to win the breathing and the breathless. All sang thy praise at banquet and oblation.

3 All concentrate on thee their mental vigour, what time these, twice or thrice, are thine assistants.

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11 Cp. III. 32. 11.

13 This stanza is difficult. The word *grihó* is unintelligible, and *griham*, as Prof. Ludwig suggests, should, perhaps, be read instead. *Oblation-bearer:* Indra, in his excitement, fancies that he is Agni. Prof. Grassmann, who with Dr. Muir, considers *grihó* to mean servant or minister, places the stanza in his Appendix as a fragment from a hymn to Agni.

The hymn has been translated by Dr. Muir, *O. S. Texts*, V. p. 91, by the authors of the *Siebenzig Lieder*, and by Prof. Peterson, *Hymns from the Rigveda* (Bombay Sanskrit Series).

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1 *That:* meaning, according to Sâyaṇa, Brahma the original cause of the universe.

2 *Eager to win:* Prof. Ludwig makes *sásni* an infinitive. *Sásniḥ* may be the correct reading. See Grassmann, *Wörterbuch zum Rigveda*. *The breathing and the breathless:* the animate and the inanimate world.

3 *Mental vigour: krátum:* 'adoration.'—Wilson. *These:* Soma juices. *Twice or thrice:* with reference, perhaps, to the three daily libations. *What*

Blend what is sweeter than the sweet with sweetness: win quickly with our meath that meath in battle.

4 Therefore in thee too, thou who winnest riches, at every banquet are the sages joyful.
With mightier power, Bold God, extend thy firmness: let not malignant Yâtudhânas harm thee.

5 Proudly we put our trust in thee in battles, when we behold great wealth the prize of combat.
I with my words impel thy weapons onward, and sharpen with my prayer thy vital vigour.

6 Worthy of praises, many-shaped, most skilful, most energetic, Âptya of the Âptyas:
He with his might destroys the seven Dânus, subduing many who were deemed his equals.

7 Thou in that house which thy protection guardeth bestowest wealth, the higher and the lower.
Thou stablishest the two much-wandering Mothers, and bringest many deeds to their completion.

8 Bṛihaddiva, the foremost of light-winners, repeats these holy prayers, this strength to Indra.
He rules the great self-luminous fold of cattle, and all the doors of light hath he thrown open.

9 Thus hath Bṛihaddiva, the great Atharvan, spoken to Indra as himself in person.
The spotless Sisters, they who are his Mothers, with power exalt him and impel him onward.

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is sweeter than the sweet: thine own celestial Soma. Sâyaṇa explains the stanza differently :—'To thee all (worshippers) offer adoration, whether those propitiators be two or three. Combine that which is sweeter than the sweet with sweetness. unite that honey with honey.'—Wilson. The 'two or three,' according to Sâyaṇa, are the sacrificer and his wife and child, and the second half of the stanza contains a reference to the propagation of children.

6 *Aptya:* the name of a class of deities, of which Trita Âptya is the chief. 'Most accessible of the accessible.'—Wilson. The first line is without a verb: I praise him, may be understood. *Dânus:* a class of demons.

7 *The higher and the lower:* heavenly and earthly. *Mothers:* Heaven and Earth.

8 *Foremost of light-winners:* according to Sâyaṇa, 'chief of Ṛishis, and enjoyer of heaven, or servant of Âditya, the Sun, Indra.' *Fold of cattle:* the region of light.

9 *The great Atharvan:* 'the great priest.'—Grassmann. *As himself:* he identifies himself with the God whom he worships. *The spotless Sisters, they who are his Mothers:* according to Sâyaṇa, the sister rivers which abide in the mother earth. Von Roth adopts the reading of Atharva-veda V. 2. 9, *mâtarisvarî*, instead of the *mâtaribhvarîḥ* of the text. Heaven and Earth appear to be intended.

HYMN CXXI.

Ka.

In the beginning rose Hiraṇyagarbha, born Only Lord of all created beings.
He fixed and holdeth up this earth and heaven. What God shall we adore with our oblation?

2 Giver of vital breath, of power and vigour, he whose commandments all the Gods acknowledge:
The Lord of death, whose shade is life immortal. What God shall we adore with our oblation?

3 Who by his grandeur hath become Sole Ruler of all the moving world that breathes and slumbers;
He who is Lord of men and Lord of cattle. What God shall we adore with our oblation?

4 His, through his might, are these snow-covered mountains, and men call sea and Rasâ his possession:
His arms are these, his are these heavenly regions. What God shall we adore with our oblation?

5 By him the heavens are strong and earth is stedfast, by him light's realm and sky-vault are supported:
By him the regions in mid-air were measured. What God shall we adore with our oblation?

6 To him, supported by his help, two armies embattled look while trembling in their spirit,
When over them the risen Sun is shining. What God shall we adore with our oblation?

7 What time the mighty waters came, containing the universal germ, producing Agni,
Thence sprang the Gods' one spirit into being. What God shall we adore with our oblation?

Ka, kaḥ, (quis) meaning Who? that is, the Unknown God, has been applied as a name to Prajâpati, and to other Gods, from a forced interpretation of the interrogative pronoun which occurs in the refrain of each verse of the hymn.

1 *Hiraṇyagarbha:* literally 'the gold-germ;' 'source of golden-light;' the Sun-god 'as the great power of the universe, from which all other powers and existences, divine and earthly, are derived, a conception which is the nearest approach to the later mystical conception of Brahmā, the creator of the world.'—Wallis. *What God: kásmai devā́ya:* cui deo? According to others: 'Worship we Ka the God with our oblation.' According to Ludwig, the meaning is 'What other God than Prajâpati shall we worship?'

3 *Breathes and slumbers:* that is of Gods and men. *Of men and ...cattle:* literally, 'of quadruped and biped.'

4 *Sea:* air. *Rasâ:* the mythical river of the firmament. Cf. X. 108. 1.

7 *Thence:* from the coming of the waters. *One spirit: ékaḥ,* one, in the text gives two superfluous syllables, and is suspicious.

8 He in his might surveyed the floods containing productive force and generating Worship.
He is the God of gods, and none beside him. What God shall we adore with our oblation?

9 Ne'er may he harm us who is earth's Begetter, nor he whose laws are sure, the heavens' Creator,
He who brought forth the great and lucid waters. What God shall we adore with our oblation?

10 Prajâpati! thou only comprehendest all these created things, and none beside thee.
Grant us our hearts' desire when we invoke thee: may we have store of riches in possession.

HYMN CXXII. Agni.

I PRAISE the God of wondrous might like Indra, the lovely pleasant Guest whom all must welcome.
May Agni, Priest and Master of the household, give hero strength and all-sustaining riches.

2 O Agni, graciously accept this song of mine, thou passing wise who knowest every ordinance.
Enwrapped in holy oil further the course of prayer: the Gods bestow according to thy holy law.

3 Immortal, wandering round the seven stations, give, a liberal Giver, to the pious worshipper,
Wealth, Agni, with brave sons and ready for his use: welcome the man who comes with fuel unto thee.

4 The seven who bring oblations worship thee, the Strong, the first, the Great Chief Priest, Ensign of sacrifice,
The oil-anointed Bull, Agni who hears, who sends as God full hero strength to him who freely gives.

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8 *Generating Worship:* 'giving birth to sacrifice.'—Wilson.

10 *Prajâpati:* Lord of life, creatures or creation. Savitar the Sun God is so called in IV. 53. 2, and Soma Pavamâna in IX. 5. 9. Prajâpati was afterwards the name of a separate God, the bestower of progeny and cattle, and sometimes invoked as the Creator.

The hymn has been translated by Dr. Muir, *O S. Texts*, IV., pp. 16, 17; by Prof. Max Müller, *A. S. Lit.*, p. 569, and *Vedic Hymns, Part* I. (Sacred Books of the East, XXXII) p. 1.; by Mr. Wallis, *Cosmology of the Rigveda*, p 50f; by Prof. Peterson, *Hymns from the Rigveda*; and by Dr. L. Scherman, *Philosophische Hymnen Aus der Rig-und Atharva-veda-Sanhitâ*, p. 24.

1 *Like Indra: vásum ná:* like the Vasu, or chief Vasu. 'Like the sun.'—Wilson. *Riches:* or viands.

3 *Seven stations:* regions of the universe, according to Sâyaṇa.

4 *The seven:* the priests.

5 First messenger art thou, meet for election: drink thou thy fill invited to the Amrit.
The Maruts in the votary's house adorned thee; with lauds the Bhrigus gave thee light and glory.

6 Milking the teeming Cow for all-sustaining food, O Wise One, for the worship-loving worshipper,
Thou, Agni, dropping oil, thrice lighting works of Law, showest thy wisdom circling home and sacrifice.

7 They who at flushing of this dawn appointed thee their messenger, these men have paid thee reverence.
Gods strengthened thee for work that must be glorified, Agni, while they made butter pure for sacrifice.

8 Arrangers in our synods, Agni, while they sang, Vasishṭha's sons have called thee down, the Potent One.
Maintain the growth of wealth with men who sacrifice. Ye Gods, preserve us with your blessings evermore.

HYMN CXXIII. Vena.

SEE, Vena, born in light, hath driven hither, on chariot of the air, the Calves of Pṛiśni.
Singers with hymns caress him as an infant there where the waters and the sunlight mingle.

2 Vena draws up his wave from out the ocean: mist-born, the fair one's back is made apparent.
Brightly he shone aloft on Order's summit: the hosts sang glory to their common birthplace.

3 Full many, lowing to their joint-possession, dwelling together stood the Darling's Mothers.
Ascending to the lofty height of Order, the bands of singers sip the sweets of Amrit.

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7 *Gods:* here meaning priests. 'Verily there are two kinds of gods; for, indeed, the gods are the gods, and the Brâhmans who have studied and teach holy lore are the human gods' (*Śatapatha-Brâhmaṇa*, II. 2. 2. 6; S. B. E. XII. 309).

Vena, 'the loving Sun' of I. 83. 5, *Kânta* or 'the beloved,' is said by the Scholiast in this place to be *madhyasthâno devaḥ* 'the God of the middle region.' He is, apparently, the Sun as he rises in the mist and dew of the morning.

1 *Pṛiśni*, the Speckled Cow, is the variegated cloud, and her *Calves* are the masses of mist which the Sun dispels.

2 *Ocean:* the sea of air. *On Order's summit:* 'on the summit of nature's course.'—Wallis. *Order*, here and in the following stanza, is Kosmos, the ordered or law-regulated universe. *Common birthplace:* the sky.

3 [illegible] child which they have produced in common. *The Darling's Mothers:* the Dawns, or the Waters, or the songs.

4 Knowing his form, the sages yearned to meet him: they have come nigh to hear the wild Bull's bellow.

Performing sacrifice they reached the river: for the Gandharva found the immortal waters.

5 The Apsaras, the Lady, sweetly smiling, supports her Lover in sublimest heaven.

In his Friend's dwelling as a Friend he wanders: he, Vena, rests him on his golden pinion.

6 They gaze on thee with longing in their spirit, as on a strong-winged bird that mounteth sky-ward;

On thee with wings of gold, Varuṇa's envoy, the Bird that hasteneth to the home of Yama.

7 Erect, to heaven hath the Gandharva mounted, pointing at us his many-coloured weapons;

Clad in sweet raiment beautiful to look on, for he, as light, produceth forms that please us.

8 When as a spark he cometh near the ocean, still looking with a vulture's eye to heaven,

His lustre, joying in its own bright splendour, maketh dear glories in the lowest region.

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4 *The wild Bull's bellow:* the sound made by the dropping Soma juice. *The Gandharva:* Vena, the rising Sun.

5 *The Apsaras:* the celestial nymph who symbolizes the waters of heaven. *Her Lover:* Vena, the Gandharva, Sûrya. 'Our hymn illustrates the two senses in which the sun is brought into connection with the waters; first, as penetrating with his beams the watery masses of the sky, and secondly in the assimilation of his light to the waters, as soma or ambrosia, whence the depths of light become the aerial ocean. This association is stereotyped in the union of the Gandharvas and the Apsarases.'—Wallis. *His Friend's dwelling:* the mansion of his father Heaven.

6 *Varuṇa's envoy:* the setting sun. Cf. VII. 87. 6. *Yama:* Cf. X. 14. 7.

7 *Clad in sweet raiment: surabhí,* sweet, may, as Mr. Wallis conjectures, be a play on the word *gandhá,* occurring in the name Gandharva. Stanzas 7 and 8 merely recapitulate, as Ludwig observes, the deeds of Sûrya, first as the light of living men and then as the illuminator of the regions below the earth.

The hymn is one of the obscurest in the whole Ṛigveda. Mahîdhara interprets Vena by *chandra,* the Moon. Wilson says: 'The general purport of the *Súkta* makes it [Vena] equivalent to the thunder-cloud' Von Roth, whom Grassmann follows, identifies Vena Gandharva with the Rainbow. According to Ludwig Vena is the Moon and the Gandharva is the Sun. Mr. Wallis has translated and explained the hymn in his *Cosmology of the Ṛigveda,* pp. 34 ff. For a different interpretation see Hillebrandt, *V. M.,* I. 430ff. and Ludwig's criticisms thereon (*Ueber die neuesten Arbeiten, u. s. w.,* p. 109f). See also Bergaigne, II. 38—40.

HYMN CXXIV.

Agni, Etc.

COME to this sacrifice of ours, O Agni, threefold, with seven threads and five divisions.
Be our oblation-bearer and preceder: thou hast lain long enough in during darkness.

2 I come a God foreseeing from the godless to immortality by secret pathways,
While I, ungracious one, desert the gracious, leave mine own friends and seek the kin of strangers.

3 I, looking to the guest of other lineage, have founded many a rule of Law and Order.
I bid farewell to the Great God, the Father, and, for neglect, obtain my share of worship.

4 I tarried many a year within this altar: I leave the Father, for my choice is Indra.
Away pass Agni, Varuṇa, and Soma. Rule ever changes: this I come to favour.

5 These Asuras have lost their powers of magic. But thou, O Varuṇa, if thou dost love me,
O King, discerning truth and right from falsehood, come and be Lord and Ruler of my kingdom.

6 Here is the light of heaven, here all is lovely; here there is radiance, here is air's wide region.
Let us two slaughter Vṛitra. Forth, O Soma! Thou art oblation: we therewith will serve thee.

---

1 Indra speaks. *Threefold:* performed with three daily libations; or comprising the *pâkayajña*, the *haviryajña*, and the *somayajña*, the simple domestic oblation, the oblation of clarified butter, etc., and the offering of Soma juice. *With seven threads:* conducted by the seven chief priests. *With five divisions:* with five oblations, or regulated by the Yajamâna and four of the chief priests, according to Sâyaṇa. The [illegible] uncertain

2 Agni speaks. He has left Varuṇa, [illegible] Deity, whose power was waning, and associated himself with Indra who has superseded that God. *From the godless:* from Varuṇa who in the decline of his supremacy has neglected Agni and sacrifice. Sâyaṇa interprets the first line differently:—'From being no divinity I issue a divinity from the cave at the solicitation (of the gods), and being manifest I attain immortality.'—Wilson. *Seek the kin of strangers:* come to be born and domesticated in a new place, with Indra.

3 *Of other lineage:* of the other branch; terrestrial fire. *Father:* Varuṇa.

4 *Within this altar:* or, close to this Varuṇa. *This:* the supremacy of Indra.

5 Indra speaks. *These Asuras:* Agni, Varuṇa, and Soma. *Come and be Lord:* Indra offers Varuṇa spiritual and moral sovereignty as compensation for his loss of general supremacy.

6 *Let us two:* the exhortation is addressed by Indra to Soma. *Vṛitra:* regarded as in league with Varuṇa, the fiendish enemy in the shape of Varuṇa.

7 The Sage hath fixed his form by wisdom in the heavens: Varuṇa with no violence let the waters flow.
Like women-folk, the floods that bring prosperity have caught his hue and colour as they gleamed and shone.

8 These wait upon his loftiest power and vigour: he dwells in these who triumph in their Godhead;
And they, like people who elect their ruler, have in abhorrence turned away from Vṛitra.

9 They call him Swan, the abhorrent floods' Companion, moving in friendship with celestial Waters.
The poets in their thought have looked on Indra swiftly approaching when Anushṭup calls him.

HYMN CXXV.

Vâk.

I TRAVEL with the Rudras and the Vasus, with the Âdityas and All-Gods I wander.
I hold aloft both Varuṇa and Mitra, Indra and Agni, and the Pair of Aṣvins.

2 I cherish and sustain high-swelling Soma, and Tvashṭar I support, Pûshan, and Bhaga.
I load with wealth the zealous sacrificer who pours the juice and offers his oblation.

3 I am the Queen, the gatherer-up of treasures, most thoughtful, first of those who merit worship.
Thus Gods have stablished me in many places with many homes to enter and abide in.

4 Through me alone all eat the food that feeds them,—each man who sees, breathes, hears the word outspoken.
They know it not, but yet they dwell beside me. Hear, one and all, the truth as I declare it.

---

7 *The Sage:* perhaps Soma, in answer to Indra's appeal; Mitra, according to Sâyaṇa.

8 *His loftiest power:* the supreme might of Indra.

9 This stanza appears to have been added on account of the occurrence of the word *bîbhatsûnâm* (abhorrentium) which seems to connect it with the preceding stanza where *bîbhatsúvaḥ* (abhorrentes) occurs. *Swan: haṅsa:* Sûrya the Sun-God is sometimes so called. Cf. IV. 40. 5. *Swiftly approaching when Anushṭup calls him:* 'or the ceaselessly moving Indra, who is worthy to be praised with an *Anushṭubh.*'—Wilson. Or, 'dancing the Anushṭup,' according to Prof. Max Müller's interpretation.

M. Bergaigne has translated and explained this hymn. See *La Religion Védique,* III. pp. 145—149. See also Book IV. 42, for hints of the rivalry between Varuṇa and Indra.

Vâk is Speech personified, the Word, the first creation and representative of Spirit, and the means of communication between men and Gods. Here she is said to be the daughter of the Ṛishi Ambhriṇa.

5 I, verily, myself announce and utter the word that Gods and men alike shall welcome.
I make the man I love exceeding mighty, make him a sage, a Ṛishi, and a Brahman.

6 I bend the bow for Rudra that his arrow may strike and slay the hater of devotion.
I rouse and order battle for the people, and I have penetrated Earth and Heaven.

7 On the world's summit I bring forth the Father: my home is in the waters, in the ocean.
Thence I extend o'er all existing creatures, and touch even yonder heaven with my forehead.

8 I breathe a strong breath like the wind and tempest, the while I hold together all existence.
Beyond this wide earth and beyond the heavens I have become so mighty in my grandeur.

HYMN CXXVI. Viṣvedevas.

No peril, no severe distress, ye Gods, affects the mortal man
Whom Aryaman and Mitra lead, and Varuṇa, of one accord, beyond his foes.

2 This very thing do we desire, Varuṇa, Mitra, Aryaman,
Whereby ye guard the mortal man from sore distress, and lead him safe beyond his foes.

3 These are, each one, our present helps, Varuṇa, Mitra, Aryaman,
Best leaders, best deliverers to lead us on and bear us safe beyond our foes.

---

7 *The Father:* Heaven or Sky, produced from Vâk identified with Paramâtmâ, the supreme and universal Soul.

The hymn has been translated by Colebrooke, *Miscellaneous Essays*, I. 32; by the authors of the *Siebenzig Lieder*; by Prof. Peterson, *Hymns from the Rigveda* (Bombay Sanskrit Series); and by Prof. Whitney, Notes to Colebrooke's *Essay on the Vedas*, p. 113.

Mr. Wallis observes: 'Vāc, 'Speech' is celebrated alone in two whole hymns, X. 71. and X. 125., of which the former shows that the primary application of the name was to the voice of the hymn, the means of communication between heaven and earth at the sacrifice. The other hymn illustrates the constant assimilation of the varied phenomena of nature to the sacrifice; all that has a voice in nature, the thunder of the storm, the reawaking of life at dawn, with songs of rejoicing over the new birth of the world, are embodied in this Vāc in the same way as it is said of Bṛihaspati, that he embraces all things that are. It is thus another expression for that idea of the unity of the world, which we have seen crowning the mystical speculations of all the more abstract hymns of the collection.'—*Cosmology of the Ṛigveda*, p. 85. See also Weber, Vâc und λόγος, *Indische Studien*, IX. 473—480; and Max Müller, *The Vedânta Philosophy*, 144—147.

4 Ye compass round and guard each man, Varuṇa, Mitra, Aryaman:
In your dear keeping may we be, ye who are excellent as guides beyond our foes.

5 Âdityas are beyond all foes,—Varuṇa, Mitra, Aryaman:
Strong Rudra with the Marut host, Indra, Agni let us call for weal beyond our foes.

6 These lead us safely over all, Varuṇa, Mitra, Aryaman,
These who are Kings of living men, over all troubles far away beyond our foes.

7 May they give bliss to aid us well, Varuṇa, Mitra, Aryaman:
May the Âdityas, when we pray, grant us wide shelter and defence beyond our foes.

8 As in this place, O Holy Ones, ye Vasus freed even the Gaurî when her feet were fettered,
So free us now from trouble and affliction: and let our life be lengthened still, O Agni.

HYMN CXXVII. Night.

WITH all her eyes the Goddess Night looks forth approaching many a spot:
She hath put all her glories on.

2 Immortal, she hath filled the waste, the Goddess hath filled height and depth:
She conquers darkness with her light.

3 The Goddess as she comes hath set the Dawn her Sister in her place:
And then the darkness vanishes.

4 So favour us this night, O thou whose pathways we have visited
As birds their nest upon the tree.

5 The villagers have sought their homes, and all that walks and all that flies,
Even the falcons fain for prey.

6 Keep off the she-wolf and the wolf; O Ûrmyâ, keep the thief away:
Easy be thou for us to pass.

---

8 *Gaurî:* the wild-cow, the female of the Gaura or Bos Gaurus. The Vasus are said to have delivered her from Viṣvâvasu the Gandharva,

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2 *The waste:* the expanded (firmament).'—Wilson.

6 *Ûrmyâ:* 'undulating'; Night.

7 Clearly hath she come nigh to me who decks the dark with richest hues:
O Morning, cancel it like debts.

8 These have I brought to thee like kine. O Night, thou Child of Heaven, accept
This laud as for a conqueror.

HYMN CXXVIII. Viṣvedevas.

Let me win glory, Agni, in our battles: enkindling thee, may we support our bodies.
May the four regions bend and bow before me: with thee for guardian may we win in combat.

2 May all the Gods be on my side in battle, the Maruts led by Indra, Vishṇu, Agni.
Mine be the middle air's extended region, and may the wind blow favouring these my wishes.

3 May the Gods grant me riches; may the blessing and invocation of the Gods assist me.
Foremost in fight be the divine Invokers: may we, unwounded, have brave heroes round us.

4 For me let them present all mine oblations, and let my mind's intention be accomplished.
May I be guiltless of the least transgression: and, all ye Gods, do ye combine to bless us.

5 Ye six divine Expanses, grant us freedom: here, all ye Gods, acquit yourselves like heroes.
Let us not lose our children or our bodies: let us not benefit the foe, King Soma!

6 Baffling the wrath of our opponents, Agni, guard us as our infallible Protector.
Let these thy foes turn back and seek their houses, and let their thought who watch at home be ruined.

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8 *These*: verses.

1 *The four regions*: the King who is praying for assistance is about to undertake a *Digvijaya*, the subjugation of all neighbouring countries in all directions.

3 *Divine Invokers*: the Hotar-priests of the Gods. Sāyaṇa explains differently:—'may my invokers of the gods be the first to propitiate them.'—Wilson.

5 *Six divine Expanses*: the four cardinal points and upper and lower spaces; or, according to Sāyaṇa, Heaven, Earth, Day, Night, Water, and Plants.

7 Lord of the world, Creator of creators: the saviour God who overcomes the foeman.
May Gods, Brihaspati, both Asvins shelter from ill this sacrifice and sacrificer.

8 Foodful, and much-invoked, at this our calling may the great Bull vouchsafe us wide protection.
Lord of Bay Coursers, Indra, bless our children: harm us not, give us not as prey to others.

9 Let those who are our foemen stay afar from us: with Indra and with Agni we will drive them off.
Vasus, Âdityas, Rudras have exalted me, made me far-reaching, mighty, thinker, sovran lord.

HYMN CXXIX.

Creation.

THEN was not non-existent nor existent: there was no realm of air, no sky beyond it.
What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water?

2 Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.

3 Darkness there was: at first concealed in darkness this All was indiscriminated chaos.
All that existed then was void and formless: by the great power of Warmth was born that Unit.

4 Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit.
Sages who searched with their heart's thought discovered the existent's kinship in the non-existent.

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7 After *Creator of creators* Sâyaṇa supplies *tam devam staumi*, 'that God I praise.' Indra or Savitar is intended.

8 *The great Bull:* Indra.

1 *Then:* in the beginning. *Non-existent: ásat:* that does not yet actually exist, but which has in itself the latent potentiality of existence. 'There was a certain unapparent condition,' says an Indian Commentator, 'which, from the absence of distinctness, was not an 'entity,' while from its being the instrument of the world's production, it was not a 'non-entity.''

2 *That One Thing:* the single primordial substance, the unit out of which the universe was developed. Cp. I. 164. 6 and 46.

3 *Warmth:* Prof. Wilson, following Sâyaṇa, translates *tápasaḥ* by 'austerity,' meaning the contemplation of the things that were to be created. M. Burnouf, in *La Science des Religions*, pp. 207ff, has shown how *warmth* was regarded by the Âryas as the principle explaining movement, life, and thought.

4 *Desire:* Kâma, Eros, or Love. *Sages:* ancient Rishis.

5 Transversely was their severing line extended: what was above it then, and what below it?
There were begetters, there were mighty forces, free action here and energy up yonder.

6 Who verily knows and who can here declare it, whence it was born and whence comes this creation?
The Gods are later than this world's production. Who knows then whence it first came into being?

7 He, the first origin of this creation, whether he formed it all or did not form it,
Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

HYMN CXXX. Creation.

THE sacrifice drawn out with threads on every side, stretched by a hundred sacred ministers and one,—
This do these Fathers weave who hitherward are come: they sit beside the warp and cry, Weave forth, weave back.

2 The Man extends it and the Man unbinds it: even to this vault of heaven hath he outspun it.
These pegs are fastened to the seat of worship: they made the Sâma-hymns their weaving-shuttles.

3 What were the rule, the order and the model? What were the wooden fender and the butter?
What were the hymn, the chant, the recitation, when to the God all Deities paid worship?

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5 *Line:* a line drawn by the ancient Rishis to make a division between the upper world and the lower, and to bring duality out of unity. *Begetters:* the Fathers may be meant. *Free action:* the happiness of the Fathers. The stanza is obscure, and its connexion with stanza 4 is not obvious. An intervening stanza may, perhaps, have been lost.

The hymn has been translated by Colebrooke, *Miscellaneous Essays*, I. pp. 33, 34; by Dr. Muir, *O. S. Texts*, V. 356, 357; by the authors of the *Siebenzig Lieder*, and by Mr. Wallis, *Cosmology of the Rigveda*, pp. 59 ff. 'The latest of the many Commentators on this hymn are Professor Whitney in the Journal of the American Oriental Society, vol. xi. p. cix, and Dr. Scherman, Philosophische Hymnen aus der Rig-und Atharva-veda Saṁhitā, 1887.'—Wallis.

See Prof. Max Müller, *History of Ancient Sanskrit Literature*, pp. 559—563.

As the subject of the hymn is creation typified and originated by the mysterious [illegible] (p. X. 90), Prajâpati the Creator is said by Sâyaṇa to be th[illegible] is Yajña (Sacrifice) Prajâpati's son.

1 *The sacrifice: sargâtmako yajñaḥ;* the sacrifice which constitutes creation.—Sâyaṇa. *A hundred and one:* meaning an indefinitely large number. *Fathers:* Sâyaṇa explains *pitáraḥ* here by [illegible] protectors, the Gods.

2 *The Man:* the first Man or [illegible], Prajâpati, according to Sâyaṇa.

3 *Wooden fender:* the enclosing sticks placed round the sacrificial fire.

4 Closely was Gâyatrî conjoined with Agni, and closely Savitar combined with Ushṇih.
Brilliant with Ukthas, Soma joined Anushṭup: Bṛihaspati's voice by Bṛihatî was aided.

5 Virâj adhered to Varuṇa and Mitra: here Trishṭup day by day was Indra's portion.
Jagatî entered all the Gods together: so by this knowledge men were raised to Ṛishis.

6 So by this knowledge men were raised to Ṛishis, when ancient sacrifice sprang up, our Fathers.
With the mind's eye I think that I behold them who first performed this sacrificial worship.

7 They who were versed in ritual and metre, in hymns and rules, were the Seven Godlike Ṛishis.
Viewing the path of those of old, the sages have taken up the reins like chariot-drivers.

HYMN CXXXI. Indra.

Drive all our enemies away, O Indra, the western, mighty Conqueror, and the eastern.
Hero, drive off our northern foes and southern, that we in thy wide shelter may be joyful.

2 What then? As men whose fields are full of barley reap the ripe corn removing it in order,
So bring the food of those men, bring it hither, who went not to prepare the grass for worship.

3 Men come not with one horse at sacred seasons; thus they obtain no honour in assemblies.
Sages desiring herds of kine and horses strengthen the mighty Indra for his friendship.

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4 *Brilliant with Ukthas:* 'gladdening (us) through hymns *(ukthas).*'—Muir. *Bṛihaspati's voice:* because his duty was to speak as Priest. According to the *Aitareya-Brâhmaṇa,* III. 13, Prajâpati 'allotted to the deities their (different) parts in the sacrifice and metres.'

5 *Day by day:* was Indra's portion of the mid-day (oblation).'—Wilson.

6 *I behold them:* or, according to Prof. Ludwig's interpretation ;—'These with the eyes of mind, I think, beheld them.'

7 'The seven Rishis here are not the Angirases, but Bharadvâja, Kaṣyapa, Gotama, Atri, Vasishṭha, Viṣvâmitra, and Jamadagni. The knowledge of the ritual is derived from the divine priests ; the sages or Ṛishis have followed them in sacrificing, and modern priests are only imitators of those who preceded them.'—Ludwig.

The hymn has been translated by Dr. Muir, *O S. Texts,* III. pp. 278, 279, and by Prof. Whitney, Notes to Colebrooke's *Essay on the Vedas,* p. 114.

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3 *With one horse:* it seems to have been considered undignified and disreputable for a wealthy man to come to the sacrifice in a one-horse car ; but the precise meaning of the first line is somewhat uncertain.

4 Ye, Asvins, Lords of Splendour, drank full draughts of grateful Soma juice,
And aided Indra in his work with Namuchi of Asura birth.

5 As parents aid a son, both Asvins, Indra, aided thee with their wondrous powers and wisdom.
When thou, with might, hadst drunk the draught that gladdens, Sarasvatî, O Maghavan, refreshed thee.

6 Indra is strong to save, rich in assistance: may he, possessing all, be kind and gracious.
May he disperse our foes and give us safety, and may we be the lords of hero vigour.

7 May we enjoy his favour, his the Holy: may we enjoy his blessèd loving-kindness.
May this rich Indra, as our good Protector, drive off and keep afar all those who hate us.

HYMN CXXXII. Mitra. Varuṇa.

MAY Dyaus the Lord of lauded wealth, and Earth stand by the man who offers sacrifice,
And may the Asvins, both the Gods, strengthen the worshipper with bliss.

2 As such we honour you, Mitra and Varuṇa, with hasty zeal, most blest, you who sustain the folk.
So may we, through your friendship for the worshipper, subdue the fiends.

3 And when we seek to win your love and friendship, we who have precious wealth in our possession,
Or when the worshipper augments his riches, let not his treasures be shut up.

4 That other, Asura! too was born of Heaven: thou art, O Varuṇa, the King of all men.
The chariot's Lord was well content, forbearing to anger Death by sin so great.

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4 Hillebrandt, *V. M.*, I. 146, and Eggeling, *Sacred Books of the East*, XLI. 135, interpret differently. The myth referred to in the following stanza has not been preserved. See Weber, *Ueber den Râjasûya*, pp. 95, 101.

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4 *That other*: Mitra. *The chariot's Lord*: literally, "head of the chariot." The meaning is uncertain. I find the rest of the hymn unintelligible. Prof. Ludwig conjectures that two brothers. Nrimedhas and Sumedhas, had contended for sovereignty, and that the adherents of one had wished to put the other brother to death, but had not carried out their purpose. Sakapûta absolve and purifies the former, and the brothers are reconciled.

5 This sin hath Ṣakapûta here committed. Heroes who fled to their dear friend he slayeth,
When the Steed bringeth down your grace and favour in bodies dear and worshipful.

6 Your Mother Aditi, ye wise, was purified with water even as earth is purified from heaven.
Show love and kindness here below: wash her in rays of heavenly light.

7 Ye Twain have seated you as Lords of Wealth, as one who mounts a car to him who sits upon the pole, upon the wood.
These our disheartened tribes Nṛimedhas saved from woe, Sumedhas saved from woe.

HYMN CXXXIII.

Indra.

SING strength to Indra that shall set his chariot in the foremost place.
Giver of room in closest fight, slayer of foes in shock of war, be thou our great encourager. Let the weak bowstrings break upon the bows of feeble enemies.

2 Thou didst destroy the Dragon: thou sentest the rivers down to earth.
Foeless, O Indra, wast thou born. Thou tendest well each choicest thing. Therefore we draw us close to thee. Let the weak bowstrings, etc.

3 Destroyed be all malignities and all our enemy's designs.
Thy bolt thou castest at the foe, O Indra, who would smite us dead: thy liberal bounty gives us wealth.

4 The robber people round about, Indra, who watch and aim at us,—
Trample them down beneath thy foot; a conquering scatterer art thou.

5 Whoso assails us, Indra, be the man a stranger or akin,
Bring down, thyself, his strength although it be as vast as are the heavens.

6 Close to thy friendship do we cling, O Indra, and depend on thee.
Lead us beyond all pain and grief along the path of holy Law.

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5 *The Steed:* the Sun.—Ludwig. *Your grace:* Mitra's and Varuṇa's.

6 *Your Mother Aditi:* perhaps the mother of the two brothers is intended.—Ludwig.

---

2 *Let the weak bowstrings, etc:* the refrain is repeated in all the stanzas except the last.

7 Do thou bestow upon us her, O Indra, who yields according to the singer's longing,
That the great Cow may, with exhaustless udder, pouring a thousand streams, give milk to feed us.

HYMN CXXXIV.

Indra.

As, like the Morning, thou hast filled, O Indra, both the earth and heaven,
So as the Mighty One, great King of all the mighty world of men, the Goddess Mother brought thee forth, the Blessèd Mother gave thee life.

2 Relax that mortal's stubborn strength whose heart is bent on wickedness.
Trample him down beneath thy feet who watches for and aims at us. The Goddess Mother brought thee forth, etc.

3 Shake down, O Slayer of the foe, those great all-splendid energies.
With all thy powers, O Ṣakra, all thine helps, O Indra, shake them down;

4 As thou, O Ṣatakratu, thou, O Indra, shakest all things down
As wealth for him who sheds the juice, with thine assistance thousandfold.

5 Around, on every side like drops of sweat let lightning-flashes fall.
Let all malevolence pass away from us like threads of Dûrvâ grass.

6 Thou bearest in thine hand a lance like a long hook, great Counsellor!
As with his foremost foot a goat, draw down the branch, O Maghavan.

7 Never, O Gods, do we offend, nor are we ever obstinate: we walk as holy texts command.
Closely we clasp and cling to you, cling to your sides, beneath your arms.

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7 *The great Cow:* probably the Earth.

1 *The Goddess Mother:* Aditi. The refrain is repeated in all the stanzas except the last.

3 *Energies:* influences in the shape of rain and sunlight.

4 *Ṣatakratu:* or, Lord of Hundred Powers.

5 *Dûrvâ grass:* Panicum Dactylon; a species of bent grass whose filaments stretch horizontally away from the stem.

6 *The branch:* that is loaded with fruit for us.

HYMN CXXXV.

Yama.

IN the Tree clothed with goodly leaves where Yama drinketh with the Gods,
The Father, Master of the house, tendeth with love our ancient Sires.

2 I looked reluctantly on him who cherishes those men of old,
On him who treads that evil path, and then I yearned for this again.

3 Thou mountest, though thou dost not see, O Child, the new and wheel-less car
Which thou hast fashioned mentally, one-poled but turning every way.

4 The car which thou hast made to roll hitherward from the Sages, Child!
This hath the Sâman followed close, hence, laid together on a ship.

5 Who was the father of the child? Who made the chariot roll away?
Who will this day declare to us how the funereal gift was made?

6 When the funereal gift was placed, straightway the point of flame appeared.
A depth extended in the front: a passage out was made behind.

7 Here is the seat where Yama dwells, that which is called the Home of Gods:
Here minstrels blow the flute for him: here he is glorified with songs.

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1 *The Tree:* where the spirits of the pious dead rest after their labours. *The Father:* Yama.

2 The spirit of the dead child speaks. *I yearned for this:* to return to the world of life.

3 Yama speaks. *Fashioned mentally:* figuratively prepared by being burnt on the funeral pile.

5 *Ship:* meaning, apparently, the funeral pile. *The funereal gift:* the meaning of *anudéyî* is uncertain. 'Restitution.'—Wilson. 'Surrender' or 'delivery,' according to Prof. Zimmer. Stanzas 5—7 are spoken by the poet.

6 *A depth:* the meaning is obscure. *Passage out:* probably for the removal of the ashes.

The subject of the hymn appears to be the funeral ceremony of a boy (*kumâra*, said by some to be the name of a man). According to the legend cited by Sâyaṇa a youth named Nachiketas was sent by his father to the kingdom of Yama who treated him kindly and allowed him to return to this world. 'The hymn is made throughout applicable to *Âditya* as well as to Yama, with, if possible, a still greater degree of obscurity. It seems to have been the basis of the discussion in the Taittirîya Brâhmaṇa (III. 11. 8) and in the Kathá Upanishad, respecting what becomes of the soul after death, in dialogues between *Nachiketas* and Yama.'—Wilson.

HYMN CXXXVI. Kesins.

He with the long loose locks supports Agni, and moisture, heaven, and earth:
He is all sky to look upon: he with long hair is called this light.

2 The Munis, girdled with the wind, wear garments soiled of yellow hue.
They, following the wind's swift course go where the Gods have gone before.

3 Transported with our Munihood we have pressed on into the winds:
You therefore, mortal men, behold our natural bodies and no more.

4 The Muni, made associate in the holy work of every God,
Looking upon all varied forms flies through the region of the air.

5 The Steed of Vâta, Vâyu's friend, the Muni, by the Gods impelled,
In both the oceans hath his home, in eastern and in western sea.

6 Treading the path of sylvan beasts, Gandharvas, and Apsarases,
He with long locks, who knows the wish, is a sweet most delightful friend.

7 Vâyu hath churned for him: for him he poundeth things most hard to bend,
When he with long loose locks hath drunk, with Rudra, water from the cup.

The Keṣins, *keṣinaḥ*, wearers of long loose hair, are Agni, Vâyu, and Sûrya. Each stanza has for its Ṛishi one of the seven sons of Vâtaraṣana. See Index of Hymns.

1 *He with the long loose locks:* probably the ascetic, the Muni or Yogî. According to Sâyaṇa, the radiant Sun. *Moisture: visham*, usually meaning 'poison' is so explained in this place.

2 *Munis:* ascetics inspired or in a state of ecstasy. *Girdled with the wind:* exposed without girdles to the wind. According to Sâyaṇa, sons of Vâtaraṣana, or Wind-Girdled.

5 *In both the oceans:* everywhere in the firmament from its eastern to its western extremity.

'The hymn shows the conception that by a life of sanctity the Muni can attain to the [illegible] deities of the air, the Vâyus, the Rudras, the Apsarasas, a[illegible]; and, furnished like them with wonderful powers, can travel along with them on their course .....The beautiful-haired, the long-haired, that is to say, the Muni, who during the time of his austerities does not shave his hair, upholds fire, moisture, heaven, and earth, and resembles the world of light, ideas which the later literature so largely contains.'—Von Roth, quoted by Dr. Muir, *O. S. Texts*, IV. 319, the hymn being transliterated and translated on page 318.

HYMN CXXXVII. Visvedevas.

YE Gods, raise up once more the man whom ye have humbled and brought low.
O Gods, restore to life again the man who hath committed sin.

2 Two several winds are blowing here, from Sindhu, from a distant land.
May one breathe energy to thee, the other blow disease away.

3 Hither, O Wind, blow healing balm, blow all disease away, thou Wind;
For thou who hast all medicine comest as envoy of the Gods.

4 I am come nigh to thee with balms to give thee rest and keep thee safe.
I bring thee blessèd strength, I drive thy weakening malady away.

5 Here let the Gods deliver him, the Maruts' band deliver him:
All things that be deliver him that he be freed from his disease.

6 The Waters have their healing power, the Waters drive disease away.
The Waters have a balm for all: let them make medicine for thee.

7 The tongue that leads the voice precedes. Then with our ten-fold-branching hands,
With these two chasers of disease we stroke thee with a gentle touch.

HYMN CXXXVIII. Indra.

ALLIED with thee in friendship, Indra, these thy priests, remembering Holy Law, rent Vṛitra limb from limb,
When they bestowed the Dawns and let the waters flow, and when thou didst chastise dragons at Kutsa's call.

2 Thou sentest forth productive powers, clavest the hills, thou dravest forth the kine, thou drankest pleasant meath.
Thou gavest increase through this Tree's surpassing might. The Sun shone by the hymn that sprang from Holy Law.

Each stanza is ascribed to one of the seven great Ṛishis. See Index of Hymns. The hymn is a charm to restore a sick man to health. Cf. *Hymns of the Atharva-veda*, IV. 13.

1 *Who hath committed sin:* sickness and death being regarded as the consequence of sin.

2 *Sindhu:* or, ocean.

4 The Wind speaks. *Weakening malady: yákshma* may be sickness in general, or the name of a large class of diseases, probably of a consumptive nature.

7 The stanza is important as showing that the Indians employed touches or laying-on of hands to relieve suffering or to restore health. Cp. X. 60. 12.

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1 *Thy priests:* the Angirases. But see *Vedic Hymns*, I. p. 44. *Didst chastise:* this clause is very difficult. I adopt Prof. Grassmann's interpretation.

2 *This Tree's surpassing might:* the power of the juice of the Soma plant.

3 In the mid-way of heaven the Sun unyoked his car: the Ârya found a match to meet his Dâsa foe.
Associate with Ṛijisvan Indra overthrew the solid forts of Pipru, conjuring Asura.

4 He boldly cast down forts which none had e'er assailed: unwearied he destroyed the godless treasure-stores.
Like Sun and Moon he took the stronghold's wealth away, and, praised in song, demolished foes with flashing dart.

5 Armed with resistless weopons, with vast power to cleave, the Vṛitra-slayer whets his darts and deals forth wounds.
Bright Ushas was afraid of Indra's slaughtering bolt: she went upon her way and left her chariot there.

6 These are thy famous exploits, only thine, when thou alone hast left the other reft of sacrifice.
Thou in the heavens hast set the ordering of the Moons: the Father bears the felly portioned out by thee.

HYMN CXXXIX. Savitar.

SAVITAR, golden-haired, hath lifted eastward, bright with the sunbeams, his eternal lustre;
He in whose energy wise Pûshan marches, surveying all existence like a herdsman.

2 Beholding men he sits amid the heavens, filling the two world-halves and air's wide region.
He looks upon the rich far-spreading pastures between the eastern and the western limit.

3 He, root of wealth, the gatherer-up of treasures, looks with his might on every form and figure.
Savitar, like a God whose Law is constant, stands in the battle for the spoil like Indra.

4 Waters from sacrifice came to the Gandharva Visvâvasu, O Soma, when they saw him.
Indra, approaching quickly, marked their going, and looked around upon the Sun's enclosures.

---

3 *Unyoked his car:* the allusion is perhaps, to an eclipse, or a detention of the Sun to enable the Âryans to complete the overthrow of their enemies. *Ṛijisvan:* a pious worshipper befriended by Indra. *Pipru:* a demon of drought. See Vol. I., Index.

5 *Bright Ushas was afraid:* see II. 15. 6, IV. 30. 8—11, and X. 73. 6.

6 *The other:* thy foe, the demon or Râkshasa. *The Father:* Dyaus or Heaven. *The felly portioned out by thee:* the course of the Moon through the asterisms, which thou hast arranged.

---

2 *Pastures:* there is no substantive in the text. Sâyaṇa supplies 'quarters of space;' Ludwig 'ladles;' and Grassmann 'pastures.'

4 *Waters:* used in the preparation of the Soma juice. *The Gandharva:* regarded as the custodian of the celestial Soma. *The Sun's enclosures:* 'the rims of the sun.'—Wilson.

5 This song Viṣvâvasu shall sing us, meter of air's mid-realm, celestial Gandharva,
That we may know aright both truth and falsehood: may he inspire our thoughts and help our praises.

6 In the floods' track he found the booty-seeker: the rocky cow-pen's doors he threw wide open.
These, the Gandharva told him, flowed with Amrit. Indra knew well the puissance of the dragons.

HYMN CXL. Agni.

AGNI, life-power and fame are thine: thy fires blaze mightily, thou rich in wealth of beams!
Sage, passing bright, thou givest to the worshipper, with strength, the food that merits laud.

2 With brilliant, purifying sheen, with perfect sheen thou liftest up thyself in light.
Thou, visiting both thy Mothers, aidest them as Son: thou joinest close the earth and heaven.

3 O Jâtavedas, Son of Strength, rejoice thyself, gracious, in our fair hymns and songs.
In thee are treasured various forms of strengthening food, born nobly and of wondrous help.

4 Agni, spread forth, as Ruler, over living things: give wealth to us, Immortal God.
Thou shinest out from beauty fair to look upon: thou leadest us to conquering power.

5 To him, the wise, who orders sacrifice, who hath great riches under his control,
Thou givest blest award of good, and plenteous food, givest him wealth that conquers all.

6 The men have set before them for their welfare Agni, strong, visible to all, the Holy.
Thee, Godlike One, with ears to hear, most famous, men's generations magnify with praise-songs.

---

5 *Viṣvâvasu:* the celestial Gandharva, here the Sun-God. *He:* Viṣvâvasu. *The booty-seeker:* Indra who sought to win the waters. *Of the dragons:* the serpent-demons who obstructed the floods of heaven. The last three stanzas are very difficult and obscure. See Hillebrandt, *V. M.*, I. pp. 436, 437, and Ludwig, *Ueber die neuesten A. u. s. w.*, p. 101.

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2 *Thy Mothers:* Heaven and Earth. *Joinest close:* or, fillest full.
5 *To him:* to the institutor of the sacrifice.
See the exposition of the hymn in *Ṣatapatha Brâhmaṇa*, VII. 3. 1, 29—34 (Sacred *Books of the* East, XLI. 349—351).

HYMN CXLI. Viṣvedevas.

TURN hither, Agni, speak to us: come to us with a gracious mind.
Enrich us, Master of the house: thou art the Giver of our wealth.

2 Let Aryaman vouchsafe us wealth, and Bhaga, and Bṛihaspati.
Let the Gods give their gifts, and let Sûnṛitâ, Goddess, grant us wealth.

3 We call King Soma to our aid, and Agni with our songs and hymns,
Âdityas, Vishṇu, Sûrya, and the Brahman Priest Bṛihaspati.

4 Indra, Vâyû, Bṛihaspati, Gods swift to listen, we invoke,
That in the synod all the folk may be benevolent to us.

5 Urge Aryaman to send us gifts, and Indra, and Bṛihaspati,
Vâta, Vishṇu, Sarasvatî and the Strong Courser Savitar.

6 Do thou, O Agni, with thy fires strengthen our prayer and sacrifice:
Urge givers to bestow their wealth to aid our service of the Gods.

HYMN CXLII. Agni.

WITH thee, O Agni, was this singer of the laud: he hath no other kinship, O thou Son of Strength.
Thou givest blessèd shelter with a triple guard. Keep the destructive lightning far away from us.

2 Thy birth who seekest food is in the falling flood, Agni: as Comrade thou winnest all living things.
Our coursers and our songs shall be victorious: they of themselves advance like one who guards the herd.

3 And thou, O Agni, thou of Godlike nature, sparest the stones, while eating up the brushwood.
Then are thy tracks like deserts in the corn-lands. Let us not stir to wrath thy mighty arrow.

4 O'er hills, through vales devouring as thou goest, thou partest like an army fain for booty.
As when a barber shaves a beard, thou shavest earth when the wind blows on thy flame and fans it.

5 Apparent are his lines as he approaches: the course is single, but the cars are many,

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2 *Sûnṛitâ:* Pleasantness; Gladness, personified. Cf. I. 40. 3.

3 *Sparest the stones:* see Pischel, *Vedische Studien,* I. p. 180. Cp. III. 29. 6.

When, Agni, thou, making thine arms resplendent, advancest o'er the land spread out beneath thee.

6 Now let thy strength, thy burning flames fly upward, thine energies, O Agni, as thou toilest.
Gape widely, bend thee, waxing in thy vigour: let all the Vasus sit this day beside thee.

7 This is the waters' reservoir, the great abode of gathered streams.
Take thou another path than this, and as thou listest walk thereon.

8 On thy way hitherward and hence let flowery Dûrvâ grass spring up.
Let there be lakes with lotus blooms. These are the mansions of the flood.

HYMN CXLIII.

Asvins.

Ye made that Atri, worn with eld, free as a horse to win the goal.
When ye restored to youth and strength Kakshîvân like a car renewed,

2 Ye freed that Atri like a horse, and brought him newly-born to earth.
Ye loosed him like a firm-tied knot which Gods unsoiled by dust had bound.

3 Heroes who showed most wondrous power to Atri, strive to win fair songs;
For then, O Heroes of the sky, your hymn of praise shall cease no more.

4 This claims your notice, Bounteous Gods!—oblation, Asvins! and our love,
That ye, O Heroes, in the fight may bring us safe to ample room.

5 Ye Twain to Bhujyu tossed about in ocean at the region's end,
Nâsatyas, with your wingèd steeds came nigh, and gave him strength to win.

6 Come with your joys, most liberal Gods, Lords of all treasures, bringing weal.
Like fresh full waters to a well, so, Heroes, come and be with us.

---

6 Stanzas 7 and 8 seem to belong to some other hymn, being a prayer to Agni that he may spare the speaker's house where, he says, there is nothing to invite the devouring God. See *Hymns of the Atharva-veda*, VI. 106.

1 *Atri:* see I. 112. 7. *Kakshîvân:* the Scholiast says that this Rishi was originally dull of understanding and that the Asvins endowed him with knowledge. Prof. Ludwig takes *kakshîvantam* to be an adjective agreeing with *rátham:* 'Again ye made him youthful like a chariot that is braced with bands.'
5 *Bhujyu:* see Vol. I., Index.

HYMN CXLIV. Indra.

THIS deathless Indu, like a steed, strong and of full vitality,
Belongs to thee, the Orderer.

2 Here, by us, for the worshipper, is the wise bolt that works with skill.
It brings the bubbling beverage as a dexterous man brings the effectual strong drink.

3 Impetuous Ahîṣuva, a bull among these cows of his,
Looked down upon the restless Hawk.

4 That the strong-pinioned Bird hath brought, Child of the Falcon, from afar,
What moves upon a hundred wheels along the female Dragon's path.

5 Which, fair, unrobbed, the Falcon brought thee in his foot, the red-hued dwelling of the juice;
Through this came vital power which lengthens out our days, and kinship through its help awoke.

6 So Indra is by Indu's power: e'en among Gods will it repel great treachery.
Wisdom, Most Sapient One, brings force that lengthens life. May wisdom bring the juice to us.

HYMN CXLV. Sapatnîbâdhanam.

FROM out the earth I dig this plant, an herb of most effectual power,
Wherewith one quells the rival wife and gains the husband for oneself.

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1 *Indu:* Soma. *The Orderer:* disposer and arranger of the universe.

2 *Bolt:* the Vashaṭkâra, or sacrificial exclamation, is to the priests what the thunderbolt is to Indra.

3 I find this and the following stanza unintelligible. *Ahîṣuva* in other places is the name of a demon; but the meaning here is uncertain. *Cows:* there is no substantive to *âsú svấsu*, 'these his own,' in the feminine gender.

4 *What moves upon a hundred wheels: ṣatáchakram:* 'the bestower of many boons.'—Wilson.

5 *Dwelling of the juice:* the Soma-plant, which the Falcon brought from heaven. See IV. 26 and 27.

6 *It:* or he; Indu or the Soma juice.

Prof. Grassmann places this hymn in his Appendix as being in his opinion made up of fragments. He considers Ahîṣuva (stanza 3) to be 'the archer Kriṣânu,' of IV. 27. 3 and other places, who guards the celestial Soma, and instead of 'cows' he understands 'wives.'

The hymn is a spell to rid a jealous wife of a more favoured rival. The Rishi is Indrâṇî, the Consort of Indra.

1 *This plant:* said to be the Pâṭâ, probably identical with Pâṭhâ (Clypea Hernandifolia), a climbing plant possessing various medicinal properties.

2 Auspicious, with expanded leaves, sent by the Gods, victorious plant,
Blow thou the rival wife away, and make my husband only mine.

3 Stronger am I, O Stronger One, yea, mightier than the mightier;
And she who is my rival wife is lower than the lowest dames.

4 Her very name I utter not: she takes no pleasure in this man.
Far into distance most remote drive we the rival wife away.

5 I am the conqueror, and thou, thou also art victorious:
As victory attends us both we will subdue my fellow-wife.

6 I have gained thee for vanquisher, have grasped thee with a stronger spell.
As a cow hastens to her calf, so let thy spirit speed to me, hasten like water on its way.

HYMN CXLVI. Aranyânî.

Goddess of wild and forest who seemest to vanish from the sight,
How is it that thou seekest not the village? Art thou not afraid?

2 What time the grasshopper replies and swells the shrill cicala's voice,
Seeming to sound with tinkling bells, the Lady of the Wood exults.

3 And, yonder, cattle seem to graze, what seems a dwelling-place appears:
Or else at eve the Lady of the Forest seems to free the wains.

4 Here one is calling to his cow, another there hath felled a tree:
At eve the dweller in the wood fancies that somebody hath screamed.

5 The Goddess never slays, unless some murderous enemy approach.
Man eats of savoury fruit and then takes, even as he wills, his rest.

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6. *Thy spirit:* the husband's.

The deity, Aranyânî, is the tutelary Goddess of the forest and wilderness.

2 *Grasshopper......cicala:* the *chichchikâ* is said to be a little creature that cries *chîchî:* and the *vrishâravá* is said to be a sort of cricket. Others take them to be birds of some unascertained kind.

3 *Cattle seem to graze:* deer feeding in the glades. *What seems a dwelling-place:* a natural bower of branches and creepers.

4 Sounds are heard as of a cowman calling his cattle, or of a woodman at work. 'We must imagine the thousund strange sounds and delusions which seem to encompass the solitary listener of an evening in the darkening forest.'—Mme. Zénaïde Ragozin, *Vedic India* (Story of the Nations), p. 272.

5 *Murderous enemy:* the text has only *anyáḥ*. 'another,' by which, according to Sâyaṇa, a tiger or robber is meant. Prof. Ludwig suggests that the reading should be *hanyaḥ*, 'one who is destined to be killed.' The hymn has been translated by Dr. Muir, *O. S. Texts*, V. p. 423; and by the authors of the *Siebenzig Lieder des Rigveda*.

6 Now have I praised the Forest Queen, sweet-scented, redolent of balm,
The Mother of all sylvan things, who tills not but hath stores of food.

HYMN CXLVII. Indra.

I TRUST in thy first wrathful deed, O Indra, when thou slewest Vṛitra and didst work to profit man;
What time the two world-halves fell short of thee in might, and the earth trembled at thy force, O Thunder-armed.

2 Thou with thy magic powers didst rend the conjurer Vṛitra, O Blameless One, with heart that longed for fame.
Heroes elect thee when they battle for the prey, thee in all sacrifices worthy of renown.

3 God Much-invoked, take pleasure in these princes here, who, thine exalters, Maghavan, have come to wealth.
In synods, when the rite succeeds, they hymn the Strong for sons and progeny and riches undisturbed.

4 That man shall find delight in well-protected wealth whose care provides for him the quick-sought joyous draught.
Bringing oblations, strengthened, O Maghavan, by thee, he swiftly wins the spoil with heroes in the fight.

5 Now for our band, O Maghavan, when lauded, make ample room with might, and grant us riches.
Magician thou, our Varuṇa and Mitra, deal food to us, O Wondrous, as Dispenser.

HYMN CXLVIII. Indra.

WHEN we have pressed the juice we laud thee, Indra, and when, Most Valorous! we have won the booty.
Bring us prosperity, as each desires it: under thine own protection may we conquer.

2 Sublime from birth, mayst thou O Indra, Hero, with Sûrya overcome the Dâsa races.
As by a fountain's side, we bring the Soma that lay concealed, close-hidden in the waters.

3 Answer the votary's hymns, for these thou knowest, craving the Ṛishis' prayer, thyself a Singer.
May we be they who take delight in Somas: these with sweet food for thee, O Chariot-rider.

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3 *Princes:* the Sûris, the wealthy institutors of the sacrifice. *The Strong:* thee, the mighty Indra.

---

3 *These with sweet food:* 'these (praises are offered) with sacrificial viands.'—Wilson.

4 These holy prayers, O Indra, have I sung thee: grant to the men the strength of men, thou Hero.
Be of one mind with those in whom thou joyest: keep thou the singers safe and their companions.

5 Listen to Prithî's call, heroic Indra, and be thou lauded by the hymns of Venya,
Him who hath sung thee to thine oil-rich dwelling, whose rolling songs have sped thee like a torrent.

HYMN CXLIX. Savitar.

SAVITAR fixed the earth with bands to bind it, and made heaven stedfast where no prop supported.
Savitar milked, as 'twere a restless courser, air, sea bound fast to what no foot had trodden.

2 Well knoweth Savitar, O Child of Waters, where ocean, firmly fixt, o'erflowed its limit.
Thence sprang the world, from that uprose the region: thence heaven spread out and the wide earth expanded.

3 Then, with a full crowd of Immortal Beings, this other realm came later, high and holy.
First, verily, Savitar's strong-pinioned Eagle was born: and he obeys his law for ever.

4 As warriors to their steeds, kine to their village, as fond milk-giving cows approach their youngling,
As man to wife, let Savitar come downward to us, heaven's bearer, Lord of every blessing.

5 Like the Ângirasa Hiranyastûpa, I call thee, Savitar, to this achievement:
So worshipping and lauding thee for favour I watch for thee as for the stalk of Soma.

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4 *Companions*: or, dependents.

5 *Prithî's call*: the invocation of Prithu, the Rishi of the hymn, according to Sâyana. Prof. Ludwig suggests that Prithu's wife is intended. *Venya*: Prithî, son of Vena.

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1 *To what no foot had trodden*: *atûrte*: 'to the indestructible (ether).'—Wilson.

3 *Eagle*: identified by Sâyana with Târkshya, brother of Garuda, who brought the Soma from the Moon at Savitar's command.

5 *Ângirasa*: a descendant of the Angirases. *Achievement*: *vâje*: food, according to Sâyana, *i. e.* oblation. *Lauding*: *árchan*: or, I, Archan, honouring thee to win thy favour.

HYMN CL. Agni.

THOU, bearer of oblations, though kindled, art kindled for the Gods.
With the Âdityas, Rudras, Vasus, come to us: to show us favour come to us.

2 Come hither and accept with joy this sacrifice and hymn of ours,
O kindled God, we mortals are invoking thee, calling on thee to show us grace.

3 I laud thee Jâtavedas, thee Lord of all blessings, with my song.
Agni, bring hitherward the Gods whose Laws we love, whose Laws we love, to show us grace.

4 Agni the God was made the great High-Priest of Gods, Rishis have kindled Agni, men of mortal mould.
Agni I invocate for winning ample wealth, kindly disposed for winning wealth.

5 Atri and Bharadvâja and Gavishthira, Kanva and Trasadasyu, in our fight he helped.
On Agni calls Vasishtha, even the household priest, the household priest to win his grace.

HYMN CLI. Faith.

BY Faith is Agni kindled, through Faith is oblation offered up.
We celebrate with praises Faith upon the height of happiness.

2 Bless thou the man who gives, O Faith; Faith, bless the man who fain would give.
Bless thou the liberal worshippers: bless thou the word that I have said.

3 Even as the Deities maintained Faith in the mighty Asuras,
So make this uttered wish of mine true for the liberal worshippers.

4 Guarded by Vâyu, Gods and men who sacrifice draw near to Faith.
Man winneth Faith by yearnings of the heart, and opulence by Faith.

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1 *Though kindled:* although thou art already burning fresh fire is added to thee. *To show us favour: mṛilîkâya:* this play upon the Rishi's name Mrilika is repeated in each stanza.

The Rishi is Sraddhâ (Faith) of the family of Kâma (Love).
1 Upon the height of happiness: '(who is seated) on Bhaga's head,'—Wilson.
3 *Asuras:* the primeval Âryan Gods, Dyaus, Varuna, and some others, who were venerated by Indra and other Indo-Âryan deities of a later creation.
4 *Guarded by Vâyu:* the meaning is not clear.

5 Faith in the early morning, Faith at noonday will we invocate,
Faith at the setting of the Sun. O Faith, endow us with belief.

HYMN CLII.

Indra.

A MIGHTY Governor art thou, Wondrous, Destroyer of the foe,
Whose friend is never done to death, and never, never overcome.

2 Lord of the clan, who brings us bliss, Strong, Warrior, Slayer of the fiend,
May Indra, Soma-drinker, go before us, Bull who gives us peace.

3 Drive Râkshasas and foes away, break thou in pieces Vṛitra's jaws:
O Vṛitra-slaying Indra, quell the foeman's wrath who threatens us.

4 O Indra, beat our foes away, humble the men who challenge us:
Send down to nether darkness him who seeks to do us injury.

5 Baffle the foeman's plan, ward off his weapon who would conquer us.
Give shelter from his furious wrath, and keep his murdering dart afar.

HYMN CLIII.

Indra.

SWAYING about, the Active Ones came nigh to Indra at his birth,
And shared his great heroic might.

2 Based upon strength and victory and power, O Indra is thy birth:
Thou, Mighty One, art strong indeed.

3 Thou art the Vṛitra-slayer, thou, Indra, hast spread the firmament:
Thou hast with might upheld the heavens.

4 Thou, Indra, bearest in thine arms the lightning that accords with thee,
Whetting thy thunderbolt with might.

5 Thou, Indra, art preëminent over all creatures in thy might:
Thou hast pervaded every place.

HYMN CLIV.

New Life.

FOR some is Soma purified, some sit by sacrificial oil:
To those for whom the meath flows forth, even to those let him depart.

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1 *The Active Ones:* the Water-Goddesses may be meant. The Consorts of the Gods, according to Sâyaṇa.

2 *Thou, Mighty One:* or, 'O Bull, thou art a Bull indeed.' 'Thou, O hero, art indeed a hero'.—Max Müller.

4 *Lightning:* or, praise-song, hymn. Sâyaṇa explains *arkám* here by *stutyam:* thy laudable or adorable thunderbolt.

The Ṛishi of this funeral hymn is Yamî, sister of Yama.

1 *To those let him depart:* let the spirit of the dead go to the realm of the

2 Invincible through Fervour, those whom Fervour hath advanced to heaven,
Who showed great Fervour in their lives,—even to those let him depart.

3 The heroes who contend in war and boldly cast their lives away,
Or who give guerdon thousandfold,—even to those let him depart.

4 Yea, the first followers of Law, Law's pure and holy strengtheners,
The Fathers, Yama! Fervour-moved,—even to those let him depart.

5 Skilled in a thousand ways and means, the sages who protect the Sun,
The Ṛishis, Yama! Fervour-moved,—even to those let him depart.

HYMN CLV. Various.

Arâyî, one-eyed limping hag, fly, ever-screeching, to the hill.
We frighten thee away with these, the heroes of Ṣirimbiṭha.

2 Scared from this place and that is she, destroyer of each germ unborn.
Go, sharp-horned Brahmaṇaspati and drive Arâyî far away.

3 Yon log that floats without a man to guide it on the river's edge,—
Seize it, thou thing with hideous jaws, and go thou far away thereon.

4 When, foul with secret stain and spot, ye hastened onward to the breast,
All Indra's enemies were slain and passed away like froth and foam.

---

blessed, to the Fathers who receive offerings of Soma juice and clarified butter. *Meath:* according to Sâyaṇa, honey, which is offered to the spirits of their ancestors by students of the Atharva-veda, Soma juice and *ghṛitám* or clarified butter (sacrificial oil) being offered, respectively, by students of the Sâmaveda and Yajurveda.

2 *Fervour: tápas:* literally, warmth, heat; religious fervour, asceticism, austerity, self-denial and abstracted meditation.

4 *Fervour-moved:* or, Penance-rich; filled full of religious austerity.

5 *Who protect the Sun:* see Muir *O. S. T.*, V. 319.

The hymn has been translated by Dr. J. Muir, *O. S. Texts*, V. p. 310, and by Prof. Zimmer, *Altindisches Leben*, p. 416.

The subject or object of the hymn is the averting or removal of misfortune.

1 *Arâyî:* 'the stingy;' one of a class of malevolent she-fiends. *Ever-screeching:* according to Sâyaṇa's explanation of *sadânve;* according to others 'allied with Dânus, Dânavas, or demons.' *Ṣirimbitha:* the Ṛishi of the hymn.

2 *Sharp-horned:* armed with piercing rays of light.

4 The meaning of this stanza is eot clear. *Maṇḍûradhânikîḥ* and *budbudayâṣavaḥ* are difficult words that do not occur again.

5 These men have led about the cow, have duly carried Agni round,
And raised their glory to the Gods. Who will attack them with success?

HYMN CLVI. Agni.

LET songs of ours speed Agni forth like a fleet courser in the race,
And we will win each prize through him.

2 Agni, the dart whereby we gain kine for ourselves with help from thee,—
That send us for the gain of wealth.

3 O Agni, bring us wealth secure, vast wealth in horses and in kine:
Oil thou the socket, turn the wheel.

4 O Agni, thou hast made the Sun, Eternal Star, to mount the sky,
Bestowing light on living men.

5 Thou, Agni, art the people's light, best, dearest, seated in thy shrine:
Watch for the singer, give him life.

HYMN CLVII. Visvedevas.

WE will, with Indra and all Gods to aid us, bring these existing worlds into subjection.

2 Our sacrifice, our bodies, and our offspring, let Indra form together with Âdityas.

3 With the Âdityas, with the band of Maruts, may Indra be Protector of our bodies.

4 As when the Gods came, after they had slaughtered the Asuras, keeping safe their Godlike nature,

5 Brought the Sun hitherward with mighty powers, and looked about them on their vigorous Godhead.

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5 *These men:* the text has only *imé*, 'these.' According to Sâyaṇa, the Visvedevas are meant, who have brought back the stolen cattle. But the reference is probably to the sacrifice which the priests are performing.

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2 *The dart:* 'that army.'—Wilson.

3 *Turn the wheel:* I adopt the reading of the Sâmaveda, *pavím*, instead of *paṇím*. According to the text, the rendering would be: 'Balm heaven and drive the Pâṇi hence.

The first three verses of this hymn were recited at the Asvamedha or Horse-Sacrifice.

5 Sâyaṇa explains the second half of the stanza differently:—'then (men) beheld around them the swift descending rain.'—Wilson.

HYMN CLVIII. Sûrya.

MAY Sûrya guard us out of heaven, and Vâta from the firmament,
And Agni from terrestrial spots.

2 Thou Savitar whose flame deserves hundred libations, be thou pleased:
From falling lightning keep us safe.

3 May Savitar the God, and may Parvata also give us sight:
May the Creator give us sight.

4 Give sight unto our eye, give thou our bodies sight that they may see:
May we survey, discern this world.

5 Thus, Sûrya, may we look on thee, on thee most lovely to behold,
See clearly with the eyes of men.

HYMN CLIX. Şachî Paulomî.

YON Sun hath mounted up, and this my happy fate hath mounted high.
I knowing this, as conqueror have won my husband for mine own.

2 I am the banner and the head, a mighty arbitress am I:
I am victorious, and my Lord shall be submissive to my will.

3 My Sons are slayers of the foe, my Daughter is a ruling Queen:
I am victorious: o'er my Lord my song of triumph is supreme.

4 Oblation, that which Indra gave and thus grew glorious and most high,—
This have I offered, O ye Gods, and rid me of each rival wife.

5 Destroyer of the rival wife, Sole Spouse, victorious, conqueror,
The others' glory have I seized as 'twere the wealth of weaker Dames.

6 I have subdued as conqueror these rivals, these my fellow-wives,
That I may hold imperial sway over this Hero and the folk.

HYMN CLX. Indra.

TASTE this strong draught enriched with offered viands: with all thy chariot here unyoke thy Coursers.
Let not those other sacrificers stay thee, Indra: these juices shed for thee are ready.

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1 *Out of heaven:* 'from (foes dwelling in) heaven.'—Wilson.
3 *The Creator:* Dhâtar.

Şachî Paulomî, called also Indrâṇî, the Consort of Indra, is also the Rishi of the hymn. 'Literally, this is a song of exultation by *Şachî* over her rival wives; but *şachî* means also an "act," "exploit," and this hymn is metaphorically the praise of *Indra's* glorious acts.'—Wilson.

2 Thine is the juice effused, thine are the juices yet to be pressed: our resonant songs invite thee.
O Indra, pleased to-day with this libation, come, thou who knowest all and drink the Soma.

3 Whoso, devoted to the God, effuses Soma for him with yearning heart and spirit,—
Never doth Indra give away his cattle: for him he makes the lovely Soma famous.

4 He looks with loving favour on the mortal who, like a rich man, pours for him the Soma.
Maghavan in his bended arm supports him: he slays, unasked, the men who hate devotion.

5 We call on thee to come to us, desirous of goods and spoil, of cattle, and of horses.
For thy new love and favour are we present: let us invoke thee, Indra, as our welfare.

HYMN CLXI.

Indra.

For life I set thee free by this oblation from the unknown decline and from Consumption;
Or, if the grasping demon have possessed him, free him from her, O Indra, thou and Agni.

2 Be his days ended, be he now departed, be he brought very near to death already,
Out of Destruction's lap again I bring him, save him for life to last a hundred autumns.

3 With hundred-eyed oblation, hundred-autumned, bringing a hundred lives, have I restored him,
That Indra for a hundred years may lead him safe to the farther shore of all misfortune.

4 Live, waxing in thy strength, a hundred autumns, live through a hundred springs, a hundred winters.
Through hundred-lived oblation Indra, Agni, Bṛihaspati, Savitar yield him for a hundred!

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4 Dr. Gaedicke (*Accusativ im Veda*, p. 127) translates Pâdas 1—3 of the stanza differently: der wird von ihm erspäht, der, obvohl reich, ihm keinen Soma presst, den holt der mächtige heraus aus dem Winkel (Versteck).

According to the Index the subject of the hymn is the cure of the disease called Râjayakshma (Consumption or Atrophy).

1 *Unknown decline:* some insidious disease, differing from Râjayakshma. Perhaps, as Prof. Zimmer suggests, hypertrophy and atrophy are the two diseases intended. See *Altindisches Leben*, p. 377. *The grasping demon: grâhi:* from *grah*, to seize; a female spirit who seizes men and kills them.

4 *For a hundred:* years, understood.

5 So have I found and rescued thee: thou hast returned with youth renewed.
Whole in thy members! I have found thy sight and all thy life for thee.

HYMN CLXIV.

Dream-charm.

AVAUNT, thou Master of the mind! Depart, and vanish far away.
Look on Destruction far from hence. The live man's mind is manifold.

2 A happy boon do men elect, a mighty blessing they obtain.
Bliss with Vaivasvata they see. The live man's mind seeks many a place.

3 If by address, by blame, by imprecation we have committed sin, awake or sleeping,
All hateful acts of ours, all evil doings may Agni bear away to distant places.

4 When, Indra, Brahmaṇaspati, our deeds are wrongful and unjust,
May provident Âṅgirasa prevent our foes from troubling us.

5 We have prevailed this day and won: we are made free from sin and guilt.
Ill thoughts, that visit us awake or sleeping, seize the man we hate, yea, seize the man who hateth us.

HYMN CLXV.

Viṣvedevas.

GODS, whatsoe'er the Dove came hither seeking, sent to us as the envoy of Destruction,
For that let us sing hymns and make atonement. Well be it with our quadrupeds and bipeds.

2 Auspicious be the Dove that hath been sent us, a harmless bird, ye Gods, within our dwelling.
May Agni, Sage, be pleased with our oblation, and may the Missile borne on wings avoid us.

For Hymns CLXII., CLXIII., and CLXXXIV. see Appendix.

1 *Master of the mind:* the spirit of evil dreams is addressed. *Destruction:* the Goddess Nirṛiti. *Manifold:* 'attentive to various objects, and soon diverted from any regard to evil dreams.'—Wilson.

2 *Vaivasvata:* Yama, the son of Vivasvân, who presides over evil dreams.—Sâyaṇa.

4 *Âṅgirasa:* according to Sâyaṇa, Varuṇa, the wise God who is especially connected with his worshippers the Aṅgirases, may be intended. Cf. *Hymns of the Atharva-veda,* VI. 45. 3.

1 A dove, regarded as an ill-omened bird and the messenger of Death, has flown into the house. Similarly, in North-Lincolnshire, 'If a pigeon is seen sitting on a tree, or comes into the house, or from being wild suddenly becomes tame, it is a sign of death.'—*Notes and Queries,* viii. p. 382.

2 *Missile borne on wings:* the ill-omened bird.

3 Let not the Arrow that hath wings distract us: beside the fire-place, on the hearth it settles.
May it bring welfare to our men and cattle: here let the Dove, ye Gods, forbear to harm us.

4 The screeching of the owl is ineffective; and when beside the fire the Dove hath settled,
To him who sent it hither as an envoy, to him be reverence paid, to Death, to Yama.

5 Drive forth the Dove, chase it with holy verses: rejoicing, bring ye hither food and cattle,
Barring the way against all grief and trouble. Let the swift bird fly forth and leave us vigour.

HYMN CLXVI.

Sapatnanâṣanam.

Make me a bull among my peers, make me my rivals' conqueror:
Make me the slayer of my foes, a sovran ruler, lord of kine.

2 I am my rivals' slayer, like Indra unwounded and unhurt,
And all these enemies of mine are vanquished and beneath my feet.

3 Here, verily, I bind you fast, as the two bow-ends with the string.
Press down these men, O Lord of Speech, that they may humbly speak to me.

4 Hither I came as conqueror with mighty all-effecting power,
And I have mastered all your thought, your synod, and your holy work.

5 May I be highest, having gained your strength in war, your skill in peace: my feet have trodden on your heads.
Speak to me from beneath my feet, as frogs from out the water croak, as frogs from out the water croak.

HYMN CLXVII.

Indra.

This pleasant meath, O Indra, is effused for thee: thou art the ruling Lord of beaker and of juice.
Bestow upon us wealth with many hero sons: thou, having glowed with Fervour, wonnest heavenly light.

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5 *With holy verses:* Sâyaṇa takes *ṛichâ* with *stûyamânâḥ*, understood:—(Praised) by our hymn (O Gods).

The subject is the Destruction of Rivals.

The Ṛishis are Viṣvâmitra and Jamadagni. Stanzas 1—3 are spoken by the Ṛishis, and 4 by Indra.

1 *Having glowed with Fervour:* 'performing arduous penance.'—Wilson.
3 *Anumati:* Divine Favour personified.
4 *The prize:* the wealth won for you.

2 Let us call Sakra to libations here effused, winner of light who joyeth in the potent juice.
Mark well this sacrifice of ours and come to us: we pray to Maghavan the Vanquisher of hosts.

3 By royal Soma's and by Varuṇa's decree, under Bṛihaspati's and Anumati's guard,
This day by thine authority, O Maghavan, Maker, Disposer thou! have I enjoyed the jars.

4 I, too, urged on, have had my portion, in the bowl, and as first Prince I drew forth this my hymn of praise,
When with the prize I came unto the flowing juice, O Viṣvâmitra, Jamadagni, to your home.

HYMN CLXVIII. Vâyu.

O THE Wind's chariot, O its power and glory! Crashing it goes and hath a voice of thunder.
It makes the regions red and touches heaven, and as it moves the dust of earth is scattered.

2 Along the traces of the Wind they hurry, they come to him as dames to an assembly.
Borne on his car with these for his attendants, the God speeds forth, the universe's Monarch.

3 Travelling on the paths of air's mid-region, no single day doth he take rest or slumber.
Holy and earliest-born, Friend of the waters, where did he spring and from what region came he?

4 Germ of the world, the Deities' vital spirit, this God moves ever as his will inclines him.
His voice is heard, his shape is ever viewless. Let us adore this Wind with our oblation.

HYMN CLXIX. Cows.

MAY the wind blow upon our Cows with healing: may they eat herbage full of vigorous juices.
May they drink waters rich in life and fatness: to food that moves on feet be gracious, Rudra.

2 Like-coloured, various-hued, or single-coloured, whose names through sacrifice are known to Agni,

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2 *They:* the Waters. Prof. Max Müller interprets differently. See his translation, *Vedic Hymns*, I. 449.

1 *Food that moves on feet:* the wandering milch-cows. But see Bergaigne, III. 159.

Whom the Angirases produced by Fervour,—vouchsafe to these, Parjanya, great protection.

3 Those who have offered to the Gods their bodies, whose varied forms are all well known to Soma,—

Those grant us in our cattle-pen, O Indra, with their full streams of milk and plenteous offspring.

4 Prajâpati, bestowing these upon me, one-minded with all Gods and with the Fathers,

Hath to our cow-pen brought auspicious cattle : so may we own the offspring they will bear us.

HYMN CLXX.

Sûrya.

May the Bright God drink glorious Soma-mingled meath, giving the sacrifice's lord uninjured life ;

He who, wind-urged, in person guards our offspring well, hath nourished them with food and shines o'er many a land.

2 Radiant, as high Truth, cherished, best at winning strength, Truth based upon the statute that supports the heavens,

He rose, a light, that kills Vṛitras and enemies, best slayer of the Dasyus, Asuras, and foes.

3 This light, the best of lights, supreme, all-conquering, winner of riches, is exalted with high laud.

All-lighting, radiant, mighty as the Sun to see, he spreadeth wide unfailing victory and strength.

4 Beaming forth splendour with thy light, thou hast attained heaven's lustrous realm.

By thee were brought together all existing things, possessor of all Godhead, All-effecting God.

HYMN CLXXI.

Indra.

For Iṭa's sake who pressed the juice, thou, Indra, didst protect his car,

And hear the Soma-giver's call.

2 Thou from his skin hast borne the head of the swift-moving combatant,

And sought the Soma-pourer's home.

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4 *Prajâpati..... hath brought:* 'may Prajâpati bring,' according to Sâyaṇa

2 *Skin:* here meaning 'body.' *Combatant: makhâsya:* according to the legend cited by Sâyaṇa, Sacrifice personified, whose head, as he attempted to escape in human form from the Gods, was cut off by Indra. See Wilson.

3 Venya, that mortal man, hast thou, for Âstrabudhna the devout,
O Indra, many a time set free.

4 Bring, Indra, to the east again that Sun who now is in the west,
Even against the will of Gods.

HYMN CLXXII.

Dawn.

With all thy beauty come: the kine approaching with full udders follow on thy path.

2 Come with kind thoughts, most liberal, rousing the warrior's hymn of praise, with bounteous ones.

3 As nourishers we tie the thread, and, liberal with our bounty, offer sacrifice.

4 Dawn drives away her Sister's gloom, and, through her excellence, makes her retrace her path.

HYMN CLXXIII.

The King.

Be with us; I have chosen thee: stand stedfast and immovable.
Let all the people wish for thee: let not thy kingship fall away.

2 Be even here; fall not away; be like a mountain unremoved.
Stand stedfast here like Indra's self, and hold the kingship in thy grasp.

3 This man hath Indra stablished, made secure by strong oblation's power.
May Soma speak a benison, and Brahmaṇaspati, on him.

4 Firm is the sky and firm the earth, and stedfast also are these hills.
Stedfast is all this living world, and stedfast is this King of men.

5 Stedfast, may Varuṇa the King, stedfast, the God Bṛihaspati,
Stedfast, may Indra, stedfast, too, may Agni keep thy stedfast reign.

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3 *Venya:* said to be Pṛithu, the son of Vena. See X. 148. 5. *Astrabudhna:* the name of a man not mentioned elsewhere, the son of Astrabudhna. *Set free:* Cp. I. 24. 15.

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2 *Most liberal:* Sûrya appears to be meant. *Rousing the warrior's hymn of praise: jâráyánmakhaḥ:* the meaning is uncertain:—'bringing the sacrifice to completion,' according to Sâyaṇa.

3 *As nourishers:* because sacrifice brings the food that nourishes life. *The thread:* of sacrifice.

4 *Her Sister's gloom:* the darkness of Night.

The subject is the benediction of a newly-elected king.

6 On constant Soma let us think with constant sacrificial gift.
And then may Indra make the clans bring tribute unto thee alone.

HYMN CLXXIV. The King.

With offering for success in fight whence Indra was victorious.
With this, O Brahmaṇaspati, let us attain to royal sway.

2 Subduing those who rival us, subduing all malignities,
Withstand the man who menaces, withstand the man who angers us.

3 Soma and Savitar the God have made thee a victorious King:
All elements have aided thee, to make thee general conqueror.

4 Oblation, that which Indra gave and thus grew glorious and most high,—
This have I offered, Gods! and hence now, verily, am rivalless.

5 Slayer of rivals, rivalless, victorious, with royal sway,
Over these beings may I rule, may I be Sovran of the folk.

HYMN CLXXV. Press-stones.

May Savitar the God, O Stones, stir you according to the Law:
Be harnessed to the shafts, and press.

2 Stones, drive calamity away, drive ye away malevolence:
Make ye the Cows our medicine.

3 Of one accord the upper Stones, giving the Bull his bull-like strength,
Look down with pride on those below.

4 May Savitar the God, O Stones, stir you as Law commands for him
Who sacrifices, pouring juice.

HYMN CLXXVI. Agni.

With hymns of praise their sons have told aloud the Ṛibhus' mighty deeds
Who, all-supporting, have enjoyed the earth as 'twere a mother cow.

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1 *With offering for success:* 'By the *abhīvarta* oblation.'—Wilson.
4 Cp. X. 159. 4.

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1 *The shafts:* or chariot-poles; here meaning the guiding arms of the Soma-press.
2 *The Cows:* or, the rays of morning, at whose approach robbers and demons fly.
3 *The Bull:* Soma.

2 Bring forth the God with song divine, bring Jâtavedas hitherward,
To bear our gifts at once to heaven.

3 He here, a God-devoted Priest, led forward comes to sacrifice.
Like a car covered for the road, he, glowing, knows, himself, the way.

4 This Agni rescues from distress, as 'twere from the Immortal Race,
A God yet mightier than strength, a God who hath been made for life.

HYMN CLXXVII. Mâyâbheda.

THE sapient with their spirit and their mind behold the Bird adorned with all an Asura's magic might.
Sages observe him in the ocean's inmost depth: the wise disposers seek the station of his rays.

2 The flying Bird bears Speech within his spirit: erst the Gandharva in the womb pronounced it:
And at the seat of sacrifice the sages cherish this radiant, heavenly-bright invention.

3 I saw the Herdsman, him who never resteth, approaching and departing on his pathways.
He, clothed in gathered and diffusive splendour, within the worlds continually travels.

HYMN CLXXVIII. Târkshya.

THIS very mighty one whom Gods commission, the Conqueror of cars, ever triumphant,
Swift, fleet to battle, with uninjured fellies, even Târkshya for our weal will we call hither.

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3 *Like a car:* perhaps, as Prof. Ludwig suggests, like a chariot which, as the driver is concealed from sight by the canopy, seems to find its way without a guide.

4 *As 'twere from the Immortal Race:* 'as (well as) from peril caused by the immortals.'—Wilson. Stanzas 2—4 are recited at the Agni-praṇayana, the ceremony of carrying the sacrificial fire to the altar used for animal and Soma sacrifices. See Haug's *Aitareya Brâhmaṇam,* II. 60, 61.

The subject is Mâyâbheda, 'the discernment of *Máyá*, or illusion (the cause of material creation).'—Wilson.

1 *The Bird:* the Sun. *In the ocean's inmost depth:* in the solar orb, according to Sâyaṇa. *Wise disposers:* 'ordainers (of solar worship).'—Wilson.

2 *Speech:* or song; the morning song of the Sun-Bird. *The Gandharva:* the breath of life, according to Sâyaṇa. The ray of the Sun is probably meant.

3 This stanza has occurred before. See I. 164. 31. *The Herdsman:* the Sun. *Resteth:* or, stumbleth; literally, sinks or falls down.

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1 *Târkshya:* a personification of the Sun, usually described as a divine horse. Cp. I. 89. 6.

2 As though we offered up our gifts to Indra, may we ascend him as a ship for safety.
Like the two wide worlds, broad, deep, far-extended, may we be safe both when he comes and leaves you.

3 He who with might the Five Lands hath pervaded, like Sûrya with his lustre, and the waters,—
His strength wins hundreds, thousands: none avert it, as the young maid repelleth not her lover.

HYMN CLXXIX. Indra.

Now lift ye up yourselves and look on Indra's seasonable share.
If it be ready, offer it; unready, ye have been remiss.

2 Oblation is prepared: come to us, Indra; the Sun hath travelled over half his journey.
Friends with their stores are sitting round thee waiting like lords of clans for the tribe's wandering chieftain.

3 Dressed in the udder and on fire, I fancy; well-dressed, I fancy, is this recent present.
Drink, Indra, of the curd of noon's libation with favour, Thunderer, thou whose deeds are mighty.

HYMN CLXXX. Indra.

O MUCH-INVOKED, thou hast subdued thy foemen: thy might is loftiest; here display thy bounty.
In thy right hand, O Indra, bring us treasures: thou art the Lord of rivers filled with riches.

2 Like a dread wild beast roaming on the mountain thou hast approached us from the farthest distance.
Whetting thy bolt and thy sharp blade, O Indra, crush thou the foe and scatter those who hate us.

3 Thou, mighty Indra, sprangest into being as strength for lovely lordship o'er the people.
Thou drovest off the folk who were unfriendly, and to the Gods thou gavest room and freedom.

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3 *Her lover:* I adopt, with a modification, Professor Pischel's interpretation of the difficult words *yuvatím ná ṣáryám.* See *Vedische Studien,* I. p. 106.

3 The milk is twice cooked; first matured in the cow's udder and then heated on the fire. *Curd:* the hymn was employed in the Dadhigharma ceremony when Soma juice was offered mixt with curd or sour inspissated milk. Cf. VIII. 2. 9, and IX. 11. 6. See Hillebrandt, *V. M.*, I. 221.

HYMN CLXXXI. Visvedevas.

VASISHTHA mastered the Rathantara, took it from radiant Dhâtar, Savitar, and Vishṇu,
Oblation, portion of fourfold oblation, known by the names of Saprathas and Prathas.

2 These sages found what lay remote and hidden, the sacrifice's loftiest secret essence.
From radiant Dhâtar, Savitar, and Vishṇu, from Agni, Bharadvâja brought the Bṛihat.

3 They found with mental eyes the earliest Yajus, a pathway to the Gods, that had descended.
From radiant Dhâtar, Savitar, and Vishṇu, from Sûrya did these sages bring the Gharma.

HYMN CLXXXII. Bṛihaspati.

BṚIHASPATI lead us safely over troubles, and turn his evil thought against the sinner;
Repel the curse, and drive away ill-feeling, and give the sacrificer peace and comfort!

2 May Narâṣansa aid us at Prayâja: blest be our Anuyâja at invokings.
May he repel the curse, and chase ill-feeling, and give the sacrificer peace and comfort.

3 May he whose head is flaming burn the demons, haters of prayer, so that the arrow slay them.
May he repel the curse and chase ill-feeling, and give the sacrificer peace and comfort.

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1 *Rathantara:* one of the most important Sâma-hymns, consisting of verses 22 and 23 of Ṛigveda VII. 32=Sâmaveda II. i. i. 11. The meaning here is uncertain, and the whole stanza is obscure. *Saprathas and Prathas:* meaning, apparently, 'far-extending' and 'extending,' the former referring to the Rathantara and the latter to the Bṛihat, which is also one of the most important Sâmans (Ṛigveda VI. 46. 1, 2=Sâmaveda II. ii. 1. 12).

3 *Yajus:* sacrificial prayers and formulas of the Yajurveda. *Gharma:* warm libation of milk or other beverage.

'The Súkta refers evidently to technical ritual to which no key is given by the commentary.'—Wilson. See Mme. Zénaïde Ragozin's *Vedic India*, p. 398.

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2 *Narâṣansa:* Agni. *Prayâja:* part of the introductory ceremony at a Soma sacrifice. *Anuyâja:* a secondary or final sacrifice.

3 *He whose head is flaming: tápurmûrdhan:* Bṛihaspati or Agni as Lightning.

HYMN CLXXXIII. The Sacrificer, Etc.

I SAW thee meditating in thy spirit what sprang from Fervour and hath thence developed.
Bestowing offspring here, bestowing riches, spread in thine offspring, thou who cravest children.

2 I saw thee pondering in thine heart, and praying that in due time thy body might be fruitful.
Come as a youthful woman, rise to meet me: spread in thine offspring, thou who cravest children.

3 In plants and herbs, in all existent beings I have deposited the germ of increase.
All progeny on earth have I engendered, and sons in women who will be hereafter.

HYMN CLXXXV. Aditi

GREAT, unassailable must be the heavenly favour of Three Gods, Varuṇa, Mitra, Aryaman.

2 O'er these, neither at home nor yet abroad on pathways that are strange,
The evil-minded foe hath power:

3 Nor over him, the man on whom the Sons of Aditi bestow
Eternal light that he may live.

HYMN CLXXXVI. Vâyu.

FILLING our hearts with health and joy, may Vâta breathe his balm on us:
May he prolong our days of life.

2 Thou art our Father, Vâta, yea, thou art a Brother and a friend:
So give us strength that we may live.

3 The store of Amrit laid away yonder, O Vâta, in thine home,—
Give us thereof that we may live.

HYMN CLXXXVII. Agni.

To Agni send I forth my song, to him the Bull of all the folk:
So may he bear us past our foes.

The deities are the Sacrificer, his Wife, and the Hotar-priest.

1 According to Sâyaṇa, the wife is the speaker of the first stanza, the Yajamâna or sacrificer of the second, and the Hotar-priest of the third. Ludwig considers Agni to be the speaker of the whole hymn. *What sprang from Fervour:* the results of ardent devotion or *tâpas.*

3 The Hotar-priest regards himself as the procreator of all living beings through the efficacy of the sacrifices which he performs: *matsâdhyena yâgena sarvasyotpatteraham sarvajanaheturbhavâmi.*—Sâyaṇa.

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1 *Bull:* chief and lord, as the indispensable household fire.

2 Who from the distance far away shines brilliantly across the wastes:
So may he bear us past our foes.

3 The Bull with brightly-gleaming flame who utterly consumes the fiends:
So may he bear us past our foes.

4 Who looks on all existing things and comprehends them with his view:
So may he bear us past our foes.

5 Resplendent Agni, who was born in farthest region of the air:
So may he bear us past our foes.

HYMN CLXXXVIII. Agni.

Now send ye Jâtavedas forth, send hitherward the vigorous Steed
To seat him on our sacred grass.

2 I raise the lofty eulogy of Jâtavedas, raining boons,
With sages for his hero band.

3 With flames of Jâtavedas which carry oblation to the Gods,
May he promote our sacrifice.

HYMN CLXXXIX. Sûrya.

THIS spotted Bull hath come, and sat before the Mother in the east,
Advancing to his Father heaven.

2 Expiring when he draws his breath, she moves along the lucid spheres:
The Bull shines out through all the sky.

3 Song is bestowed upon the Bird: it rules supreme through thirty realms
Throughout the days at break of morn.

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2 *Across the wastes:* as the fire that burns the jungle and prepares the ground for cultivation.
5 *In farthest region of the air:* or beyond the firmament, as the Sun.

The deity is alternatively Sârparâjñî, the Serpent-Queen, Kadrû, who is also the Rishi of the hymn.
1 *This spotted Bull:* the Sun. *The Mother: Dawn.*
3 *The Bird:* the Sun. His morning song, representing prayer, is supreme through all the divisions of the world, the number thirty being used indefinitely. Cf. I. 123. 8.

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1 *From Fervour:* from the *tápas*, devotional ardour or asceticism of Brahmâ, according to Sâyaṇa. But the meaning here may be 'from warmth See X. 129. 3 and note. *Thence:* from that fervour, or warmth.

HYMN CXC.

Creation.

FROM Fervour kindled to its height Eternal Law and Truth were born:
Thence was the Night produced, and thence the billowy flood of sea arose.

2 From that same billowy flood of sea the Year was afterwards produced,
Ordainer of the days and nights, Lord over all who close the eye.

3 Dhâtar, the great Creator, then formed in due order Sun and Moon.
He formed in order Heaven and Earth, the regions of the air, and light.

HYMN CXCI.

Agni.

THOU, mighty Agni, gatherest up all that is precious for thy friend.
Bring us all treasures as thou art enkindled in libation's place.

2 Assemble, speak together: let your minds be all of one accord,
As ancient Gods unanimous sit down to their appointed share.

3 The place is common, common the assembly, common the mind, so be their thought united.
A common purpose do I lay before you, and worship with your general oblation.

4 One and the same be your resolve, and be your minds of one accord.
United be the thoughts of all that all may happily agree.

The deity or subject of stanzas 2–4 is Saṁjñânam, Agreement or Unanimity in assembly.

3 *Common the assembly:* this *sámiti* appears to have been a general assembly of the people on some important occasion, such as the election of a King. *Cf. Hymns of the Atharva-veda,* VI. 64.

APPENDIX.

Page 466, Hymn LXI.

I subjoin a Latin version of stanzas 5—8, and borrow Wilson's translation of stanza 9.

5 Membrum suum virile, quod protentum fuerat, mas ille retraxit. Rursus illud quod in juvenem filiam sublatum fuerat, non aggressurus, ad se retrahit.

6 Quum jam in medio congressu, semiperfecto opere, amorem in puellam pater impleverat, ambo discedentes seminis paulum in terrae superficie in sacrorum sede effusum emiserunt.

7 Quum pater suam filiam adiverat, cum eâ congressus suum semen supra terram effudit. Tum Dii benigni precem (brahma) progenuerunt, et Vastoshpatim, legum sacrarum custodem, formaverunt.

8 Ille tauro similis spumam in certamine jactavit; tunc discedens pusillanimis huc profectus est. Quasi dextro pede claudus processit, "inutiles fuerunt illi mei complexus," ita locutus.

9 'The fire, burning the people, does not approach quickly (by day): the naked (*Rákshasas* approach) not Agni by night; the giver of fuel, and the giver of food, he, the upholder (of the rite), is born, overcoming enemies by his might.'

The whole passage is difficult and obscure, and stanza 9 is unintelligible. With regard to the myth of Prajâpati and his daughter, Prof. Max Müller says:—'When Kumârila is hard pressed by his opponents about the immoralities of his gods, he answers with all the freedom of a comparative mythologist: "It is fabled that Prajâpati, the Lord of Creation, did violence to his daughter. But what does it mean? Prajâpati, the Lord of Creation, is a name of the sun, and he is called so, because he protects all creatures. His daughter Ushas is the dawn. And when it is said that he was in love with her, this only means that, at sunrise, the sun runs after the dawn, the dawn being at the same time called the daughter of the sun, because she rises when he approaches".'—*History of Anc. Sans. Literature*, pp. 529, 530. See Muir, *O. S. Texts*, IV. pp. 46, 47, where stanzas 4—7 are translated.

7 *Vastoshpatím:* Vâstoshpati, the guardian of the house; 'the lord of the hearth (of sacrifice).'—Wilson. The word may be in apposition with *bráhma*, prayer.

9 *The fire:* according to Sâyaṇa, Râkshasas who consume like fire.

PAGE 548, HYMN CVI.

I borrow Wilson's translation of the omitted stanzas.

5 'You are like two pleasantly moving well-fed (hills) like Mitra and Varuṇa, the two bestowers of felicity, veracious, possessors of infinite wealth, happy, like two horses plump with fodder, abiding in the firmament, like two rams (are you) to be nourished with sacrificial food, to be cherished (with oblations).

6 'You are like two mad elephants bending their forequarters and smiting the foe, like the two sons of Nitoṣa destroying (foes), and cherishing (friends); you are bright as two waterborn (jewels), do you, who are victorious, (render) my deçaying mortal body free from decay.

7 'Fierce (Aṣwins), like two powerful (heroes), you enable this moving, perishable mortal (frame) to cross over to the objects (of its destination) as over water; extremely strong, like the Ṛibhus, your chariot attained its destination swift as the wind, it pervaded (everywhere), it dispensed riches.

8 'With your bellies full of the *Soma*, like two saucepans, preservers of wealth, destroyers of enemies, (you are) armed with hatchets, moving like two flying (birds) with forms like the moon, attaining success through the mind, like two laudable beings, (you are) approaching (the sacrifice).'

PAGE 598, HYMN CLXII.

MAY Agni, yielding to our prayer, the Rakshas-slayer, drive away
The malady of evil name that hath beset thy labouring womb.

2 Agni, concurring in the prayer, drive off the eater of thy flesh,
The malady of evil name that hath attacked thy babe and womb.

3 That which destroys the sinking germ, the settled, moving embryo,
That which will kill the babe at birth,—even this will we drive far away.

4 That which divides thy legs that it may lie between the married pair,
That penetrates and licks thy side,—even this will we exterminate.

The subject is the Prevention of Abortion. The Ṛishi is Rakshohā (Slayer of Rākshasas), son of Brahmā.

Stanzas 1, 2 are directed against diseases, and 3—6 against evil-spirits which attack women who are about to become mothers.

5 What rests by thee in borrowed form of brother, lover, or of lord,
And would destroy thy progeny,—even this will we exterminate.

6 That which through sleep or darkness hath deceived thee and lies down by thee,
And will destroy thy progeny,—even this will we exterminate.

PAGE 598, HYMN CLXIII.

FROM both thy nostrils, from thine eyes, from both thine ears and from thy chin,
Forth from thy head and brain and tongue I drive thy malady away.

2 From the neck-tendons and the neck, from the breast-bones and from the spine,
From shoulders, upper, lower arms, I drive thy malady away.

3 From viscera and all within, forth from the rectum, from the heart,
From kidneys, liver, and from spleen, I drive thy malady away.

4 From thighs, from knee-caps, and from heels, and from the forepart of the feet,
From hips, from stomach, and from groin, I drive thy malady away.

5 From what is voided from within, and from thy hair, and from thy nails,
From all thyself from top to toe, I drive thy malady away.

6 From every member, every hair, disease that comes in every joint,
From all thyself, from top to toe, I drive thy malady away.

PAGE 607, HYMN CLXXXIV.

MAY Vishṇu form and mould the womb, may Tvashṭar duly shape the forms,
Prajâpati infuse the stream, and Dhâtar lay the germ for thee.

2 O Sinîvâlî, set the germ, set thou the germ, Sarasvatî:
May the Twain Gods bestow the germ, the Aṣvins crowned with lotuses.

3 That which the Aṣvins Twain rub forth with the attrition-sticks of gold,—
That germ of thine we invocate, that in the tenth month thou mayst bear.

The deity or subject is the cure of Yakshma or phthisis or consumption.

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2 *Sinîvâlî:* a lunar Goddess, who aids the birth of children. Cp. II. 32. 6. Verses 1 and 2 are incorporated in Atharva-veda, V. 25, which is a charm to accompany the Garbhâdhâna ceremony to ensure or facilitate and bless conception.

INDEX OF HYMNS.

BOOK VII.

Hymn.	*Rishi.*	*Deiy.*	*Metre.*
1	Vasishtha Maitrâvaruni.	Agni.	Virâj. 19-25 Trishtup.
2	The same	Âprîs.	Trishtup.
3	....	Agni.	The same.
4	....	The same.	....
5	....	Vaisvânara Agni.	....
6	....	The same.	....
7	....	Agni	....
8	....	The same.	....
9	....	....	....
10	....	....	....
11	....	....	....
12	....	....	....
13	....	Vaisvânara Agni.	....
14	....	Agni.	1 Brihatî. 2, 3 Trishtup.
15	....	The same.	Gâyatrî.
16	....	....	Brihatî and Satobrihatî alternately.
17	....	....	Dvipadâ Trishtup.
18	....	Indra. Munificence of Sudâs (22-25).	Trishtup.
19	....	Indra.	The same.
20	....	The same.	....
21	....	....	....
22	....	....	Virâj. 9 Trishtup.
23	....	....	Trishtup.
24	....	....	The same.
25	....	....	....
26	....	....	....
27	....	....	....
28	....	....	....
29	....	....	....
30	Vasishtha.	Indra.	Trishtup.
31	The same.	The same.	Gâyatrî. 10-12 Virâj.

Hymn.	*Rishi.*	*Deity.*	*Metre.*
32	Vasishtha. Sakti Vâsishtha.	Indra.	Brihatî and Satobrihatî alternately. 3 Dvipadâ Virâj.
33	Vasishtha. His sons (10-14).	Vasishtha's sons. Vasishtha (10-14)	Trishtup.
34	Vasishtha.	Visvedevas. Ahi. Ahibudhnya.	Dvipadâ. 22-25 Trishtup.
35	The same.	Visvedevas.	Trishtup.
36	....	The same.	The same.
37	....	....	....
38	....	Savitar. Savitar or Bhaga. Vâjins (7-8).	....
39	....	Visvedevas.	....
40	....	The same.	....
41	....	Various (1). Bhaga. Ushas.	Trishtup. 1 Jagatî.
42	....	Visvedevas.	Trishtup.
43	....	The same.	The same.
44	....	Various (1). Dadhikrâs.	Trishtup. 1 Jagatî.
45	....	Savitar.	Trishtup.
46	....	Rudra.	Jagatî. 4 Trishtup.
47	....	Waters.	Trishtup.
48	....	Ribhus. Ribhus or Visvedevas.	The same.
49	....	Waters.	....
50	....	Mitra and Varuna. Agni. Visvedevas. Praise of Rivers.	Jagatî. 4 Atijagatî or Sakvarî.
51	....	Âdityas.	Trishtup.
52	....	The same.	The same.
53	....	Heaven and Earth.	....
54	....	Vâstoshpati.	....
55	....	Vâstoshpati. Indra.	1 Gâyatrî. 2-4 Uparishtâd-brihatî. 5-8 Anushtup.
56	....	Maruts.	1-11 Dvipadâ Virâj. 12-25 Trishtup.
57	....	The same.	Trishtup.
58	....	....	The same.
59	....	Maruts. Rudra (12).	1, 3, 5 Brihatî. 2, 4, 6 Satobrihatî. 7, 8 Trishtup. 9-11 Gâyatrî. 12 Anushtup.
60	....	Sûrya. Mitra and Varuna.	Trishtup.
61	....	Mitra and Varuna.	The same.
62	....	Sûrya. Mitra and Varuna.	....
63	....	The same.	....

Hymn.	Rishi.	Deity.	Metre.
64	Vasishtha.	Mitra and Varuna.	Trishtup.
65	The same.	The same.	The same.
66	....	Mitra and Varuna. Âdityas. Sûrya.	Gâyatrî. 10-15 Brihatî and Satobrihatî alternately. 16 Pura-ushnih.
67	....	Asvins.	Trishtup.
68	....	The same.	Virâj. 8, 9 Trishtup.
69	....	....	Trishtup.
70	....	....	The same.
71	....	....	....
72	....	....	....
73	....	....	....
74	....	....	Brihatî and Satobrihatî alternately.
75	....	Ushas or Dawn.	Trishtup.
76	....	The same.	The same.
77	....	....	....
78	....	....	....
79	....	....	....
80	....	....	....
81	....	....	Brihatî and Satobrihatî alternately.
82	....	Indra and Varuna.	Jagatî.
83	....	The same.	The same.
84	....	....	Trishtup.
85	....	....	The same.
86	....	Varuna.	....
87	....	The same.	....
88	....	....	....
89	....	....	Gâyatrî. 5 Jagatî.
90	....	Vâyu. Indra and Vâyu.	Trishtup.
91	....	The same.	The same.
92	....	....	....
93	....	Indra and Agni.	....
94	....	The same.	Gâyatrî. 12 Anushtup.
95	....	Sarasvatî. Sarasvân.	Trishtup.
96	....	The same.	1 Brihatî. 2 Satobrihatî. 3 Prastârapankti 4-6 Gâytrî.
97	....	Indra. Brihaspati. Indra and Brahmanaspati. Indra and Brihaspati.	Trishtup.
98	....	Indra. Indra and Brihaspati.	The same.

Hymn.	Rishi.	Deity.	Metre.
99	Vasishtha.	Vishnu. Indra and Vishnu.	Trishtup.
100	The same.	Vishnu.	The same.
101	....	Parjanya.	....
102	....	The same.	1,3 Gâyatrî. 2 Pâdanichrit.
103	....	Frogs.	Trishtup. 1 Anushtup.
104	....	Indra and Soma. Indra. Soma Agni. The Gods. Press-stones. Maruts. Vasishtha's Prayer. Earth and Firmament.	Trishtup. 1-6, 18, 21, 23 Jagatî. 7 Jagatî or Trishtup. 25 Anushtup.

BOOK VIII.

Hymn.	Rishi.	Deity.	Metre.
1	Pragâtha Kânva (1, 2), Medhâtithi and Medhyâtithi (3-29), Âsanga (30-33), Sasvatî (34).	Indra. Âsanga's Munificence. Âsanga.	Brihatî. 2, 4 Satobrihatî. 33, 34 Trishtup.
2	Medhâtithi and Priyamedha. Medhâtithi (41-42).	Indra. Vibhindhu's Munificence.	Gâyatrî. 28 Anushtup.
3	Medhyâtithi.	Indra. Pâkasthâman's Munificence.	Brihatí and Satobrihatî alternately. 21 Anushtup. 22,23 Gâyatrî. 24 Brihatî.
4	Devâtithi.	Indra. Indra or Pûshan. Kurunga's Munificence.	Brihatî and Satobrihatî alternately. 21 Pura-ushnih.
5	Brahmâtithi.	Asvins. Kasu's Munificence.	Gâyatrî. 37, 38 Brihatî. 35 Anushtup. Gâyatrî.
6	Vatsa.	Indra. Tirindira's Munificence.	Gâyatrî.
7	Punarvatsa.	Maruts.	The same.
8	Sadhvansa.	Asvins.	Anushtup.
9	Sasakarna.	The same.	1, 4, 6, 14, 15, Brihatî. 2, 3, 20, 21, Gâyatrî. 5 Kakup. 7, 9, 13, 16. 19. Anushtup. 10 Trishtup. 11 Virâj. 12 Jagatî.
10	Pragâtha.	....	1, 5 Brihatî. 2 Madhyejyotis. 3 Anushtup. 4 Âstârapankti. 6 Satobrihatî.
11	Vatsa.	Agni.	Gâyatrî. 1 Pratishthâ. 2 Vardhamânâ. 10 Trishtup.
12	Parvata.	Indra.	Ushnih.
13	Nârada.	The same.	The same.

Hymn.	Rishi.	Deity.	Metre.
14	Goshûktin and Asvasûktin.	Indra.	Gâyatrî.
15	The same.	The same.	Ushnih.
16	Irimbithi.	....	Gâyatrî.
17	The same.	....	Gâyatrî. 14 Brihatî. 15 Satobrihatî.
18	....	Âdityas. Asvins. Agni. Sûrya, Vâta or Wind.	Ushnih.
19	Sobhari.	Agni. Âdityas. Trasadasyu's Munificence.	1-26, 28-33 Kakup and Satobrihatî alternately. 27 Dvipadâ Virâj. 34 Ushnih. 35 Satobrihatî. 36 Kakup. 37 Pankti.
20	The same.	Maruts.	Kakup and Satobrihatî alternately.
21	....	Indra. Chitra's Munificence.	The same.
22	....	Asvins.	1-7 Brihatî and Satobrihatî alternately. 8 Anushtup. 9, 10, 13-18 Kakup and Satobrihatî alternately. 11 Kakup. 12 Madhyejyotis.
23	Visvamanas.	Agni.	Ushnih.
24	The same.	Indra. A Prince's Munificence.	Ushnih. 30 Anushtup.
25	....	Mitra and Varuna. Visvedevas.	Ushnih. 23 Ushniggarbhâ.
26	....	Asvins. Vâyu.	Ushnih. 16, 19, 21, 25 Gâyatrî. 20 Anushtup.
27	Manu Vaivasvata.	Visvedevas.	Brihatî and Satobrihatî alternately.
28	The same.	The same.	Gâyatrî. 4 Pura-ushnih.
29	Manu, or Kasyapa.	....	Dvipadâ Virâj.
30	Manu.	....	1 Gâyatrî. 2 Pura-ushnih. 3 Brihatî. 4 Anushtup.
31	The same.	The Yajamâna and his Wife. Their Benediction.	Gâyatrî. 9, 14 Anushtup. 10 Pâdanichrit. 15-18 Pankti.
32	Medhâtithi.	Indra.	Gâyatrî.
33	Medhyâtithi.	The same.	Brihatî. 16-18 Gâyatrî. 19 Anushtup.
34	Nîpâtithi. The 1000 Vasurochishas.	....	Anushtup. 16-18 Gâyatrî.
35	Syâvâsva.	Asvins.	Uparishtâjjyotis. 22-24 Pankti. 23 Mahâbrihatî.

Hymn.	Rishi.	Deity.	Metre.
36	Syâvâsva.	Indra.	Sakvarî. 7 Mahâpanktî.
37	....	The same.	Mahâpankti. 1 Atijagatî.
38	....	Indra and Agni.	Gâyatrî.
39	Nâbhâka.	Agni.	Mahâpankti.
40	The same.	Indra and Agni.	Mahâpankti. 2 Sakvarî. 12 Trishtup.
41	....	Varuna.	Mahâpankti.
42	Archanânas, or Nâbhâka.	Varuna, Asvins.	1-3 Trishtup. 4-6 Anushtup.
43	Virûpa.	Agni.	Gâyatrî.
44	The same.	The same	The same.
45	Trisoka.	Agni and Indra. Indra.	....
46	Vasa Asvya.	Indra. Munificence of Prithusravas. Vâyu.	1 Pâdaniçhrit. 2-4, 6, 10, 23, 29, 33, Gâyatrî. 5 Kakup. 7, 11, 19, 25, 27 Brihatî. 8 Anushtup. 9, 26, 28 Satobrihatî. 12 Viparîtâ. 13 Chaturvinsatikâ Dvipadâ. 14 Pipîlikamadhyâ Brihatî. 15 Kakup Nyankusirâ. 16 Virâj. 17 Jagatî. 18 Uparishtâdbrihatî. 20 Vishamapadâ. 21, 22, 24, 32 Pankti. 30 Dvipadâ Virâj. 31 Ushnih.
47	Trita Âptya.	Âdityas. Âdityas and Ushas.	Mahâpankti.
48	Pragâtha.	Soma.	Trishtup. 5 Jagatî.
49*	Bharga.	Agni.	Brihatî and Satobrihatî alternately.
50	The same.	Indra.	The same.
51	Pragâtha.	The same.	Pankti. 7, 9 Brihatî.
52	The same.	Indra. The Gods.	Gâyatrî. 1, 4, 5, 7 Anushtup. 12 Trishtup.
53	....	Indra.	Gâyatrî.
54	... .	The same.	The same.
55	Kali.	....	Brihatî and Satobrihatî alternately. 15 Anushtup.
56	Matsya or Mânya.	Âdityas.	Gâyatrî.
57	Priyamedha.	Indra. Munificence of two Princes.	Gâyatrî. 1, 4, 7, 10 Anushtup.

* Eleven must be added to the numbers of this and of all that follow in this Book to make them correspond with the numbers in Prof. Max Müller's editions of the text. See note p. 267.

Hymn.	Rishi.	Deity.	Metre.
58	The same.	Indra. Visvedevas. Varuna.	Anushtup. 2 Ushnih. 4-6 Gâyatrî. 11, 16 Pankti. 17, 18 Brihatî.
59	Puruhanman.	Indra.	Brihatî and Satobrihatî alternately. 7-12 Brihatî. 13 Ushnih. 14 Anushtup. 15 Pura-ushnih.
60	Sudîti and Purumilha, or either of them.	Agni.	Gâyatrî. 10-15 Brihatî and Satobrihatî alternately.
61	Haryata.	The same.	Gâyatrî.
62	Gopavana, or Saptavadhri.	Asvins.	The same.
63	Gopavana.	Agni-Srutarvan's Munificence.	Gâyatrî. 1, 4, 7, 10, 13-15 Anushtup.
64	Virûpa.	Agni.	Gâyatrî.
65	Kurusuti.	Indra.	The same.
66	The same.	The same.	Gâyatrî. 10 Brihatî. 11 Satobrihatî.
67	....	....	Gâyatrî. 10 Brihatî.
68	Kritnu.	Soma.	Gâyatrî. 9 Anushtup
69	Ekadyû.	Indra. The Gods.	Gâyatrî. 10 Trishtup.
70	Kusîdin.	Indra.	Gâyatrî.
71	The same.	The same.	The same.
72	.. ..	Visvedevas.	....
73	Usanâ Kâvya.	Agni.	... .
74	Krishna.	Asvins.	....
75	Visvaka.	The same.	Jagatî.
76	Dyumnîka or Priyamedha or Krishna.	....	Brihatî and Satobrihatî alternately.
77	Nodhas.	Indra.	The same.
78	Nrimedha and Purumedha.	The same.	1, 3, 7 Brihatî. 2, 4 Satobrihatî. 5, 6 Anushtup.
79	The same.	....	Pragâtha.
80	Apâlâ.	....	Anushtup. 1, 2 Pankti.
81	Srutakaksha, or Sukaksha.	....	Gâyatrî. 1 Anushtup.
82	Sukaksha.	Indra. Indra and Ribhus.	Gâyatrî.
83	Vindu, or Pûtadaksha.	Maruts.	The same.
84	Tiraschî.	Indra.	Anushtup.
85	Dyutâna, or Tiraschî.	Indra. Maruts. Indra and Brihaspati.	Trishtup. 4 Virâj.

Hymn.	Rishi.	Deity.	Metre.
86	Rebha.	Indra.	Brihatî. 10, 13 Atijagatî. 11, 12 Uparishtâdbrihatî. 14 Trishtup. 15 Jagatî.
87	Nrimedha.	The same.	Ushnih. 7, 10, 11 Kakup. 9, 12 Pura-ushnih.
88	The same.	....	Pragâtha.
89	Nema. Indra (45).	Indra. Vâk.	Trishtup. 6 Jagatî. 7-9 Anushtup.
90	Jamadagni.	Mitra and Varuna. Âdi-[illegible] Surya. [illegible] Cow.	1, 5, 7, 9, 11, 13 Brihatî. 2, 4, 6, 8, 10, 12 Satobrihatî. 3 Gayatrî. 14-16 Trishtup.
91	Prayoga, or Agni Bârhaspatya, or Agni Grihapati, or Yavishtha.	Agni.	Gâyatrî.
92	Sobhari.	Agni. Agni and Maruts.	

VÂLAKHILYA HYMNS.*

Hymn.	Rishi.	Deity.	Metre.
1	Praskanva.	Indra.	Brihatî and Satobrihatî alternately.
2	Pushtigu.	The same.	The same.
3	Srushtigu.	....	....
4	Âyu.	....	....
5	Medhya.	....	....
6	Mâtarisvan.	Indra. Visvedevas.	....
7	Krisa	Praskanva's Munificence.	Gâyatrî. 3-5 Anushtup.
8	Prishadra.	The same. Agni and Sûrya.	Gâyatrî. 5 Pankti.
9	Medhya.	Asvins.	Trishtup.
10	The same.	Visvedevas. The Priests	The same.
11	Suparna.	Indra and Varuna.	Jagatî.

BOOK IX.

Hymn.	Rishi.	Deity.	Metre.
1	Madhuchchhandas.	Soma Pavamâna.	Gâyatrî.
2	Medhâtithi.	The same.	The same.
3	Sunahsepa.	....	....
4	Hiranyastûpa.	....	....
5	Asita, or Devala.	Âpris.	Gâyatrî. 8-11 Anushtup.
6	The same.	Soma Pavamâna.	Gâyatrî.
7-24	....	The same.	The same.

* These eleven hymns are numbered 49—59 in Prof. Max Müller's editions of the text.

Hymn.	Rishi.	Deity.	Metre.
25	Driḷhachyuta.	Soma Pavamâna.	Gâyatrî.
26	Idhmavâha.	....	....
27	Nṛimedha.	....	....
28	Priyamedha.	....	....
29	Nṛimedha.	....	....
30	Vindu.	....	....
31	Gotama.	....	....
32	Ṣyâvâṣva.	....	....
33	Trita Âptya.	....	....
34	The same.	....	....
35	Prabhûvasu.	....	....
36	The same.	....	....
37	Rahûgaṇa.	....	....
38	The same.	....	....
39	Bṛihanmatî.	....	....
40	The same.	....	....
41	Medhyâtithî.	....	....
42	The same.	....	....
43	....	....	....
44	Ayâsya.	....	....
45	The same.	....	....
46	....	....	....
47	Kavi.	....	....
48	The same.	....	....
49	....	....	....
50	Uchathya.	....	....
51	The same.	....	....
52	....	....	....
53-60	Avatsâra.	....	....
61	Amahîyu.	....	....
62	Jamadagni.	....	....
63	Nidhruvi.	....	....
64	Kaṣyapa.	....	....
65	Bhṛigu or Jamadagni.	....	....
66	The Vaikhânasas.	Soma Pavamâna. Agni.	Gâyatrî. 18 Anushṭup.
67	Bharadvâja. Kaṣyapa. Gotama. Atri. Viṣvâmitra. Jamadagni. Vasishṭha. Pavitra.	Pavamâna Soma. Pavamâna Pûshan. Agni. Savitar. All-Gods. Praise of Students.	Gâyatrî. 16-18 Dvipadâ Gâyatrî. 27, 31, 32 Anushṭup. 30 Pura-ushṇih.

Hymn.	Rishi.	Deity.	Metre.
68	Vatsaprî.	Soma Pavamâna.	Jagatî. 10 Trishtup.
69	Hiranyastûpa.	The same.	Jagatî. 9, 10 Trishtup.
70	Renu.	....	Jagatî. 10 Trishtup.
71	Rishabha.	....	Jagatî. 9 Trishtup.
72	Harimanta.	....	Jagatî.
73	Pavitra.	....	The same.
74	Kakshîvân.	....	Jagatî. 8 Trishtup.
75	Kavi.	....	Jagatî.
76	The same.	....	The same.
77	....	....	....
78	....	....	....
79	....	....	....
80	Vasu.	....	....
81	The same.	....	Jagatî. 5 Trishtup.
82	....	....	The same.
83	Pavitra.	....	Jagatî.
84	Prajâpati.	....	The same.
85	Vena.	....	Jagatî. 11, 12 Trishtup.
86	The Akrishta Mâshas. The Sikata Nivâvaris. The Prisni Ajas. Atri. Gritsamada.	....	Jagatî.
87	Usanâ.	....	Trishtup.
88	The same.	....	The same.
89	....	....	....
90	Vasishtha.	....	....
91	Kasyapa.	....	....
92	The same.	....	....
93	Nodhas.	....	... .
94	Kanva.	....	....
95	Praskanva.	....	....
96	Pratardana.	....	... .
97	Vasishtha. Indrapramati. Manyu. Upamanyu. Vyâghrapâd. Sakti Karnasrut. Mrilîka. Vasukra. Parâsara. Kutsa.	....	....

Hymn.	Rishi.	Deity.	Metre.
98	Ambarîsha and Rijisvan.	Soma Pavamâna.	Anushtup, 11 Brihatî.
99	The Rebhasûnus.	The same.	Anushtup. 1 Brihatî.
100	The same.	....	Anushtup.
101	Andhîgu. Yayâti. Nahusha. Manu. Prajâpati.	....	Anushtup. 2, 5 Gâyatrî.
102	Trita Âptya.	....	Ushnih.
103	Dvita Âptya.	....	The same.
104	Parvata and Nârada, or the Sikhandinîs. (Apsaras).	....	....
105	Parvata and Nárada.	....	....
106	Agni. Chakshus Manu.	....	....
107	Seven Rishis.	....	Prâgâtha. 3, 16 Dvipadâ Virâj. 8, 10 Brihatî.
108	Gaurivîti. Sakti. Ûru. Rijisvan. Ûrdhvasadman. Kritayasâ. Rinanchaya.	....	1-12 Kakup and Satobrihatî alternately. 13 Gâyatrî Yavamadhyâ. 14, 16 Satobrihatî. 15 Kakup.
109	Agnis of Sacrifice.	....	Dvipadâ Virâj.
110	Tryaruna and Trasadasyu.	....	1-3 Anushtup Pipîlikamadhyâ. 4-9 Ûrdhvabrihatî. 10-12 Virâj.
111	Anânata.	....	Atyashti.
112	Sisu.	....	Pankti.
113	Kasyapa.	....	The same.
114	The same.	....	....

BOOK X.

Hymn.	Rishi.	Deity.	Metre.
1	Trita Âptya.	Agni.	Trishtup.
2	The same.	The same.	The same
3	....	....	....
4	....	....	....
5	... .	....	....
6	....	....	....
7	....	....	....
8	Trisiras.	Agni. Indra.	....

Hymn.	Rishi.	Deity.	Metre.
9	Trisiras, or Sindhudvîpa.	Waters.	Gâyatrî. 5 Vardhamânâ. 7 Pratishthâ. 8, 9 Anushtup.
10	Yama. Yamî.	Yama. Yamî.	Trishtup.
11	Havirdhâna Ângi.	Agni.	Jagatî. 7-9 Trishtup.
12	The same.	The same.	Trishtup.
13	Vivasvân.	The Two Carts.	Trishtup. 5 Jagatî.
14	Yama.	Yama. The Deities mentioned. The Fathers. The Hounds, sons of Saramâ.	Trishtup. 13, 14. 16 Anushtup. 15 Brihatî.
15	Sankha.	The Fathers.	Trishtup. 11 Jagatî.
16	Damana.	Agni.	Trishtup. 11-14 Anushtup.
17	Devasravas.	Saranyû. Pûshan. Sarasvatî. Waters. Soma.	Trishtup 14 Anushtup. 13 Anushtup or Purastâdbrihatî.
18	Sankusuka.	Mrityu. Dhâtar. Tvashtar. The Pitrimedha. Prajâpati.	Trishtup. 11 Prastârapankti. 13 Jagatî. 14. Anushtup.
19	Mathita, Bhrigu, or Chyavana.	Waters, or Cows. Agni and Soma.	Anushtup. 6 Gâyatrî,
20	Vimada or Vasukrit.	Agni.	Gâyatrî. 1 Ekapadâ Virâj. 2 Anushtup. 9 Virâj. 10 Trishtup.
21	The same.	The same.	Âstârapankti.
22	....	Indra.	Purastâdbrihatî. 5, 7, 9 Anushtup. 15 Trishtup.
23	....	The same.	Jagatî. 1, 7 Trishtup. 5 Abhisârinî.
24	....	Indra. Asvins.	Âstârapankti. 4-6 Anushtup.
25	....	Soma.	Âstârapankti.
26	....	Pûshan.	Anushtup. 1, 4 Ushnih.
27	Vasukra.	Indra.	Trishtup.
28	Vasukra's Wife. Indra. Vasukra.	Indra. Vasukra.	The same.
29	Vasukra.	Indra.	....
30	Kavasha.	Waters, or Child of Waters.	....
31	The same.	Visvedevas.	....
32	....	Indra.	1-5 Jagatî. 6-9 Trishtup.
33	....	Visvedevas. Indra. Kurusravana. Upamasravas.	1 Trishtup. 2 Brihatî. 3 Satobrihatî. 4-9 Gâyatr .
34	Kavasha, or Aksha.	Dice. Agriculture.	Trishtup. 7 Jagatî.
35	Lusa.	Visvedevas.	Jagat. 13, 14 Trishtup.
36	The same.	The same.	The same.
37	Abhitapâ.	Sûrya.	Jagatî. 10 Trishtup.

Hymn.	Rishi.	Deity.	Metre.
38	Indra Mushkavân.	Indra.	Jagatî.
39	Ghoshâ.	Asvins.	Jagatî. 14 Trishtup.
40	The same.	The same.	Jagatî.
41	Suhastya.	....	The same.
42	Krishna.	Indra.	Trishtup.
43	The same.	The same.	Jagatî. 10, 11 Trishtup.
44	....	....	Jagatî. 1-3, 10, 11 Trishtup.
45	Vatsaprî.	Agni.	Trishtup.
46	The same.	The same.	The same.
47	Saptagu.	Indra Vaikuntha.	....
48	Indra Vaikuntha.	The same.	Jagatî. 7, 10, 11 Trishtup.
49	The same.	....	Jagatî. 2, 11 Trishtup,
50	....	....	1, 2, 6, 7 Jagatî. 3, 4 Abhisâriṇî. 5 Trishtup.
51	Agni Sauchîka.	Agni. Gods.	Trishtup.
52	The same.	Gods.	The same.
53	Agni Sauchîka. Gods.	Agni. Gods.	Trishtup. 6, 7, 9-11 Jagatî.
54	Brihaduktha.	Indra.	Trishtup.
55	The same.	The same.	The same.
56	....	Visvedevas.	Trishtup. 4, 6 Jagatî.
57	Bandhu, Srutabandhu, Viprabandhu.	The same.	Gâyatrî.
58	The same.	The Spirit.	Anushtup.
59	....	Nirriti. Soma. Asunîti. The Deities mentioned. Heaven and Earth. Indra.	Trishtup. 8 Pankti. 9 Mahâpankti. 10 Panktyuttarâ.
60	The Gaupâyanas and their Mother.	Asamâti. Indra. Subandhu's Recall to Life. The Hands.	Anushtup. 1-5 Gâyatrî. 8, 9 Pankti.
61	Nâbhânedishtha.	Visvedevas.	Trishtup.
62	The same.	Visvedevas, or Angirases. Visvedevas. Sâvarni's Liberality.	1-4 Jagatî. 5, 8, 9 Anushtup. 6 Brihatî. 7 Satobrihatî. 10 Gâyatrî. 11 Trishtup.
63	Gaya.	Visvedevas. Pathyâ Svasti.	Jagatî. 16, 17 Trishtup. 15 Trishtup or Jagatî.
64	The same.	Visvedevas.	Jagatî. 12, 16, 17 Trishtup.
65	Vasukarna.	The same.	Jagatî. 15 Trishtup.
66	The same.	....	The same.
67	Ayâsya.	Brihaspati.	Trishtup.

Hymn.	Rishi.	Deity.	Metre.
68	Ayâsya.	Brihaspati.	Trishtup.
69	Sumitra.	Agni.	Trishtup. 1,2 Jagatî.
70	The same.	Âprîs.	Trishtup.
71	Brihaspati.	Jñânam.	Trishtup. 9 Jagatî.
72	Brihaspati, or Âditi.	Gods.	Anushtup.
73	Gaurivîti.	Indra.	Trishtup.
74	The same.	The same.	The same.
75	Sindhukshit.	The Rivers.	Jagatî.
76	Jaratkarna.	The Press-stones.	The same.
77	Syûmarasmi.	Maruts.	Trishtup. 5 Jagatî.
78	The same.	The same.	1, 3, 4, 8 Trishtup. 2, 5-7 Jagatî.
79	Agni, or Sapti.	Agni.	Trishtup.
80	Agni.	The same.	The same.
81	Visvakarman.	Visvakarman.	....
82	The same.	The same.	....
83	Manyu.	Manyu.	Trishtup. 1 Jagatî.
84	The same.	The same.	1-3 Trishtup. 4-7 Jagatî.
85	Sûryâ.	Soma. Sûryâ's Bridal. Gods. Soma and Arka. The Moon. Benedictions. Sûryâ.	Anushtup. 14, 19-21 23, 24, 26, 36, 37, 44 Trishtup. 18, 37, 43 Jagatî. 34 Urobrihatî.
86	Indra. Indrânî. Vrishâkapi.	Indra. Indrânî. Vrishâkapi.	Pankti.
87	Pâyu.	Agni Rakshohâ.	Trishtup. 22, 25 Anushtup.
88	Mûrdhanvân.	Sûrya and Vaisvânara.	Trishtup.
89	Renu.	Indra and Soma.	The same.
90	Nârâyana.	Purusha.	Anushtup. 16 Trishtup.
91	Aruna.	Agni.	Jagatî. 15 Trishtup.
92	Sâryâta.	Visvedevas.	Jagatî.
93	Tânva.	The same.	Prastârapankti. 2,3,13 Anushtup. 9 Pankti. 11 Nyankusârinî. 15 Purastâdbrihatî.
94	Arbuda.	The Press-stones.	Jagatî. 5, 7, 14 Trishtup.
95	Purûravas. Urvasî.	Urvasî. Purûravas.	Trishtup.
96	Baru, or Sarvahari.	Indra's Horses.	Jagatî. 12, 13 Trishtup.
97	Bhishaj.	Medicinal Herbs.	Anushtup.
98	Devâpi.	Gods.	Trishtup.
99	Vamra.	Indra.	The same.

Hymn.	Rishi.	Deity.	Metre.
100	Duvasyu.	Visvedevas.	Jagatî. 12 Trishṭup.
101	Budha.	Visvedevas, or Priests.	Trishṭup. 4, 6 Gâyatrî. 5 Brihatî 9, 12 Jagatî.
102	Mudgala.	Indra, or the Mace.	Trishṭup, 1, 3, 12 Brihatî.
103	Apratiratha.	Indra. Brihaspati. Apvâ. Maruts.	Trishṭup. 13 Anushṭup.
104	Ashṭaka.	Indra.	Trishṭup.
105	Durmitra or Sumitra.	The same.	Ushṇih. 2, 7 Pipîlikamadhyâ. 11 Trishṭup.
106	Bhûtânsa.	Asvins.	Trishṭup,
107	Divya, or Dakshiṇâ.	Guerdon.	Trishṭup. 4 Jagatî.
108	Saramâ. Paṇis.	Saramâ. Paṇis.	Trishṭup.
109	Juhû.	Visvedevas.	Trishṭup. 6, 7 Anushṭup.
110	Jamadagni or Râma.	Âpiîs.	Trishṭup.
111	Ashṭrâdanshṭra.	Indra.	The same.
112	Nabhaḥprabhedana.	The same.	....
113	Sataprabhedana.	....	Jagatî. 10 Trishṭup.
114	Sadhri or Gharma.	Visvedevas.	Trishṭup. 4 Jagatî.
115	Upastuta.	Agni.	Jagatî. 8 Trishṭup. Sakvarî.
116	Agniyuta or Agniyûpa.	Indra.	Trishṭup.
117	Bhikshu.	Liberality.	Trishṭup. 1, 2 Jagatî.
118	Urukshaya.	Agni Rakshohâ.	Gâyatrî.
119	Lava.	Indra as Lava.	The same.
120	Brihaddiva.	Indra.	Trishṭup.
121	Hiraṇyagarbha.	Ka.	The same.
122	Chitramahâ.	Agni.	Jagatî. 1, 5 Trishṭup.
123	Vena.	Vena.	Trishṭup.
124	Agni. Agni, Varuṇa, and Soma.	Agni. Indra.	Trishṭup. 7 Jagatî.
125	Vâk.	Vâk.	Trishṭup. 2 Jagatî.
126	Kulmalabarhisha, or Anhomuch.	Visvedevas.	Uparishṭâdbrihatî. 8 Trishṭup.
127	Kusika or Râtri.	Night.	Gâyatrî.
128	Vihavya.	Visvedevas.	Trishṭup. 9 Jagatî.
129	Prajâpati Parameshṭhin.	Creation.	Trishṭup.
130	Yajña.	The same.	Trishṭup. 1 Jagatî.

Hymn.	Rishi.	Deity.	Metre.
131	Sukîrti.	Indra. Asvins.	Trishtup. 4 Anushtup.
132	Sakapûta.	Heaven and Earth, Asvins. Mitra and Varuna.	1 Nyankusârinî. 2, 6 Prastârapankti. 3-5 Virâdrûpâ. 7 Mahâsatobrihatî.
133	Sudâs.	Indra.	1-3 Sakvari. 4-6 Mahâpankti. 7 Trishtup.
134	Mândhâtar. Godhâ.	The same.	Mahâpankti. 7 Pankti.
135	Kumâra.	Yama.	Anushtup.
136	Seven Munis: Jûti. Vâtajûti. Viprajûti. Vrishânaka. Etasa. Risyasringa.	The Kesins.	The same.
137	The Seven Rishis.	Visvedevas.	Anushtup.
138	Anga.	Indra.	Jagatî.
139	Visvâvasu.	Sûrya. Visvâvasu.	Trishtup.
140	Agni Pâvaka.	Agni.	1 Vishtârapankti. 2-4 Satobrihati. 5 Uparishtâjjyotis. 6 Trishtup.
141	Agni Tâpasa.	Visvedevas.	Anushtup.
142	Jaritar. Drona. Sârisrikva. Stambamitra.	Agni.	Trishtup. 1, 2 Jagatî. 7, 8 Anushtup.
143	Atri.	Asvins.	Anushtup.
144	Suparna, Ûrdhvakrisana.	Indra.	1, 3, 4 Gâyatri. 2 Brihati. 5 Satobrihatî. 6 Vishtârapankti.
145	Indrânî.	Removal of Rival.	Anushtup. 6 Pankti.
146	Devamuni.	Aranyânî.	Anushtup.
147	Suvedas.	Indra.	Jagatî. 5 Trishtup.
148	Prithu Vainya.	The same.	Trishtup.
149	Archan.	Savitar.	The same.
150	Mrilîka.	Agni.	1-3 Brihatî. 4 Uparishtâjjyotis or Jagatî. 5 Uparishtâjjyotis.
151	Sraddhâ.	Sraddhâ (Faith).	Anushtup.
152	Sâsa.	Indra.	The same.
153	Indra's Mothers.	The same.	Gâyatrî.
154	Yamî.	New Life.	Anushtup.
155	Sirimbitha.	Averting of Misfortune. Brahmanaspati. Visvedevas.	The same.
156	Ketu.	Agni.	Gâyatrî.

Hymn.	*Rishi.*	*Deity.*	*Metre.*
157	Bhuvana, or Sâdhana.	Visvedevas.	Dvipadâ Trishtup.
158	Chakshus.	Sûrya.	Gâyatrî.
159	Sachî Paulomî.	Sachî Paulomî.	Anushtup.
160	Pûrana.	Indra.	Trishtup.
161	Yakshmanâsana.	Removal of Phthisis.	Trishtup. 5 Anushtup.
162	Rakshohâ.	Against Miscarriage.	Anushtup.
163	Vivrihâ.	Removal of Phthisis.	The same.
164	Prachetas.	Dissipation of Bad Dreams.	1, 2, 4 Anushtup. 3 Trishtup. 5 Pankti.
165	Kapota.	Visvedevas.	Trishtup.
166	Rishabha.	Removal of Rivals.	Anushtup. 5 Mahâpankti.
167	Visvâmitra and Jamadagni.	Indra.	Jagatî.
168	Anila.	Vâyu.	Trishtup.
169	Sabara.	Cows.	The same.
170	Vibhrâj.	Sûrya.	Jagatî. 4 Âstârapankti.
171	Ita.	Indra.	Gâyatrî.
172	Samvarta.	Ushas.	Dvipadâ Virâj.
173	Dhruva.	The King.	Anushtup.
174	Abhîvarta.	The same.	The same.
175	Ûrdhvagrâvan.	The Press-stones.	Gâyatrî.
176	Sûnu.	Ribhus. Agni.	Anushtup. 2 Gâyatrî.
177	Patanga.	Mâyâbheda.	1 Jagatî. 2, 3 Trishtup,
178	Arishtanemi.	Târkshya.	Trishtup.
179	Sibi. Pratardana. Vasumanas.	Indra.	1 Anushtup. 2, 3 Trishtup.
180	Jaya.	The same.	Trishtup.
181	Pratha. Sapratha. Gharma.	Visvedevas.	The same.
182	Tapurmurdhan.	Brihaspati.	....
183	Prajâvân.	The Sacrificer. His Wife. The Hotar.	....
184	Tvashtar or Vishnu.	Benediction of the Embryo.	Anushtup.
185	Satyadhriti.	Aditi.	Gâyatrî.
186	Ula.	Vâyu.	The same.
187	Vatsa.	Agni.	....
188	Syena.	Agni Jâtavedas.	....
189	Sârparâjñî.	Sârparâjñî, or Sûrya.	....
190	Aghamarshana.	Creation.	Anushtup.
191	Samvanana.	Agni. Unanimity.	Anushtup. 3 Trishtup.

GENERAL INDEX OF HYMNS.

ACCORDING TO DEITIES AND SUBJECTS.*

* I follow the classification and arrangement adopted by Professor Ludwig in his Translation. The names of many of the deities are repeated in other Sections in accordance with the subjects of the hymns addressed to them. For instance, the great deeds of Indra are related in hymns placed in the Cosmogonical and Mythical Section.

HYMNS RELATING TO COSMOGONY, MYTHS, HISTORY, AND CIVILIZATION.

INDEX OF NAMES, ETC.

CORRIGENDA.

VOL. I. *(Additional).*

Page 239 line 7 *read* honours (*i. e.* song honours) *for* honour
" 370 " 9 from below *read* Here, Indra, girt by Maruts, drink thou Soma, *for* Here, Indra, drink thou Soma with the Maruts,
" 684 " 17 from below of middle column *read* Hotar, chief priest *for* Hotar, thief priest

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VOL. II.

Page 3 line 2 from below *read* 2 *for* 1
" 48 " 2 read HYMN for IIYMN
" 72 " 8 from below *read* a comma *after* you for the broken stop
" 76 " 5 from below read *pathyà* for *pathy'à*
" 89 " 6 *read* blessings *for* blesssngs
" 97 " 7 from below *read* performing *for* performin
" 105 " 18 *read* ecstasy *for* ectstasy
" 114 " 2 of verse 9 *read* radiant *for* radian
" 121 " 3 of verse 22 *read* soon *for* suoo
" 131 " 3 of verse 5 *read* Turvaṣa *for* Turvṣa
" 135 " 1 of verse 4 *insert* a full stop *after* flows
" 245 " last of notes *read* of *for* o
" 256 " 2 from below *read* in *for* n
" 302 " 16 from below *read* us. *for* us
" 303 " 2 of note 1 *read* a comma *for* the broken stop *after* here
" 327 " 2 from below *insert* a hyphen after *foe*
" 328 " 3 of note 1 *read* sprinkled *for* sprinkied
" 333 " 3 of notes *insert* a comma *after* is
" 369 " last of notes *read* sacrifice *for* sacrifices
" 375 " 2 of verse 25 *read* Indra's *for* Inra's
" 377 " 4 of notes *read* sacrificial *for* sacrifical
" 402 " 1 of notes *insert* a hyphen *after* some
" 403 " 9 of notes *read* aquatic *for* acquatic
" 406 " 4 of verse 5 *insert* a full stop *after* Ordainer
" 467 " 3 of verse 17 *insert* a hyphen *after* Arya
" 468 " 1 of note 23 *read* Âṣvaghna *for* Âsvaghna
" 469 " last of notes read *The Hymns* for *Hymns*
" 484 " 1 *insert* a comma *after* Goddesses

Page 490 line 7 from below *read* Vipâṣ *for* Vîpâs
" 508 " 5 *read* and *for* add
" 520 " 6 read *The Hymns* for *Hymns*
" ... " 9 from below read *Purâṇa* for *Purâna*
" 538 " 1 of verse 12 *insert* a comma *after* swiftly
" 545 " 8 *insert* a comma *after* conquer
" 548 " last but one of text *prefix* the numeral 10
" 549 " 1 of verse 4 *read* Vâyu *for* Vâyû
" 550 " 4 of verse 1 *read* waters? *for* waters.
" 552 " 4 of verse 1 *The Hymns* for *Hymns*
" 557 " 1 of notes *read* the *for* thr
" 583 " 2 of notes read *The Hymns* for *Hymns*
" 587 " 3 of notes make the same correction
" 597 " 2 of notes *read* obwohl *for* obvohl
" 598 " 2 of note read *The Hymns* for *Hymns*
" 602 " 2 of verse 5 *insert* a hyphen *after* sted
" 609 " last of notes read *The Hymns* for *Hymns*

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